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A

DICTIONARY  
OF THE  
**CHINESE LANGUAGE,**  
*IN THREE PARTS.*

PART THE FIRST; CONTAINING

CHINESE AND ENGLISH, ARRANGED ACCORDING TO THE RADICALS;

PART THE SECOND,

*CHINESE AND ENGLISH ARRANGED ALPHABETICALLY;*

AND PART THE THIRD,

ENGLISH AND CHINESE.

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BY THE REV. ROBERT MORRISON.

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博雅好古之儒有所據以爲考究斯亦善讀書者之一大助

"THE SCHOLAR WHO IS WELL READ, AND A LOVER OF ANTIQUITY, HAVING AUTHENTIC MATERIALS SUPPLIED HIM TO REFER TO  
AND INVESTIGATE;—EVEN THIS, IS A VERY IMPORTANT ASSISTANCE TO THE SKILFUL STUDENT." WANG-WOO-TAOU.

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VOL. I.—PART I.

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MACAO:

PRINTED AT THE HONORABLE EAST INDIA COMPANY'S PRESS,

BY P. P. THOMS.

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1815.



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DICTIONARY

# CHINESE LANGUAGE

BY JAMES H. HAMILTON

WITH A PREFACE BY THE AUTHOR



UNIVERSITY OF LONDON.





TO

***THE HONORABLE THE COURT OF DIRECTORS***

OF

**THE UNITED EAST INDIA COMPANY,**

AT WHOSE SOLE EXPENSE,

***THE FOLLOWING WORK IS PRINTED.***

IT IS MOST RESPECTFULLY DEDICATED,

***BY THEIR MUCH OBLIGED, AND***

**VERY OBEDIENT HUMBLE SERVANT,**

**THE AUTHOR.**







## ADVERTISEMENT.

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IN laying before the Public the First Number of the following Dictionary, the Author would be glad to have it in his power to say with certainty, of how many Numbers the Work will consist, and in what period the whole will be completed. There are, however, various reasons which induce him to refrain from using any Language on the subject, that could be construed into a pledge on his part, or that would raise expectations in the mind of the Purchaser, which the Author may not have it in his power to fulfil. The preparation of the Manuscript depends on the health and life of an individual; and the regular progress of the Printing, is ensured by nothing that is more certain than those two circumstances; which every day's experience teaches, are not to be calculated on. The Work is conducted in a Foreign Country, which affords no facilities for the supply of various articles which are indispensably necessary to prosecute the Work. The First Number appears under disadvantages, from the whole of the Italic Types having been stolen before they were landed from the Ship which conveyed them from England.

As long as Divine Providence grants health to the Author, and no unforeseen hindrances arise, the Work will be carried on with care and assiduity. To those who are likely to purchase such a Work, it is of little consequence whether it extends to a volume more, or a volume less. A great book is a great evil, if the same materials can be put into a smaller and more convenient compass; but if the materials are worth Printing, it is not certainly, very judicious to suppress them merely for the sake of making a smaller Book. The Reader may be assured, that if the Work appears diffuse and large, it is for some other reason than from a wish to render it bulky and expensive.

The true Scholar will not find fault with the errors of the Work, merely for the sake of publishing a piece of smart Criticism, or of attacking the Country, the Person, or the profession of the Writer; there is therefore no wish on the part of the Author, that the Critic should withhold his remarks, nor is it necessary to deprecate his severity. He will not be unjustly severe; he will not indulge a propensity to pen something which shall be admired as good writing, whilst his own conscience condemns him for misrepresenting his Author. Whatever therefore truth and justice require, let it be done;—not with unnecessary harshness, but with the kindness and mercy which every man would himself wish to experience from his judge. The Writer is very far from standing forward with proud pretensions to excellence in his plodding task; nor is his language meant to brave Criticism. To say the worst, Utility is his object, and if his labours prove useful, though in a lower degree than he himself could wish, he will at least have the satisfaction of not having labored quite in vain.



It is but justice to the Author to say, that, a part of the time in which these Sheets were Printing, he has been ninety miles distant from the Press. And in behalf of the Printer it should also be noticed, that the duties of Compositor, Pressman, Reader and Corrector, have all devolved on an individual, aided only by Natives who understood not the English Language.

The Author has elsewhere had occasion to acknowledge his sense of the obligation he is under to THE HONORABLE THE COURT OF DIRECTORS, OF THE EAST INDIA COMPANY, for the liberal manner in which they undertook the expense of the Work. It remains for him in this place, to express his grateful recollection of the countenance given to the undertaking, by the late Chief of the English Factory, JOHN WILLIAM ROBERTS, Esq.; and to offer his cordial thanks to JOHN FULLARTON ELPHINSTONE, Esq. who, as President of the Select Committee, recommended the undertaking to the Honorable Court; and also to SIR GEORGE THOMAS STAUNTON, Bart. and the other Gentlemen of the Honorable Company's Establishment in China, who have since contributed, in any way, to its progress or accuracy.

CANTON, CHINA.

December 23d, 1815.



## INTRODUCTION.

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LETTERS and the Press constitute a mighty engine; in itself innocent, but according to its application, productive of good or evil almost infinite. Some Chinese surmise that Letters are of divine origin; others fable, that "When Letters were invented, the Heavens, Earth, and the Gods, were all agitated. The inhabitants of Hades wept at night, and the Heavens, as an expression of joy, rained down ripe grain. From the invention of Letters," they say, "the machinations of the human heart began to operate; stories false and erroneous daily increased; litigations and imprisonments sprung; hence, also, specious and artful Language, which causes so much confusion in the world. It was on these accounts the Shades of the departed wept at night. But, from the invention of Letters, polite intercourse and music proceeded; reason and justice were made manifest; the relations of social life were illustrated; and, laws became fixed. Governors had a rule to refer to; Scholars had authorities to venerate; and hence, the Heavens, delighted, rained down ripe grain. The Classical Scholar, the Historian, the Mathematician, the Astronomer, none of them can do without Letters;—were there not Letters to afford proof of passing events, the Shades might weep at noon day, and the Heavens rain down blood." Tradition might affirm what she pleased. According to this, it is acknowledged, that Letters have been perverted to bad purposes, but still on the whole, the good which they have done is greater than the evil.

The Chinese receive it as an undoubted fact, that in high antiquity, knotted cords were made use of, to signify the intention of Rulers; and to be, to a certain extent, the signs of ideas. It is said, that in the time of 黃帝 Hwang-te, the third from 伏羲 Füh-he, a Person whom they call 蒼頡 Ts'hang-hëë, observing the appearance of a certain constellation, the marks on the shell of the tortoise, and the print of a horse's foot, first conceived the idea of forming Letters. During the reign of 成王 Ching-wang, the second of the Dynasty 周 Chow, about the year of the world 2900, a Person named 保氏 Paou-she, formed a work called 六書 Lüh-shoo, the contents of which he taught to his Pupils. He is considered the Father of Letters, and his work has been a standard to which all future ages have referred. It is there affirmed, that originally nine-tenths of the Characters were hieroglyphic; but that being abbreviated for the sake of convenience; or added to, for the sake of appearance; the true and original form was gradually lost. In proof of Characters being at first a representation of the thing



signified, a few instances are adduced, as ☉ Jih, "The sun," now written 日. ☾ Yuě, "The moon," now 月. 山 Shan, "A hill," now 山. 馬 Ma, "A horse," now 馬. 目 Mùh, "The eye," now 目. 舟 Chow, "A boat," now 舟. 車 Chay, "A cart, or carriage," now 車. 水 Shwüy, "Water," now 水. 耳 Urh, "The ear," now 耳. and so of others.

THE CHARACTER IS SAID TO BE DERIVED FROM THE FOLLOWING SIX SOURCES.

- I. Resemblance to the object, as in the above instances of the Sun, Moon, &c.
- II. Pointing out some Property, as 上 Shang, "Above;" and 下 Hea, "Below."
- III. Combination of ideas, as in 信 Sin, "Truth, belief," from man and word. 義 E, "Just, righteous," from 2 sheep, and the Pronoun I.
- IV. Sound of the thing spoken of, as 河 Ho, "A river;" 江 Keang, "A large river, a torrent." Sometimes a part of the Character is to give meaning, and part to give sound.
- V. Contraries, by inverting and reversing the Character, thus 出 Che, "To grow out of the ground;" inverted, makes 帀 Tsă, "To revolve, to go round." 正 Ching, "Right, proper;" reversed 五 Fă, "Defect."
- VI. Borrowed, supposed, or arbitrary Characters, as 令 Ling, "To order;" and 長 Ch'hang, "Long." (Some arrange 令 Ling, under the III Class.)

The First Class, they call 形象 Hing-seang.

The Second, 指其事 Che-k he-sze.

The Third, 會意 Hwuy-e.

The Fourth, they call 諧聲 Heae-shing.

The Fifth, 轉注 Chuen-choo.

The Sixth, 假借 Kea-tseay.

In tracing the Derivation of the Character, there is more of curiosity than utility. From the causes above mentioned, namely, abbreviations and additions, for the sake of expedition, or beauty of the Character, the Derivation is much obscured in the present form. The Compilers of Chinese Dictionaries, cry out much against what they call the 俗寫 Süh-seay, the vulgar mode of writing; but notwithstanding all these zealous efforts, the vulgar mode prevails; and a Person would not only appear pedantic, but would cease to be generally understood, were he to write in any other than the vulgar mode.

About 800 years before the Christian era, in the reign of 宣王 Seuen-wang, the Seal Character was first written. The 大篆文 Ta-chuen-wăn, or Letters having a representation of the object, was formed by a Person named 籀 Chow. It was the design of these Characters, to carry the hieroglyphic system as far as possible; and, as they say, to represent the straight lines of the dragon; the crooked windings of the worm; the footsteps of birds; the marks on shell fish; the figures of plants, and trees, and insects, and swords, and spears; hence, the Letter appeared as if flying or crawling.

About 500 years later, one 李斯 Le-sze, reduced the number of strokes, and formed the 小篆文 Seaou-chuen-wăn. The Moderns profess that these Characters, in later years, were obtained from the hieroglyphics engraven on ancient metal vases and hence called 鐘鼎文 Chung-ting-wăn, or the Letters of bells and tripods.

When 始皇帝 Che-hwang-te, (about the year of the world 3700,) ordered all books to be burnt, those metal vases were, it is said, the means of preserving the ancient Characters. However, there does not seem any necessity to have recourse to those vessels, as it cannot be supposed, that the order of the Emperor was carried into full effect.

The Seal Character, as the Chuen-tsze, is now called by Europeans, was, in the Dynasty 漢 Han, found extremely incon-



venient; and according to some, the Government ordered it to be modified, to what is now called the 隸字 Le-tsze, or Le-Character, a form not very dissimilar from the present Written Character, and so called from the 隸人 Le-jin, or Writers of Public Courts, having framed it. Others again affirm, that it was formed by a Person named 程邈 Ching-mö, when confined in Prison.

The next modification of the Character was, to what is called 楷書 Kae-shoo. It is considered the most perfect and beautiful form of the Character, and was first written by 王次仲 Wang-t'hsze-chung, during the Dynasty 晉 Tsin, (about A. D. 300.) In this, as well as the Le-shoo, the original form is nearly lost.

Apprehensive of this becoming the case, 許慎 Heu-shin, an Officer of Government, during the Dynasty 漢 Han, (about A. D. 100,) had formed the well known work, called 說文 Shwö-wän, in which he endeavours to trace and to preserve the derivation and meaning of the Character.

About the same time, for the convenience of Government, recourse was had to, what is called 草字 Tsaou-tsze, "Grass Character," i.e. a free running hand, now in general use, where saving of time is an object. Government does not, however, permit official documents to be written in any other than the 書楷 Kae-shoo form. The Person who first wrote the Tsaou-tsze, was 史游 She-yew.

The Chinese Class the forms of the Characters variously. Some affirm there are five classes, others, six; and others again say, eight. The five classes are thus; first, 古文 Koo-wän; second, 大篆 Ta-chuen, both of which are out of use. The third, 小篆 Seaou-chuen, used on Seals, the Colours of the Army, &c.; fourth, the 八分 Pā-fun, Character, something like the Le-shoo, used on Stone Tablets; fifth, the 隸書 Le-shoo; and the present 楷書 Kae-shoo, used in Deeds of Property, Reports to His Majesty, Public and Private documents. Those who arrange the Characters under six classes, call them 古文 Koo-wän; 奇字 Ke-tsze; 篆文 Chuen-wän; 隸書 Le-shoo; 繆篆 Mew-chuen; and 蟲書 Churg-shoo, a Character which has the appearance of crawling insects. The 八體 Pā-te, or eight forms, are called; first, 大篆 Ta-chuen; second, 小篆 Seaou-chuen; third, 刻符 Kih-foo; fourth, 蟲書 Chung-shoo; fifth, 摹印 Moo-yin; sixth, 署書 Shoo-shoo; seventh, 殳書 Shoo-shoo; eighth, 隸書 Le-shoo; several of these have fallen into disuse.

The term 正字 Ching-tsze, the proper Character, or plain hand, is used in contradistinction from 草字 Tsaou-tsze, the running hand. 楷書 Kae-shoo, the plain written hand, is sometimes used in contradistinction from 宋板 Sung-pan, a stiff Character, commonly used in Printed Books.\* It derives its name from the Dynasty Sung. There is yet one form, the 行字 Hing-tsze, a free hand, holding a middle place between the plain and running hands.

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The above remarks, shew briefly, the various changes which the form of the Character has undergone. The changes of the spoken Language, previous to the second or third century of our era, it is impossible to trace; as prior to that period it was preserved only in the memories of the People, and communicated either vivâ voce; or to those partially instructed, by referring to a Character well known of the same sound as one not known, and saying, 讀若某 Tuh jö mow, "Read as such a Character," or this Character is Pronounced like that.

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\* The Characters on this page, are in the Sung-pan form. In the body of the Work, the examples are in the same form as these, but the Character defined, is in the Kae-shoo form, affording a specimen of the written hand of the present day.



The Chinese, themselves say, that in high antiquity, they had words without Letters; in the middle ages, (i. e. about the time of Confucius) words were communicated by Letters, in the way which has just now been noticed. In later times, the sounds of many Characters were forgotten and lost, for the 韻學 Yun-heö, was not known. The Yun-heö, is a mode of classing all the words of the same termination together, as we do those of the same initial. Dictionaries arranged in this manner, have, by Europeans, been termed Tonic Dictionaries. There is a mode of spelling words, now practiced by the Chinese, which they call the 切韻 Tsëh-yun, or 反韻 Fan-yun, or otherwise, the 翻韻 Fan-yun. The principle of it is, to join the initial of the first syllable to the final of a second, and from thence to derive a third syllable. Thus from 定 T-ing and 飢 K-e, they form Te. The two first, are denominated 字母 Tsze moo, "Mother Characters;" and the third is called 子 Tsze, "A child." All the initial sounds, supposed to be contained in the Language, viz. Thirty-six, arranged in series, and combined with the Twelve finals in proper tables, constitute a system, called 等韻 Täng-yun, "Classes, or series of sounds." In some of these tables, the Pronunciation is varied perpendicularly, as on the page by the 四聲 Sze-shing, "Four tones;"\* and transversely by the 七音

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\* The 四聲 Sze shing, or Four tones, are generally known. The 七音 Ts'hih yin, or Seven sounds, correspond to the seven notes in music. They are used by Chinese, both in vocal and instrumental music, and are otherwise expressed by the seven Characters, 合士上工尺凡乙 Hō, sze, shang, kung, ch'ih, fan, y'ih. It has been attempted to apply these seven sounds to the Spoken Language. Kang-he, in his Preface, supposes that 五方之民 Woo fang che min, The People who inhabit the East, West, North, South, and Centre of the Empire, living in Countries diversified by hills, plains, rivers, and springs, have their voices affected by the nature of the Country which they inhabit; and that, consequently, the 五音 Woo yin, or Five full tones, must be found to apply generally, but that all the seven notes, will rarely apply.

The Thirty-six initials, which run transversely, in the tables of 等韻 Täng yun, are divided amongst the seven notes; thus, The 牙音 Ya yin, Dentals, or sounds modified by the grinder teeth, viz. 見溪羣疑 K'een, k'he, keun, e; are classed under the 角 Keö Note, and referred to in the order in which they stand; thus 見 K'een, is called the first of the Note 角 Keö, and 溪 K'he, the second, &c. The 舌音 Shě yin, or Lingual initials, viz. 端透定泥知徹澄孃 Twan, t'how, ting, ne, che, ch'hih, ching, neang, are classed under the 徵 Che Note; and are referred to by the words first, third, and &c. onward to the Eighth. This mode of reference applies to all the Seven Classes. (Vide, Dictionary 五車韻府 Woo-chay-yun-foo.) The 唇音 Shin yin, or Labials, viz. 幫滂並明非敷奉微 Pang, p'hang, ping, ming, fe, foo, fung, we, are classed under the 羽 Yu, Note. The 齒音 Che yin, Incisor teeth, or Fore dentals; viz. 精清從心邪照穿牀審禪 Tsing, ts'hing, tsung, sin, seay, chaou, ch'huen, chwang, shin, shen, are Classed under the Note 商 Shang. The 喉音 How yin, or Guttural Sounds; viz. 曉匣影喻 Heaou, heä, ying, yu, are placed under the Note 宮 Kung. Finally, the 半舌半齒 Pwan shě, pwan che, Half linguals, and half dental sounds, as Kang-he calls them, viz. 來 Lae and 日 Y'ih, are considered a modification of two of the preceding, and are called 變徵 P'een che, and 變商 P'een shang, which denote the same as the Semi-tones, 半徵 Pwan che, and 半商 Pwan shang. However, they frequently profess to carry the above distinctions no farther than the 五音 Woo yin, or Five full tones, and even in that, their success is much to be doubted.

In the Dictionary 字彙 Tsze-hwuy, is a hand drawn with the palm uppermost, and the four fingers are divided each into four spaces, pointing to these divisions on his own hand, with the end of his thumb, in order to reckon the number. The Learner is taught to chant over all the Thirty-six Initials, or so many of them as lead him to the sound under which he should fix any given Character, and then stops. I have seen one Gentleman, and but one, who had any pretensions to understand this complicated system; and he informed me, that there were very few Scholars in the Province, who were at all acquainted with it.

The words 音 Yin, and 聲 Shing, are used for each other. They not only say, 四聲 Sze shing, and 五音 Woo yin, The



Ts'hīb-yin, "Seven sounds, or notes." The 四聲 Sze shing, or "Four Tones," are called 平.上.去.入. Ping, shang, k'heu, jüh.\* The 七音 Ts'hīb-yín, or "Seven notes," consist of five tones, and two semi-tones, they are called 宮.商.角.徵.羽.半徵.半商 Kung, shang, keö, che, yu, half che, and half shang. Distinctions still more minute have been talked of, as 上平 Shang-ping, "The high ping," and 下平 Hea-ping, "The low ping;" the 清 Ts'hing, "Clear," and the 濁 Chüh, "Thick sounds."

The whole of this System, and these nice, and in part, imperceptible distinctions, are comparatively modern in China; and a large proportion of them have been introduced from foreign countries. 聲韻反切之學古未之有也 Shing yun fan ts'hëe che heö, koo we che yew yay. "The doctrine of Tones, and of the Syllabic Spelling, was not known in ancient times."† The Imperial Dictionary, by order of the Emperor Kang-he,‡ contains the following quotation, from a work called 檀策 Tan-ts'ih. 漢儒識文字而不識字母江左之儒識四聲而不識七音七音之傳肇自西域以三十六字爲母從爲四聲橫爲七音 Han joo shih wän tsze, urh püh shih tsze moo; Keang tso che joo shih sze shing, urh püh shih ts'hīb yin; ts'hīb yin che chuen, chaou tsze Se yüh, e san shih lüh tsze wei moo, tsung wei sze shing, häng wei ts'hīb yin. "The Literati, in the time of Han, (about A. D. 200) understood Letters, but were unacquainted with the Mother Characters; the Literati, on the left of the great River, (i. e. the North of 楊子江 Yang-tsze-keang,) knew the Four Tones, but were unacquainted with the seven sounds. Information respecting the seven sounds, originated in the Western regions; in which system, thirty-six Characters are constituted Mothers; longitudinally are the Four Tones, and transversely the Seven Sounds."§ It is added in the above work, that 西域婆羅門書能以十四字貫一切音 Se yüh Po-lo-mun|| shoo näng e shih sze tsze kwan yih ts'hëe yin. "In the Western regions, the books of the Po-lo-mun, can combine all sounds by fourteen Letters." This system is further spoken of, as being derived from the Country 梵 Fan, from when sprung the Religion of 佛 Füh, and which place, is commonly said to be some part of 藏 Tsang, which is Tibet. The introduction of the Thirty-six initial sounds, is attributed to 神琪 Shin-k'he, ¶ a priest of Füh; and it is said, the system was much employed, 以通釋氏之書於中國 E t'hung shih she che shoo yu Chung-kwö, "To give currency to the books of Füh in China."\*\* I shall quote one more testimony, which shews the period in which it became prevalent, as well as from whence it originated. 反切之學自西域入中國至齊梁盛行 Fan ts'hëe che heö tsze Se yüh jüh Chung-kwö, che Tse Leang shing hing. "The Syllabic Spelling entered China from the West, and prevailed extensively under the Dynasties Tse and Leang;" answering nearly to A. D. 500.

Four tones, and five notes, but also 聲五 Woo shing, and 八音 Pā yin; in which expressions, Woo shing, refers to the Five Notes, and Pā yin, to the Eight Substances, Wood, skin, &c. which emit sound. In addition to all the above distinctions, they add the expression 九音 Kew yin, Nine sounds, or tones; viz. 上平.下平.上上.下上.上去.下去.上入.中入.下入. which are modifications of the 四聲 Sze shing, Four Tones.

\* For further illustration of these, see a Chinese Grammar, written by the Author of this Dictionary, and, in 1812 sent by the Honorable Company's Select Committee in China, to Lord Minto, at Calcutta, where it was since Printed by order of Government.

† Vide, 六書故 Preface. ‡ It is strictly K'hang-he. § Vide, 康熙字典 Kang-he's Tsze-t'ien. || About A. D. 950, a 婆羅門僧 Po-lo-mun (Brahmun) Priest was at Peking; and by the order of the Emperor 乾德 K'een-tih, 300 沙門 Sha-mun (Priests) went to India to procure Books, &c. (Vide, Ta-ts'hing-yih-t'bung-che.)

¶ It is otherwise written 神琪 Shin-kung. \*\* Vide, 六書故 Lüh-shoo-koo, and 音學五書 Yin-heö-woo-shoo.



The Four Tones were first noticed by a Person called 周顒 Chow-yung, and first published to the world, by 沈約 Shin-yō. The last work referred to, says, that 四聲之分在齊梁之間 Sze shing che fun, tsae tse Leang che k'een. "The distinction of the Four Tones, took place during the Dynasties Tse and Leang;" about the close of the fifth century. It is said, that 梁武帝 Leang Woo-te, His Majesty Woo-te, of the Dynasty Leang, would not believe, that there was really any such distinction as that of the Four Shing, and often conversed on the subject. He one day asked 周捨 Chow-shay, what the Four Tones were. The Courtly Scholar replied, 天子聖哲四字就是四聲 T'heen tszè shing ch'ě, sze tsze tsew she sze shing. You, Sire, are, "Heaven's Son, holy, wise; these four words contain, (illustrate, or are instances of) the Four Shing." The compliment no doubt, had such weight as to carry with it full conviction to His Majesty's mind, of the existence of the Four Tones. There is no argument that can stand against flattery..

The 切韻 Ts'heë-yun, or system of Syllabic Spelling, adapted to Chinese Monosyllables, and which has been fully proved to have originated in a modification of some foreign system, (in all probability the Shanscrit) is at this day, very partially and ill understood in China. The Thirty-six initials of the Series, are redundant more than one-third. A Chinese Writer rejected fifteen of them; \* and said, with the remaining Twenty-one, he could express not only all the words of the Chinese Language, but also the sounds uttered by birds and beasts. Various endeavours have been used to simplify the system, and recommend it to general acceptance; to these efforts, the finishing hand has been put by the Compilers of the Imperial Dictionary. Still, what is said in 字彙 Tsze-hwuy, respecting the system, continues to be the Language of the Chinese. 其法繁其旨祕人每憚其難而棄之曰吾取青紫奚藉是哉 K'he fā fan; k'he che pe; jin mei tan k'he nan, urh k'he che; yu'ē woo tseu ts'hing tsze, he tseay she tsae? "Its rules are numerous and embarrassing, and its meaning obscure; every one is afraid of the difficulty, and rejects it, saying, 'Of what use will this be to me in the pursuit of literary honors?'" Another writer says, 其三十六母之分門究之相混者多 K'he san shih lüh moo che fun mun, kew che seang hwān chay to. "The arrangement of the Thirty-six initial sounds, when examined into, are found to contain much that is very confused." He complains, that the fashionable rage of many Persons for those foreign distinctions of sound, unknown to their fathers, and not suited to the genius of the Chinese Language, called off people's attention from the plain, tangible, and useful study of Letters, to a visionary pursuit of abstruse, evanescent, and useless distinctions of sound. His opinion of the nature of the Chinese Written Language, as contrasted with the foreign system introduced; though contained in a rather long quotation, is interesting to a Student of Chinese. He says, 大抵梵人別音在音不在字華人別字在字不在音故梵有無窮之音而華有無窮之字梵則音有妙義而字無文采華則字有變通而音無錙銖梵人長於音所得從聞入華人長於文所得從見入 \* Ta te Fan jin p'ēih yin; tsae yin p'ūh tsae tsze; Hwa jin p'ēih tsze, tsae tsze p'ūh tsae yin; koo Fan yew woo keung che yin, urh Hwa yew woo keung che tsze. Fan, ts'ih yin yew meaou e, urh tsze woo wān tsae; Hwa, ts'ih tsze yew p'ēen t'hung, urh yin woo tsze choo. Fan jin ch'hang yu yin, so t'ih tsung wān jūh; Hwa jin ch'hang yu wān, so t'ih tsung k'een jūh. "It appears to me, that the people of Fan, (from whence, as has been noticed above, the Syllabic Spelling was derived) distinguish sounds; and with them the stress is laid

\* Vide, 檀策 Tan-ts'ih, 3d. vol..



on the sounds, not on the Letters. Chinese distinguish the Characters, and lay the stress on the Characters, not on the sounds. Hence in the language of Fan, there is an endless variety of sound; with the Chinese, there is an endless variety of the Character. In Fan, the principles of sound excite an admiration, but the letters are destitute of beauty: in Chinese, the Characters are capable of ever varying intelligible modifications, but the sounds are not possessed of nice and minute distinctions. The People of Fan prefer the sounds, and, what they obtain enters by the ear; the Chinese prefer the beautiful Character, and what they obtain enters by the eye." The fact is, that an Alphabetic Language is addressed both to the eye and the ear. A page of a book, when viewed, enables a Person to pronounce sounds which are understood by all who hear; in this perhaps, its chief excellence consists. However, the quotation was intended to prove, that in the opinion of the Chinese themselves, the figure and meaning of the Character are the great points to be attended to.

The Emperor Kang-he, whose Tartar series of Syllables the 切韻 Ts'hěe-yun resembles, affirms, contrary to the authorities above quoted, that the system is at once admirable and easy; and that great stupidity must be the lot of those who cannot understand it. The simple use of two Characters, to deduce from them the Pronunciation of a third, is very generally adopted, and introduced into modern editions of the Classics. But no where, neither in Dictionaries nor Commentaries, do they confine themselves to determinate sets of Characters for the initials and Finals, which circumstance deprives the Student of much of the benefit, which would otherwise result from the plan. Even the Imperial Dictionary does not confine itself in the body of the work to the sets of Characters given in its own tables. Some Dictionaries are still published agreeably to the old mode of giving a single Character, supposed to be better known, of the same Pronunciation, as that less known. But in this case also, they do not confine themselves to the same Character as the sign of the same sound. They seem always to calculate on the Student having learned to Pronounce several thousand Characters, from the mouth of a Master. One who has been taught the Art of Spelling, according to the Alphabetic system, wonders at the extreme deficiency of Chinese, otherwise tolerably well acquainted with Letters, when they try to obtain the Pronunciation of a word, by the Syllabic Spelling; as from T-ing Ke-a, to derive Hěa, instead of Ta, is an example which does not exaggerate their blunders. Many of the Chinese Dictionaries, employ both the 切韻 Ts'hěe-yun, and the 音 Yin, that is, the Syllabic Spelling, and the single Character of the same sound as that to be defined. The latter mode is more generally understood.

All Works on the Language, in Chinese, have been arranged either according to the import and form of the Character, or according to its Pronunciation, by classing together those whose terminations were the same. All the earlier Dictionaries, the 六書 Lüh-shoo; 說文 Shwǒ-wǎn, 玉篇 Yü-p'heen, and 類篇 Luy-p'heen, were arranged according to the form and meaning of the Character. The first Dictionary, arranged according to the Pronunciation, was called 唐韻 Tang-yun; it appeared, about A. D. 600. The same Dynasty, viz. that of 唐 Tang, which continued till about A. D. 900, produced 廣韻 Kwang-yun. About the year 1300, the work, called 五韻集韻 Woo-yun-tsěe-yun, was published. 元 Yuen Dynasty produced 韻會 Yun-hwuy, and 明 Ming Dynasty, which continued till A. D. 1644, produced 正韻 Ching-yun. These Dictionaries were all arranged according to the Pronunciation; an arrangement, which after a trial of several hundred years, was found not to answer well. There was much disagreement amongst these different authorities, and the difficulty



of finding the Characters was great; hence the writers of the Dictionaries 字彙 Tsze-hwuy, and 正字通 Ching-tsze-t'hung, who published their works during the Dynasty 明 Ming, reverted to the principle of the ancient arrangement, and the Compilers of the Imperial Dictionary, adhered to it. In forming that Work the above mentioned Dictionaries were all consulted, and the New Work was called 字典 Tsze-t'een, "A standard, or Canon of the Character."

# THE RADICALS.

Or Keys, by the Chinese called 字部 Tsze-poo, under which the Characters are at present arranged, amount to Two Hundred and Fourteen, and follow in order, according to the number of strokes of the Pencil employed in writing each of them, from one stroke to eighteen. In this arrangement the chief object is, facility of finding the Character wanted; this is a modern improvement on the ancient system, though considered less Philosophical than that of 六書 Lùh-shoo, 說文 Shwō-wăn, and 玉篇 Yùh-p'heen. In those Works, most regard was paid to the meaning of the Character in its arrangement. In the present mode, the meaning is made a secondary consideration to its being easily found. Kang-he, endeavours to unite these objects, and hence, alters the place of some Characters from that in which Tsze-hwuy and Ching-tsze-t'hung had arranged them; for instance, 熒 Heung, "The light issuing from fire," was placed, by preceding Dictionaries under 日 Jih, "Day;" he has placed it under 火 Ho, "Fire." 隸 Tae, "Cloudy; obscure," is put under 雨 Yu, "Rain," instead of 隶 Tae, "At, or to a certain point." 頰 Hing, "The blaze of fire;" 穎 Ying, "The name of a river;" 穎 King, "A certain tree." and 穎 Ying, "The apex of a stalk of grain;" were, by Ching-tsze-t'hung, all placed under 頁 Hēē, "The head." Kang-he has restored them to the Radicals 火水木禾 Fire, water, wood, and grain, where the framers of the Characters would have placed them.

In 六書 Lùh-shoo, the 字部 Tsze-poo, are called 書目 Shoo-müh, "Book's eyes," or Characters which constitute an Index to the Book; they amount to 479. In 說文 Shwō-wăn, to 540; and in 玉篇 Yùh-p'heen, to 542. In the first of these, namely, Lùh-shoo, a Classification is made, which is still often followed, when Language is not treated of. The first division of the Character, includes a few derived from a single line. The second division embraces Celestial objects, as the Sky, the invisible, or aerial influence, the Sun, Moon, and Stars; Clouds, Rain, and Thunder. The third, Terrestrial objects, as Earth, to Grow; Water, Metal, Hills, Rivers, &c. The fourth, Man, including the parts and functions of the human body; to See; to Sleep; &c. The fifth, Living Creatures, or as they are expressed "Things that move," including the various species of Animals. Sixth, Things Straight, as Trees, Grasses, Plants. The seventh, Productions of Human Industry. Eighth, Miscellaneous; and Ninth, Doubtful, including Characters whose formation, or classification, are not clearly ascertained. Further, There is in the 479, a distinction made between the principal and subordinate Radicals, thus, Sun and Moon, are principal Characters; Morning and Evening, are derived from them, and placed in the second class. Water, is a principal; River, Streams, &c. are subordinate. The principal, are denominated 母 Moo, "Mothers;" the derivatives, are called 子 Tsze, "Children." Under these Radical parts, are arranged their Compounds, formed agreeably to the Six Divisions mentioned above on the second page. In the whole of this arrangement, no regard is paid to the number of strokes in each Character; from which, and other circumstances, the Character wanted, is found with considerable difficulty. The present reduced number of Radicals, and each Character occupying a place according to its number of strokes, is the latest and most convenient arrangement. It appears to have been first employed in the Dictionary 字彙 Tsze-hwuy.



Paper was invented in China, by a Person named 蔡倫 Tsae-lun, about the end of the first century. In ancient times wooden thin boards, or bamboos pared thin, were used to write on. The next step was, to write on silk or cloth. Their pencil at first, was the point of a stick, which they dipped in a liquid ink. Hair Pencils were invented so early as 300 years B. C. Their squares of ink, as now used, were known about A. D. 600.

Printing, it is said, was first introduced to the notice of Government, by a Minister of State, called 馮道 Fung-taou, who was 五代人 Woo-tae-jin, a Person who lived during the five latter Dynasties; he lived to the commencement of the Dynasty 宋 Sung, about the middle of the Tenth Century, when the art of Printing prevailed. The first essay, is said to have been, to take an impression on paper from a stone tablet, on which Letters had been engraved; by this process the ground of the Paper was black, and the Characters white. Impressions on single sheets only were taken in this way, but this led to the invention of wooden blocks, or wooden Stereotype Printing, which has continued to the present time. Type-Cutters now worship Fung-taou, as their patron deity, in the same way as the learned worship Confucius.

Thus has been traced from knotted cords and bamboo books, the progress, in China, of that mighty engine, the incipient discovery of which, Fable says, shook the universe. Speech, by which we communicate fully our thoughts to others, is that, next to the power of thinking, by which man is far removed from the inferior creatures;—Writing, by which man renders his thoughts visible, and conveys them to those beyond the reach of his voice, to the very ends of the earth, raises him high above his unlettered fellow men;—and Printing, which in one hour, by a single hand, effects as much as could be written in a whole day, by a thousand pens, appears to have given the highest possible facility to the interchange of ideas amongst human beings. Would that those ideas, were none other than such as are favourable to Truth, Piety, and Virtue.

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The Dictionary by order of His Imperial Majesty, Kang-he, is a compilation, rather than an original Work. For the completion of it, five years were allowed; Twenty-seven Persons were employed in composing it; two others in revising, and one in superintending the Press. \* From its being the Work of many, there is a want of unity, and perspicuity in it. The Student is sometimes referred backwards and forwards without finding satisfaction any where. The quotations are so garbled as to be often unintelligible, without a reference to the original. The Definitions are not in an easy style. It is crowded with different Pronunciations, from their making a point of collecting the Ancient as well as the Modern Pronunciation. Though the Compilers were instructed by His Majesty, that “No meaning should be left unexplained, as well as no sound omitted,” they have almost entirely overlooked the Colloquial Dialect. Hence, a mere translation of Kang-he’s Dictionary, would be far from answering the purposes of the European Student; the Imperial Dictionary was intended for Natives, not for Foreigners. Still, it may justly be considered, the fullest and best Dictionary, which has appeared in China; and it is in universal use.

Of the following Dictionary, Kang-he’s Tsze-t’een, forms the ground work; the arrangement and number of Characters in the First Part, are according to it. The Definitions and Examples, are derived chiefly from it; from Personal knowledge of the use of the Character; from the Manuscript Dictionaries of the Romish Church; from Native Scholars; and from Miscellaneous Works perused on purpose.

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\* Vide, 字典 Tsze-t’een, vol. 1.



The Manuscript Dictionaries contain from Ten to Thirteen thousand Characters; the late Printed French Copy, contains, Thirteen thousand, three hundred and sixteen. Neither the Manuscript Dictionaries, nor Printed Copies, insert the Chinese Characters in the Examples, which leaves the Learner at great uncertainty, as to the Characters or Words which compose the Examples given. In this Work, that material defect is supplied. The Examples are also more numerous, and the illustrations generally fuller than in the Manuscripts and Printed Copy of the Missionaries' Dictionaries. In this Work, the Seal Character and Running-hand forms are introduced. The number of Characters, agreeably to Kang-he's Tsze-tëen, amounts to about Forty Thousand, amongst which are many of rare occurrence, but which are necessary to the completeness of the Work.

To the European Student of Chinese, the Writer would recommend particular attention to the Character, as finally the speediest and most satisfactory method of acquiring the Language. Let the Radicals be committed to memory. The Tones and Aspirates, are quite of a secondary nature. Such distinctions do exist, but they are not necessary to write the Language, nor yet to speak it intelligibly. Even Native Scholars, are sometimes unacquainted with them; they are essential only in Poetry. The form of the Character, and the proper collocation of words, are indispensibly necessary parts to be attended to. The Tones sometimes affect the sense; in such cases, but no other, they are marked by the Chinese. European Writers, have laid undue stress upon them, and upon accompanying the Alphabetic Spelling with the appropriate marks of the Tones. The Student should consider all Alphabetic Spelling and marks, as only imperfect helps to his recollection of the sound of the Chinese Character. Any thing in Chinese, beyond common place topics of colloquial intercourse, is quite unintelligible when expressed in Letters of the Roman Alphabet. The Character must be present to the eye, or to the mind, in order to be understood.

What is called the Mandarin Dialect, or 官話 Kwan hwa, is spoken generally in 江南 Keang-nan, and 河南 Ho-nan, Provinces, in both of which, the Court once resided; hence the Dialects of those places gained the ascendancy over the other Provincial Dialects, on the common principle of the Court Dialect becoming, amongst People of education, the standard Dialect. A Tartar-Chinese Dialect is now gradually gaining ground, and if the Dynasty continues long, will finally prevail. There is no occasion to suppose it a "Royal Dialect, fabricated on purpose to distinguish it from the vulgar."\* Difference of Dialects arise gradually without art or contrivance!

That the Chinese Language has no Compound Words, seems a misapprehension. That the Characters are not actually joined to each other is a fact; but to the intelligent Reader, Speaker, and Hearer, the Syllables are often understood in a compound sense. 字典 Tsze-tëen, or 字彙 Tse-hwuy, "Lexicon, or Dictionary," are understood as compound terms. 本土人 Punt'hoo-jin, denotes "Aborigines;" and though the Characters be not linked together, they are in sense, and in the apprehension of the Person who understands Chinese, as really joined as "Ab" is to "origine."

To the Writer of this, it appears unquestionable, that the Chinese Language originated in pictures of visible objects, and from thence by allusion, gradually extended from things visible and capable of being represented, to things immaterial and beyond the cognizance of the senses. The pictures of the objects of vision are now almost entirely obliterated, and the allusion is, by the generality of Students, but slightly perceived; hence the Character presents to such Persons, little more than a collection of arbitrary signs. Their being composed of a few Radical parts, to each of which commonly a meaning is affixed, makes them remembered with infinitely more ease, than if they were formed at random. That Chinese Characters are not fitted to convey Sounds as

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\* Encyclopedia Brit. 14 vol. page 526.



well as the Letters of an Alphabet, is quite apparent. Though by joining them, they form a kind of Syllabic Spelling; for London, they could say, Lun-tun, which comes sufficiently near to the true sound of the word. But for Bengal, they are obliged to write Mäng-ya-la, or Pang-kih-la.

To convey ideas to the mind, by the eye, the Chinese Language answers all the purposes of a written medium, as well as the Alphabetic system of the West, and perhaps in some respects, better. As sight is quicker than hearing, so ideas reaching the mind by the eye, are quicker, more striking, and vivid, than those which reach the mind by the slower progress of sound. The Character forms a picture, which really is, or by early associations, is considered beautiful and impressive. The Chinese fine writing, (when fully understood, by dispensing with all the minute particles, and diffusive expressions, which are absolutely necessary to give to sounds that variety, which makes them intelligible in Spoken Language,) darts upon the mind with a vivid flash; a force and a beauty, of which Alphabetic Language is incapable. Chinese Writing is also more permanent, than the Alphabetic system, which is ever varying its spelling with the continually changing pronunciation of the living voice. Perhaps, the Chinese written Language, has contributed in some degree to the unity of the Chinese Nation. Were all the Dialects of the Empire expressed in an Alphabetic Character, they would form, to appearance, Languages, perhaps nearly as different from each other, as those of the several nations of Europe. Is it not then an advantage to have distinct, from Spoken Language, a written medium of thought, little susceptible of change?

But at a future day, when the Chinese Language shall be better, and more generally known, its merits and demerits, will be more justly appreciated. Hitherto its European admirers and contemners, have commonly both of them, been very ignorant of it; and consequently, not qualified to form a correct estimate. Some Gentlemen, see as little beauty in the Chinese Language, as the School boy does of beauty in the Latin, when first reading Hic, hæc, hoc; and much for the same reason. Others cry out respecting it, "O Lingua divina!" whilst from their present ignorance of the subject, they expect to find in the Language, excellencies which never existed. What should we think, of a Chinese, who, unable to write in a legible hand, the Roman Alphabet; or to read a page of a common Spelling Book, should yet presume to decide on the beauties or defects of the English or French Languages? Should we not justly despise his pretensions? Equally worthy of being despised, have been, respecting Chinese, several of the efforts of European Literati.

Some of the Missionaries, of the Romish Church, who took the lead in Chinese Literature, have always written respectably on the subject. Their Manuscript Dictionaries, Grammars, and Letters, have furnished the materials of all that has been Printed in Europe; but those materials have often fallen into the hands of Europeans, who have more or less disfigured them, from ignorance of the subject. Some have been even so far lost to a sense of propriety, as to calumniate those Guides, from whom, when they separated for a moment, they fall into error. There are various errors in Fourmont's Grammar. 切 Ts'hëë, commonly appears amongst the Verbs, for 節 Ts'hëë. The other errors are of a similar kind, putting one Character for another of a similar sound. Probably the Spelling only was found in the Manuscript Missionary Grammars, and he attempted to supply the Characters, a task above the degree of his knowledge.

The most useful book, on Chinese, yet Printed in Europe, is the late Chinese Dictionary, Published at Paris, and Printed from the Manuscript Dictionaries of the Romish Missionaries. As far as the Editor has adhered to his Manuscripts, he will be generally found correct; of his own knowledge, he gives no favorable specimen in his Critique on the English Spelling of the Characters 乾隆大皇帝 T'chien lung ta whang tee, which occur in the late Sir George Staunton's Account of Lord Macartney's Embassy



The Missionaries, M. Des Guignes says, write the above sentence Kien-long-ta-ouang-ty. Now, adds he, "La lettre k du mot Kien est certainement aspirée ; mais elle n'a pas le son du tch Anglais." The fact is, that 乾 T'chien, is in some Chinese Dictionaries aspirated, and in others not; but the h in Tchien, is not intended as an Aspirate, it is merely the soft sound of Ch. And those who are acquainted with Chinese, need not be informed, that words, which in the Southern parts of the Empire, begin with the initial K, are pronounced, by the People of the North, and particularly at Court, as if written Ch or Tch, according to the power of those letters in the English Language.

M. De Guignes says again, "La lettre h, dans le mot whang, est inutile, puisque le mot ouang n'est pas aspiré." If any Missionary wrote Ouang, as the pronunciation of the Character 皇 Whang, it must either have been by mistake, or he must not have understood Chinese. That it should be Whang, or as the Portuguese Manuscript Dictionaries spell it, Hoang, is what, to those in a slight degree acquainted with the subject, requires no proof. What makes the Critique ridiculous enough is, that M. De Guignes, in the body of his Dictionary, where he follows his Manuscript, spells the Character 皇 Hoang, as it ought to be, and which is pronounced precisely like the English Whang, with which he finds fault. Possibly, M. De Guignes thought the Character should be 王 Wang, which would correspond to "Ouang;" but if so, that only makes bad worse, for 大王帝 Ta wang te, is a phrase, which it is likely never occurred to any one but himself; certainly it never was applied to the Emperor 乾隆 T'chien-lung.\*

M. De Guignes, has exercised his Critical powers, pretty largely respecting the Chinese account of the extensive Inundation, or Deluge, which took place during the reign of 堯 Yaou. Though a Deluge of waters, it must be confessed, has little or no connexion with a Dictionary of words; yet, as in my opinion, his Criticisms are frequently incorrect, and tend to mislead the Public mind, I shall take a short survey of the subject.

The 五經 Woo-king, or Pentateuch of Confucius, compiled by him, from materials no longer existing, contains one book called 書經 Shoo-king,† or 尚書 Shang-shoo. It is bound up in two thin volumes, and consists of the Annals of 堯 Yaou

\* In the following Dictionary, it has been thought proper to preserve the sound of K, to distinguish it from the soft initial Ch.

† There is a common saying, respecting the Shoo-king. 尚書古今文皆出壁中 Shang shoo koo kin wăn, kae chüh peih chung, "Both the Ancient and Modern Shoo-king were taken from the wall of a house." The saying is thus explained, when 魯共王 Loo Kung-wang, i. e. Kung-wang, of the State Loo, (B. C. 100) proceeded to destroy the old house of Confucius, were found in one of the walls, the records of the Ancient Dynasties, 虞夏商周 Yu, Hea, Shang, Chow, as contained in the the Ancient Shoo-king. These records, whatever they were, have long since perished, and no writings, prior to those of Confucius, exist in China.

After 秦始皇 Tsin-che-hwang, had burnt all the books that could be seized, the Shoo-king was found hidden in a wall of the house of 伏生 Füh-säng, an old man, who, to avoid the persecution carried on against the literati, when many hundreds of them were destroyed, put out his own eyes, and affected idiotism. By this painful artifice, he saved his life, and the Shoo-king was preserved. Some accounts say, that the poor old sightless 伏生 Füh-säng, taught the Shoo-king from memory to 張生 Ch'hang-säng, and he to a third. When the times grew better, it was committed to writing. This is called 今文 Kin-wău, "The modern copy." Some parts of this are considered spurious, and the 古文 Koo-wăn, "Ancient copy," which, it was pretended was discovered, and for some hundred years, was received as genuine, has been suspected of being spurious, by the learned generally, ever since the Dynasty 宋 Sung, (about A. D. 1200.)



舜 Shun, &c. down to the age in which Confucius lived; including a period of about Seventeen Hundred Years.\* It is written in broken sentences and detached paragraphs, many of which are represented as sayings of the Ancient Kings, or conversations between them and their Ministers. Some of the words are used in a sense quite different from that in which they have been understood in later times; and are consequently obscure and doubtful. It opens with 曰 Yuě, "It is said," † from which, probably, a considerable part is merely tradition.

In the Shoo-king mention is made of a great and destructive accumulation of waters upon the face of the earth; whether it be called Inundation or Deluge, is immaterial. This subject occupies a much larger portion of the Shoo-king, than the account of Noah's Deluge does of the Pentateuch of Moses. It is denominated in Chinese 洪水 Hung shwü, "The great waters, or Deluge." The removal of the waters, and settling the state of all the various regions then known, is understood by the phrase 禹貢 Yu kung. 禹 Yu, was the Person who effected that great work. This Deluge makes a grand epoch in Chinese History. After a fanciful account of the Creation, there follows a period of civilization, when 伏羲 Fū-h-he's successors introduced marriage; government; working in metals; the use of musical instruments; and Characters for the division of time. The profligacy and misrule of the monarch 帝摯 Te-chih, is noticed, and then follows 堯 Yaou's Deluge; after which the earth is again represented as overspread by wild uncultivated vegetation, and overrun by savage beasts. The fabulous age of 天皇 T'ien hwang, 地皇 Te-hwang, and 人皇 Jin-hwang, is called 太古 Tae-koo. The Antediluvian period, from 伏羲 Fū-h-he, to 堯 Yaou, is called 上古 Shang-koo. The postdiluvian age, to the period of Confucius, is denominated 中古 Chung-koo.

The above is a faithful outline of the picture drawn, by Chinese Writers, of the History of the Ancient World, as known to them. Its similarity to that given by the Jewish Legislator, must be observable to every one; and the probability, that both accounts refer to the same remote facts, is not to be overturned by slight anachronisms, or a discordancy in the detail; much less, by the verbal, and (as I think may be proved,) inaccurate and absurd Criticisms of M. De Guignes.‡

\* According to the dates affixed by Chinese Historians, the various reigns from 伏羲 Fū-h-he, to the present year 1815, make in all 5200 years. From Fū-h-he to 堯 Yaou, 1140; from Yaou to 孔子 Confucius, 1700. From that to the present time 2360.

† The Ancient Copies, instead of 曰 Yuě, had 粵 Yuě, about the exact meaning of which, Commentators are not agreed. Some explain it as I have done.

‡ In the Encyclopedia. Brit. vol 5. page 732, when treating of the Deluge, it is said, (from Mr. Bryant) that the Cuthites worshipped Cham; and that in China, Cham signifies any thing Supreme, a Sceptre, a Priest, &c. The whole of this apparent analogy, arises from mistaking the Portuguese and French Spelling of Chinese Syllables. In the Cham of the Cuthites, Ch is hard, as if the Syllable were written Kam; now the Chinese have no such Syllable. The Portuguese spell Tchang with Cham, and the French spell Sh with Ch. In the first instance, by the word Supreme, the syllable 上 Shang, is probably intended; and by the Priests, 和尚 Ho-shang, must have been referred to. But there is no similarity between Cham or Kam, and Shang. Moreover, Shang by itself, does not denote priest.

In the same Work, vol. 14, page 527, it is said, that the Chinese evidently contains a great number of words of the same origin with those which occur in other Dialects. The examples given to illustrate this assertion, are most of them so erroneous and unfounded, that the whole passage is truly ridiculous. It should be blotted from the book which it disfigures. The Man who derives from 聖 Xim, i. e. in English, Shing, the Latin "Eximius," will soon prove, that the words of all Languages are in fact the same.



The Shoo-king opens the subject abruptly thus, 帝曰咨四岳湯湯洪水方割.蕩蕩懷山襄陵.浩浩滔天.下民其咨有能俾乂.兪曰於鯀哉.帝曰.吁咈哉方命圯族.岳曰.異哉.試可乃已.帝曰往欽哉.九載績用弗成. In this passage, the Character 異 E, the Commentators acknowledge they do not understand; they endeavour to give it a sense which they think answers the scope of the whole, which they explain thus, "His Majesty said, Alas, Ministers! the deluging waters spread destruction. They surround the mountains, and overtop the hills; they (上漫於天 as one explains it) rise high and extend wide as the spacious vault of heaven. Alas, for the common people! Who is able to remove the waters? All the Ministers replied, Behold Kwan! there is none equal to him. The Emperor said, O, no! he is not fit; do not order him to undertake it. One of the Ministers said, Let him be tried. His Majesty answered, Let him go then, and exercise the utmost care and attention. He undertook the task, and laboured nine years without success." In consequence of his failure, he suffered death, and his Son 禹 Yu, was required to undertake the work; he with great modesty declined in favour of some abler Person than himself. But his Majesty insisted on his requirement, and Yu obeyed.

The third passage, which occurs in the Shoo-king, represents Yu, reporting to His Majesty the result of his labours. He begins by repeating the extent and ravages of the Deluge, adding, that 下民 Hea min, "The People," or mass of common People, had sunk in the waters. He said, he had found it necessary to cut his way through the forests; on the water, to employ boats or ships; on the dry land chariots; on the mud he had used wooden sledges; and in ascending the hills he had used iron spikes in his sandals. He had been obliged to feed the People with raw meat; he had cut channels for nine rivers, which divided the earth into nine regions; he had extended his travels to the ocean on all sides. And after the waters were subsided, he taught the People to plough and sow; but during the growth of this first crop, the People still ate raw meat. He, moreover, urged the People to go and barter what articles they could spare, for others which they had not. Thus it was, that the People were supplied with food; and 萬邦 Wan pang, "Ten thousand," i. e. all the nations after the visitation of the flood, were restored to order.

The fourth and last passage which occurs in the Shoo-king, on this subject is, the Itinerary of 禹 Yu, which occupies twelve pages of that small work. The names of the various Countries through which he passed in the prosecution of his arduous enterprise, are duly inserted, with a very few explanatory words. His success procured for him, the epithet of 神禹 Shing-yu, "The divine Yu."

In this account, every Reader must discover a large portion of fiction filling up the great outlines of truth. But M. De Guignes insists on interpreting it as a plain matter of fact of history, "Et non comme un roman." Neither would I treat it as altogether romance, but as a romance founded on fact.

The Shoo-king does not state from whence the waters of this ancient Deluge came; and Frenchmen, as well as Chinese, have been a little puzzled to account for them. Some affirm that the source of all rivers is the 崑崙 Kwän-lun mountain, which rises ten thousand Le in height, till it becomes connected with 天河 T'heen-ho, "The river of heaven," or the Milky Way; and from thence the waters came. 孟子曰水逆行謂之洚水.洚水者洪水也 "Mäng-tsze said, that rivers flowing contrary to their natural course, was expressed by Keang-shwü; that Keang-shwü was the same as Hung-shwü," or the Deluge. That must have been a great convulsion of nature, which caused rivers to flow in a direction the opposite of their natural course.

In the History of China, by 朱夫子 Choo-foo-tsze, an objector is introduced as remarking very naturally, "Since the im-



unense conflux of waters extended high and wide as the heavens, what could Yu do to remove them?" One replies, that he had heard a third Person give it as his opinion, that the 洪水 Deluge was similar to the calamities which now take place by excessive rains; and that in the close of 堯 Yaou's reign, the same thing had happened for several years. The phrase, 滔天 T'haou t'hëen, "Reaching high as heaven," must be understood as a local figurative expression. The chief part of the calamity consisted in the excessive fall of rain; after it had fallen, and Yu had scooped passages for it, it gradually subsided in the Autumn. In a marginal note, this opinion is rejected as the groundless conjecture of a self-conceited mind. Perhaps few will think that the supposition quite removes all the difficulties.

The site of the 九州 Kew-chow, or nine regions, into which Yu divided the earth, puzzle not a little the Chinese Explorers. They have made Maps of them, both old ones and new ones, which are limited to the extent of Modern China Proper,\* which is the world in the estimation of the Chinese. Others, more judicious, confess, that 地理古今不同 the Ancient and Modern Geography are not the same. They further say, that 九土在四海中謂之九州 † "The nine regions encompassed by the surrounding ocean, are the Nine Chow;" and that 昔神農度地四海內東西九十萬里南北八十一萬里 ‡ "In ancient times, Shin-nung measured the land surrounded by the ocean, and found it to be from East to West 900,000 Le, (250 Le make a degree) and from North to South 810,000 Le.

M. De Guignes, however, relieves all parties from their difficulties, by applying to the period spoken of, a definition of the Character 州 Chow, which was adopted perhaps, thousands of years afterwards; viz. that a 州 Chow, consisted of 2500 families; and, having assumed these data, (a happy thought that never occurred to any native Chinese, from the days of Confucius to the present time) he reduces the question, as to the extent of the peregrinations of Yu, to a matter of simple multiplication, and glories in his discovery as containing in it, the full evidence of mathematical demonstration.§

M. De Guignes also proposes to alter the pointing of the Chinese Classic and Commentary, and to read these words, 滔天下民 T'haou t'hëen, hea min, with the point after Hea, instead of after T'hëen, then making the phrase, "The waters extended over the Empire," instead of "High and wide as the heavens." But this reading is different from the manner in which the natives have ever read their own Books. To say nothing of the modesty of this attempt, it would not answer his purpose; for the phrase which he would alter, occurs not only in the passage which he conceives is capable of a different pointing, but also in other places where no pointing whatever would produce the change he wishes. Thus, Shoo-king, 11 page, 洪水滔天. 浩浩懷山襄陵. 下民昏墊 Hung shwüy t'haou t'hëen; haou haou hwae shan seang ling, hea min hwän t'een. "The Deluge rose high and spread wide as the spacious vault of heaven; the people astonished to stupefaction sunk in the waters." 下民 Hea min, is a phrase as much used to denote "The people," as 天下 T'hëen hea, is to denote "Empire." And moreover, the phrase 天下 T'hëen hea, is more like the European word World, than Empire; it is sometimes used in a proper, sometimes in a limited sense. The world, as known to the Chinese, is expressed by it; as world once denoted the Roman Empire, and now often means only Europe. But in its proper sense, all under heaven is implied by it.

I shall notice only one more Criticism of M. De Guignes. It applies to the usual Chinese expression for Yaou's Deluge, viz.

\* The reigning Family makes Manchow Tartary one of the Chow; and that in which the court of Yaou was held.

† Vide, 六書 Lü-shoo.

‡ Vide, Map of China, with Explanatory Remarks.

§ Vide, Dictionaire Chinois Preface

Pages 22 and 23.



洪水 Hung shwüy, in which connexion 洪 Hung, according to all Commentaries and Dictionaries, denotes "Great, extensive, vast." However, M. De Guignes says, Hung, also means, "Pierres qui arrêtent le cours d'un fleuve." Granting that Hung means "the rocks which stop the course of a river," what sense would he make of 洪 Hung, joined with 水 Shwüy, "Water," rock-water, instead of the Great waters, seems a very curious conjectural emendation. Suppose a Chinese doubted the Universal Deluge spoken of in the West, and wishing to prove his point, looked into Dr. Johnson's Dictionary, for a definition of the word Deluge, he would find the first sense given, A general inundation. But that not answering his purpose, he would, in the manner of M. De Guignes, seize with avidity, in spite of all Europeans, as quite conclusive in his own favor, the next sense given, viz. An overflowing of the natural bounds of a river. Though he chose to be convinced by this mode of proof, it is not likely that any other Person would. But Hung, does not signify. "Pierres qui arrêtent le cours d'un fleuve." This is a mistake of M. De Guignes, in which he has mistranslated the Latin of his Manuscript. "Petræ impediētes fluminis fluxum," does not denote what he has rendered it. The sentence in the original Chinese Dictionaries is this, 石阻河流爲洪 Shih tsoo ho lew wei Hung, "Stones or rocks, hindering the flowing of a river, make Hung," i. e. produced angry breakers, or a rippling effect on the water. The rocks are not denoted by the word Hung, but the effect produced by rocks obstructing in part the course of the water. In this sense also, it appears to be only a local term, and is no more applicable to the 洪水 Hung shwüy, of Yaou, than the word "Ripple" is to the Universal Deluge.



## MARKS AND ABBREVIATIONS.

THE Numerals at the top of the page, denote the number of Strokes in addition to the Radical, which are contained in the Characters on the page.

The Six Classes of Derivation, are marked in the following manner.

First, Representation of the object, by \*

Second, Pointing out some property, by †

Third, Combination of ideas, by ‡

Fourth, Giving sound, by §

Fifth, Inverting or reversing, by ¶

Sixth, Arbitrary Characters, by ¶

S. C. denotes the Seal Character.

R. H. the Running Hand.

A. V. Ancient Vases.

Instead of repeating the Character defined, in the Examples its presence will be denoted by a perpendicular line, thus |

Ol. Scrib. (Olim scribebatur) refers to the Character preceding and denotes that Class of Characters, which the Chinese call 古文 Koo-wän.

Al. Scrib. (Aliàs scribitur) refers to that Class of Characters, which, though differently formed, are the same both in pronunciation and meaning, which in Kang-he's Dictionary, are denoted by 或作 Hwö-tsö, "Others form it;" and by 同 Tung, "The same."

Syn. (Synonymous) is applied to Characters, whose pronunciation and form are different, but meaning the same. In Chinese called 通用 T'hung-yung.

## SOUNDS OF THE LETTERS.

A, as in "Hard."

Ä as in "H ät."

AE, broad A coalescing with E, forming a sound like igh, in "High."

AOU, broad A and OU coalescing.

AY, as in "May."

E, final, as in "Me."

Ë, as in "Met."

EU, as the sound of EU in the French word "Peu."

EW, as in "New."

ÏH, a sound similar to that given by the Letter I, when in pronouncing the word "With," the Reader stops short at the I.

G, is hard in Gih

J, as in French.

Ö, as in "Hot."

OW, as in "How."

U, nearly like EU, as above.

ÛH, as in "Hut."

ZE, a buzzing sound, which cannot be expressed by the Roman Alphabet.

==

THE FIRST OF THE FOUR TONES, *VIZ.*

Ping-shing, is left unmarked.

Shang-shing, is denoted by the grave accent (i.)

Keu-shing, by the acute accent (i.)

Jüh-shing, by the short accent (i.)

The Aspirate, by ('h.)



NOTE.—In a Country so extensive as China, and in which Tartars and Chinese are blended, it is in vain to expect a uniformity of Pronunciation even amongst well educated People. The Tartars are the Rulers, and hence their Pronunciation is imitated by many. The Chinese are the Literary part of the Community, and the systems of Pronunciation found in Books is often theirs. Some uniform system must be adopted, otherwise endless confusion will ensue. The Pronunciation in this Work, is rather what the Chinese call the Nanking Dialect, than the Peking. The Peking Dialect differs from it,

I. In changing K before E and I, into Ch, and sometimes into Ts. Thus King becomes Ching, and Keang becomes Cheang or Tseang.

II. H before E and I, is turned into Sh or S. Thus Heang is turned into Sheang, and Heö into Sheö, or Seö.

III. Chäng and Tsäng are used for each other; also Cho and Tso, Man and Mwan, Pan and Pwan, We and Wei, are in the Pronunciation of different Persons confounded.

IV. The Tartars, and some People of the Northern Provinces, lengthen and soften the Short Tone; Müh becomes Moo. The short termination of ih, becomes nearly the open sound of Ei, in the English word "Eight." Thus what, according to the system would be Pih-king, becomes Pei-ching.

These changes are tolerably regular and uniform, so that it is not difficult in speaking to adopt either the one Pronunciation or the other. The soft and lengthened sounds are more pleasing to the ear; and to a Person accustomed to speak English, require less effort than the Short Tones.

F and P, Nwan and Lwan, Sh and Ch, Ts and Ch, are occasionally used for each other.

The varieties now spoken of, are varieties of what in Europe is called the Mandarin Tongue. The Provincial Dialects are still more various. Their Orthography is not attempted in this work.

The abbreviations I'll; we'll; don't, &c. shew that the original is colloquial.

It is well known, that the Chinese read from the top of the Page to the bottom, and from the right hand column to the left. Horizontal lines also occur, and in that case they read from right to left. In Alphabetic Languages, as the termination of one letter generally joins on to the letter that follows it, the order cannot be altered without throwing the whole into confusion. To read Hebrew, or Arabic, or Persian, from right to left would be impracticable. In Chinese, however, each Character is so completely distinct, that it matters not how they are placed in relation to each other; they would read as well from the bottom of the page to the top, as from top to bottom. In Works, Tartar and Chinese, they begin at the left side of the book. In this Dictionary it has been judged proper to read the Chinese Characters horizontally, and from left to right.



# D I A L O G U E S.

## DIALOGUE I. WITH A SHOPMAN AND VISITOR.

S. Pray sit down.

Ts'hing 請 Pray  
tso. 坐。 sit

V. (It is the custom of the Chinese  
to echo the same and say,)

Ts'hing 請 Pray  
tso. 坐。 sit.

S. (To the Servant) Bring Tea.

Taou 倒 Invert, i. e. pour out  
ch'ha 茶 tea  
lae. 來。 come.

S. (To the Guest) Will you take Tea?

Ts'hing 請 Pray (take)  
ch'ha. 茶。 tea?

V. (The Guest echos the compliment,  
and assents by saying,)

Ts'hing 請 Pray (take)  
ch'ha. 茶。 tea.

S. I have not seen you for a long time.  
I hope you have been very well?

Kew	久	Long time
wei	違。	opposed, i.e. separated
ne	你	you
yih	一	one
hēang	向	while past
tīh	得	obtain
e	意	wish
tīh	得	} in a high degree?*
hăn.	很。	

\* In Chinese, though it be a general rule, that each Character and Syllable, has a determinate sense affixed to it; yet, cases are numerous, in which two or more



V. You are very polite; I hope your concerns have been prosperous. For sometime, I have not called on you.

Haou	好	Well
shwü,	說。	said,
tö	托	(I have) engaged *
pe	庇	(your) protection,
ne	你	your
paou	寶	valuable
hang	行	hong
säng	生	} trade †
e	意	
haou	好	good
tih	得	} very ?
hän	很。	

wo	我	I
yih	一	one
hëang	向	while past
shaou	少	seldom
lae	來	come
wän	問	to inquire and
how.	候。	wait (on you).

S. How could I expect it. My business has been rather limited; the present are our leisure months; besides, the European ships have not yet arrived, and therefore, we have not much to do.

K'he	豈	How ‡
kan.	敢。	dare (I). ~

Characters are joined in the apprehension of the reader, and form in fact, a compound word, similar to the Polysyllabic Languages of the West. Generally the sense of the compound arises naturally from the several component Characters; at other times, the sense of each is much obscured, or entirely lost. 得 Tih, "To obtain," 很 Hän, or 很 Hän, "The noise of dogs fighting, or people wrangling," taken together, make the Superlative degree, and affords an instance of an obscure compound.

\* "I have engaged your protection," i.e. by your kind assistance; or by the prosperous fortunes which ever accompany you, and all those whom you countenance, I have been well.

† 生意 säng e, "Living intention; i.e. whatever is done to obtain a livelihood in the inferior departments of the community, as trade, mechanical employments, &c.

‡ 豈敢 K'he kan, "How dare! or how presume!" i.e. I presume not to think



sǎng	生意	} Trade
e		
chay	這	this
seay	些	little
she	時	time
too	都	all
yew	有	have
hēen	限。	limit,
wei	爲	because
tsae	在	the present
she	是	are
hēen	閒	leisure
yuě,	月。	months,
hwang	况	} besides
ts'heay	且	
yang	洋	ocean
chuen	船	ships
yih	亦	also
we	未	not
tsang	曾	yet
taou	會	} arrived;
tih	到得。	

so	所以	} therefore
e		
müh	沒有	not
yew	有	have
shin	甚	} any of consequence
mo	麼	
sǎng	生意	} trade.
e.		

V. Very true. Why are the European ships so late? of late years they arrived sooner. What is the cause of this?

She	是	} Yes.
ya,	呀。	
kin	今年	This
nēen	年	year
yang	洋	ocean
chuen	船	ships
joo	如何	} how
ho		
lae	何來	} come
tih	得	

myself entitled to such civility; implying, you treat me as a superior. This mode of expression, is in constant use, as a reply to any civil compliment, or mark of polite attention. The same is otherwise expressed by 不敢當 Pūh kan t'hang, I "presume not to appropriate to myself, or deem myself worthy" of such polite treatment. The Tartars for K'he kan, use much 那裡 Nale, "How! where?" is there any foundation for your compliment!



che? 遲。 late;  
 wang 往 gone  
 nēen 年 years  
 e 已 } have  
 king 經 }  
 tsaou 早 earlier  
 taou 到 } arrived.  
 leaon, 了。 }  
 chay 這 This  
 she 是 is  
 shin 甚 } what  
 mo 麼 }  
 yuen 緣 } cause?  
 koo 故。 }

S. I have heard that things are in an unsettled state at sea; that the foreigners are always fighting, and hence they arrive late.

Wo 我 I, (or my)  
 urh 耳 ear  
 wàn, 聞 heard  
 shwö, 說 say,  
 hae 海 sea  
 mēen 面 surface  
 pùh 不 not  
 hǎn 狠 very

tae 太 } peaceable;  
 ping; 平。 }  
 chang 常 constantly  
 yew 有 have  
 e 夷 foreign  
 jin 人 men  
 ta 打 } fight;  
 ch'hang 仗。 }  
 so 所以 } therefore  
 e 所 }  
 lae 來 } come  
 tih 得 }  
 che. 遲。 late.

V. As the European ships do not arrive, I am apprehensive, that the foreign commodities will be high this year.

She. 是。 (Is) true, or, so.  
 kin 今 This  
 nēen 年 year  
 yang 洋 } European ships  
 chuen 船 }  
 pùh 不 not  
 taou 到。 come,  
 chih 只 only  
 pa 怕 fear  
 yang 洋 } foreign commodities  
 ho 貨 }



yaou 要 (want) will  
k'he 起 rise  
kea. 價。 price.

S. True. If the ships do not now  
arrive, all foreign articles will be  
dear; and more, it will be difficult to  
do business.

She 是 } True.  
ya. 呀。  
Joo 如 } If  
jō 若  
chay 這 } this  
ko 個  
she 時 } time  
how 候  
chuen 船 ships  
pūh 不 not  
taou 到。 come;  
kō 各 every  
yang 樣 sort  
yang 洋 foreign  
ho 貨 article,  
too 都 all  
she 是 } will be  
yaou 要  
kwei 貴。  
tēih 的。 } dear.

tsae 再 }  
chay 者 } Again  
mae 買 buying  
mae 賣 selling  
säng 生 }  
e 意 } trade  
yīh 亦 also  
nan 難 difficult  
tso. 做。 to do.

V. Yes. If the ships arrive soon it  
will be well, I also think of buying  
a few small things for presents; as  
the price is now high, I shall wait  
till the ships have arrived, when I  
will call again, and afford you some  
little assistance.

She 是 } True.  
ya. 呀。  
Jō 若 If  
chuen 船 ship  
tsaou 早 soon  
taou 到 arrive  
tsew 就 then  
haou 好 } well.  
leaou 了 }  
wo 我 I



yih	亦	also
seang	想	think
mae	買	buy
seay	些	little (a few)
ling	零	} odd things
wüh	物	
sung	送	to present
jin,	人	to persons,
tan	但	but
müh	目	} now
hea	下	
kea	價	} the price
tsēen	錢	
tae	太	very
kwei	貴	dear ;
sze	俟	wait
chuen	船	ship
taou	到	} have arrived,
leaou	了	
tsae	再	then
lae	來	come
pang.	幫	} assist a little.
chin.	趁	

S. I am much obliged to you. If the ships arrive, I will send a person to let you know, Sir, and beg your countenance.

Haou	好	Well
shwö.	說	said.
Jö	若	If
chuen	船	ship
taou	到	arrive,
wo	我	I
ta	打	} send
fä	發	
jin	人	a man
lae	來	(come) go
fung	奉	present
ts'hing	請	request
ta	大	} to (you) Sir,
kea ;	駕	
tsze	賜	to confer
koo,	顧	regard,
tsze	賜	to confer
koo.	顧	regard.

V. Very good, I will bid you good bye.

Haou	好	Well
shwö.	說	said.
Joo	如	} Thus
tsze	此	
k'ou	告	announce
tsze	辭	} leave.
leaou.	了	



S. Pray sit a little.

Tsac	再	Again
ts'hing	請	pray
tso	坐	sit,
tso.	坐	sit.

V. No. I have a little business at home.

Pùh,	不	No,
shay	舍	} at home
hea	下	
hwan	還	still
yew	有	have
scay	些	little
wei	微	trifling
seaou	小	small
sze.	事	business.

S. In that case, I will not detain you.

Joo	如	} Thus
tsze	此	
pùh	不	not
kan	敢	dare

fung 奉 present (or offer)

lew. 留。 detention.

V. You are very polite. I have paid  
you a short visit.

Haou 好 Well

shwō. 說。 said.

Shaou 少 Little

pei. 陪。 wait upon (you).

S. Forgive my not accompanying you  
far.

Shoo 恕 Excuse

pùh 不 not

yuen 遠 far

sung. 送。 accompany.

V. I do not expect it. Good bye.

K'he 豈 How

kan, 敢。 dare!

ts'hing. 請。 Good bye.

S. Good bye.

Ts'hing. 請。 Good bye.

The above was composed by a Native Chinese.



## DIALOGUE II.

*WITH A TEA MERCHANT,*

ON HIS ARRIVAL IN CANTON FROM A DISTANT PROVINCE.

A. How do you do?

Laou	老	Venerable
yay	爺	father
haou.	好。	well?

B. I hope you are well.

Ne	你	You
haou	好	well,
ya?	呀。	?*

—I wish to see you about business.

Wo	我	I
yaou	要	want
k'han	看	to see
ne	你	you,
kwan	歡	} wish
he	喜	
pan	辦	to do
szc.	事。	business.

A. When did you come to Canton.

Ne	你	You
ke	幾	what
she	時	time
taou	到	} come to
laou	了	
Kwan-	廣	} Canton.
tung.	東。	

B. I arrived about a fortnight ago.

Wo	我	I
taou	到	} arrived
leaou	了	
yew	有	have
pan	半	} half
koo	個	
too	多	more
yuě.	月。	moon.

\* 呀 Ya, or A broad, is a mere tone.



# RADICALS.

## SHEWING THEIR ORDER AND MEANING.

### Characters formed by One Stroke of the Pencil.

1. 一 Yih.\* One.
2. 丨 Kwän. To descend; C.
3. 丶 Choo. A point.
4. 丿 Pëih. Bent out; C.
5. 乙 Yih. One.
6. 乚 Keuě. Hooked; C.

### Characters formed by Two Strokes.

7. 二 Urh. Two.
8. 亅 Tow. (Undefined;) C.
9. 人 Jin. A man; C 亻
10. 儿 Jin. A man; C.
11. 入 Jih, or Jüh. To enter.
12. 八 Pă. Eight.

\* The form of these Radicals, and of the large Characters throughout the work, is taken from an excellent Dictionary, first Published in the Reign of K'ien-lung. The latest Edition was Published in the Eleventh year of the present Emperor, Kea-king; and prefaced with flattering recommendations from Persons of the first rank and learning in the State. It was not, however, Published by Imperial Authority. The work is called 韻文備覽 E-wän-pe-lan, and is contained in Forty-two volumes, Octavo. The Author's name is 沙木 Sha-mùh. He was Thirty years engaged in writing it.



13. 冂 Keung. A remote limit, a wilderness; C.
14. 一 Měě. To cover; C.
15. 丿 Ping. An isicle; C.
16. 几 Ke. A table, a bench; C.
17. 凵 Kang. Gaping; C.
18. 刀 Taou. A knife; C 刂
19. 力 Lěih. Strength.
20. 勹 Paou. To fold; C.
21. 匕 Pe. A spoon.
22. 匚 He. A receptacle; C.
23. 匚 Fang. A receptacle; C.
24. 十 Shih. Ten.
25. 卜 Pūh. To divine.
26. 卩 Tsěě. Ancient seal on stone or ivory; C 卩
27. 厂 Han. A shelter; C.

28. 厶 Mow. Crooked.
29. 又 Yew. The hand, more, again.

*Characters formed by Three Strokes.*

30. 口 K'how. The mouth.
31. 囗 Hwüy. An inclosure.
32. 土 Too. The ground.
33. 士 Sze. A scholar.
34. 夕 Che. To follow.
35. 夕 Shüy. To walk slowly; C.
36. 夕 Sěih. The evening.
37. 大 Ta. Large, great.
38. 女 Neu. A woman.
39. 子 Tsze. A son, a child.
40. 山 Mēen. To collect; C.
41. 寸 Tsun. Tenth of the Chinese cubit.



42. 小 Seaou. Little, small.
43. 九 Wang, or Yew. An irregular  
waving edge; C 允元
44. 尸 She. A corpse.
45. 屮 Che. A bud.
46. 山 Shan. A hill.
47. 川 Chuen. Channel for water,  
C 𡿨 𡿩 𡿪
48. 工 Kung. Work, a workman.
49. 己 Ke. One's self.
50. 巾 Kin. A napkin.
51. 干 Kan. A shield.
52. 么 Yaou. Slender.
53. 广 Yen. To protect; C.
54. 及 Ying. A long journey.
55. 升 Kung. To join hands; C.
56. 弋 Yih. To dart, a dart; C.

57. 弓 Kung. A bow.
58. 豕 Ke. A hog's head; C 豕 𪚩
59. 彡 Shang. Hair.
60. 彳 Chih. To pace; C.

*Characters formed by Four Strokes.*

61. 心 Sin. The heart, the mind.  
C 小 小
62. 戈 Ko. A lance.
63. 户 Hoo. An inner door.
64. 手 Show. The hand; C 才
65. 支 Che. A branch.
66. 攴 Püh. A slight stroke; C 攴
67. 文 Wän. Fair, excellent, letters.  
Sometimes C 攴
68. 斗 Tow. A certain measure.
69. 斤 Kin. Chinese pound.
70. 方 Fang. Square, then.



71. 无 Woo. Not, wanting; C 无
72. 日 Jih. The sun, day.
73. 曰 Yuě. To say.
74. 月 Yuě. The moon.
75. 木 Mūh. Wood.
76. 欠 Kēen. To owe.
77. 止 Che. To stop.
78. 歹 Tae. Evil, bad; C 歹
79. 𠂔 Shoo. To kill by striking.
80. 毋 Woo. Not, do not.
81. 比 Pe. To compare.
82. 毛 Maou. Hairs.
83. 氏 She. A family name.
84. 乞 Ke. Air, living principle.
85. 水 Shwŭy. Water; C 水

86. 火 Ho. Fire; C 火
87. 爪 Chaou. Nails of the hand; C 爪
88. 父 Foo. A father.
89. 爻 Heaou. To imitate.
90. 爿 Chwang. (Undefined.)
91. 片 Pēen. A splinter.
92. 牙 Ya. The teeth.
93. 牛 New. A cow; C 牛
94. 犬 Keuen. A dog; C 犬

*Characters formed by Five Strokes.*

95. 玄 Heuen. Blackish.
96. 玉 Yŭh. A gem; C 王 Wang  
A king
97. 瓜 Kwa. A melon.
98. 瓦 Wa. Tiles.
99. 甘 Kan. Sweet.



100. 生 Sǎng. To produce.
101. 用 Yung. To use.
102. 田 Tēn. A field.
103. 足 Shoo. The foot, also read Pěih,  
A measure of length. C 正
104. 疒 Neih. Sickness.
105. 冢 Pūh. A mound; C.
106. 白 Pih. White.
107. 皮 Pe. Skin.
108. 皿 Ming. Dishes, &c.
109. 目 Mūh. The eye.
110. 矛 Mow. A spear.
111. 矢 She. An arrow.
112. 石 Shih. A stone.
113. 示 She. To admonish, to enjoin.
114. 肉 Jow. To creep.

115. 禾 Ho. Grain.
116. 穴 Heuě. A den, a cave.
117. 立 Lěih. To erect, to establish.

*Characters formed by Six Strokes.*

118. 竹 Chüh. Bamboo; C 𪔐
119. 米 Me. Paddy, rice.
120. 糸 Měih, or Sze. Silk thread:  
C 𦃟
121. 缶 Fow. Crockery.
122. 网 Wang. A net; C 𦉳 𦉴  
冈 冗
123. 羊 Yang. A sheep.
124. 羽 Yu. Feathers, wings; C 羽
125. 老 Laou. Old man, aged.
126. 而 Urh. A whisker, and, but.
127. 耒 Luy. Handle of a plough.
128. 耳 Urh. The ear.



129. 聿 Yu. A pencil.
130. 肉 Jow. Flesh; C 月
131. 臣 Chin. A servant, minister of state, public servant.
132. 自 Tsze. Self, himself.
133. 至 Che. Reaching to, at, to the extreme point.
134. 臼 Kew. A mortar.
135. 舌 Shě. The tongue.
136. 舛 Chuen. To disturb, error.
137. 舟 Chow. A boat.
138. 艮 Kăn. Disobedient.
139. 色 Sîh. Colour.
140. 艸 Tsaou. Herbs; C 十
141. 虎 Hoo. A tiger.
142. 虫 Chung. An insect.
143. 血 Heuě. Blood.

144. 行 Hing. To go, to walk, to do.
145. 衣 E. Clothes, garments.
146. 西 Ya, or Hea. To cover. 西  
Se. West.

*Characters formed by Seven Strokes.*

147. 見 Këen. To see.
148. 角 Keö. A horn.
149. 言 Yen. Words, to express.
150. 谷 Kûh. Aqueduct, a valley.
151. 豆 Tow. Pulse.
152. 豕 She. A hog.
153. 豸 Che. A reptile.
154. 貝 Pei. Pearls.
155. 赤 Chîh. Carnation colour.
156. 走 Tsow. To walk.
157. 足 Tsüh. The foot; C 足



158. 身 Shin. The body.
159. 車 Chay. A wheel, a carriage.
160. 辛 Sin. Bitter, distressing.
161. 辰 Shin. To tremble, an hour.
162. 走 Ch'hō. Walking swiftly;  
C 走
163. 邑 Yih. A city; C 阝 (placed  
on the right)
164. 酉 Yew. Matured, new wine.
165. 采 Pēn. To pluck, or tear  
asunder.
166. 里 Le. About one-fourth of an  
English mile.

*Characters formed by Eight Strokes.*

167. 金 Kin. Metal, gold.
168. 長 Ch'hang. Long. C 長
169. 門 Mun. A door.
170. 阜 Fow. A mound of earth; C.  
阝 (Placed on the left.)
171. 隸 Tae. At, or to a certain point.

172. 隹 Chuy. Short tailed birds.
173. 雨 Yu. Rain.
174. 青 Tsing. Azure.
175. 非 Fei. False, not.

*Characters formed by Nine Strokes.*

176. 面 Mēn. The face.
177. 革 Kih. Untanned leather.
178. 韋 Wei. Back to back, soft  
leather.
179. 韭 Kew. Leeks.
180. 音 Yin. A sound.
181. 頁 Hēē. The head.
182. 風 Fung. The wind.
183. 飛 Fe. To fly.
184. 食 Shih. To eat.
185. 首 Show. The head.



186. 香 Hëang. Smell, fragrance.

*Characters formed by Ten Strokes.*

187. 馬 Ma. A horse.

188. 骨 Kūh. A bone.

189. 高 Kaou. High.

190. 髡 Peaou. Long, hair.

191. 鬥 Tow. To fight.

192. 鬯 Ch'hang. Fragrant herbs of which wine, used in sacrifice, is made.

193. 鬲 Leih. Perfume or incense pot.

194. 鬼 Kwei. An evil spirit, a ghost.

*Characters formed by Eleven Strokes.*

195. 魚 Yu. A fish.

196. 鳥 Neaou. A bird.

197. 鹵 Loo. Insipid.

198. 鹿 Lūh. A stag.

199. 麥 Mih. Wheat.

200. 麻 Ma. Hemp.

*Characters formed by Twelve Strokes.*

201. 黃 Hwang. Yellow.

202. 黍 Shoo. Millet.

203. 黑 Hih. Black.

204. 黼 Che. To embroider.

*Characters formed by Thirteen Strokes.*

205. 黾 Mung. A toad.

206. 鼎 Ting. A tripod.

207. 鼓 Koo. A drum.

208. 鼠 Shoo. A mouse.

*Characters formed by Fourteen Strokes.*

209. 鼻 Pe. The nose.

210. 齊 Tse. Even.



*Character formed by Fifteen Strokes.*

211. 齒 Che. The teeth.

*Characters formed by Sixteen Strokes.*

212. 龍 Lung. A dragon.

213. 龜 Kwei. A Tortoise.

*Character formed by Seventeen Strokes.*

214. 簫 Yö. A wind instrument of music.

Those Characters with the letter C annexed to them, are used only in compounds. The compound form of Yih, a city, is the same as that of Fow. They are distinguished only by one being placed on the right, and the other on the left, as they are marked.

Under the preceding Two Hundred and Fourteen Radicals, all the Characters in the Language are arranged in Chinese Dictionaries.

In Compound Characters, the Radical is more frequently on the left, than on any other part. But the Radical is also to be met with on the right side of the compound, as well as at the top, bottom, and middle, so that no rule can be given where to find the Radical, further than, that it appears generally the most conspicuous part of the Character.

In the Dictionary, under each Radical, are arranged, first, the Characters that are formed by one stroke of the pencil more than is necessary to form the Radical. Second, those that are formed by two strokes more; then, those that are formed by three more, &c. So that in order to find out a word in the Dictionary, excepting the Radical part, reckon how many strokes of the pencil are necessary to form the Character which you wish to find; then under its Radical, and that collection of Characters consisting of the given number of strokes, look for it. If the Character sought for, is not to be found,

either the wrong Radical has been fixed on, or the strokes are not rightly numbered.

The only source of mistake in numbering the strokes of the pencil is, in square Characters like 口 K'how, "The mouth," or those which are open at the bottom like 冂 Keung, "A wilderness." The Chinese reckon that 口 K'how, is formed by three strokes, and 冂 Keung, by two. Thus, they first write down the stroke on the left, then the top and right side, by one stroke of the pencil; and last of all, the cross stroke at the bottom. | First made, 冂 second, — last.

#### EXAMPLES.

便 Pëen, "Convenient," is found under the Radical 亻 Jin, which is on the left side. Pëen has seven strokes exclusive of the Radical.

助 Tsoo, "To assist," is found under the Radical 力 Lëih, which is on the right side. Tsoo has five strokes in addition to the Radical.

全 Tseun, "The whole," is found under the Radical 入 Jüh, at the top, and four strokes.

兵 Ping, "A soldier," is found under the Radical 八 Päh, at the bottom, and five strokes.

愛 Gae, "To Love," is found under the Radical 心 Sin, which is in the middle of the Character, with nine strokes.



IN THE SUNG-PAN FORM.

イ 川 巳 允 元 川 丑 小 才 友 友 无 夕 氷 示 牛 才 王  
正 四 内 糸 元 月 廿 西 足 卩 長 卩



# DICTIONARY

OF THE

## CHINESE LANGUAGE.

First Radical. Yih 一

### FIRST RADICAL.

一 YIH. + 彡 S. C. † A. V.

One. 第一 Te yih. "Order one," i. e. the first.  
 同 | 般 Tung yih pan; or | 樣 Yih yang.  
 "The same as." 都是 | 樣 Too she yih yang. "It  
 is all the same, or they are all alike." 畫 | Hwă yih. "To  
 draw one line." e. i. to reduce all to the same rule. To place  
 in order. 不能畫 | Püh năng hwă yih. "The  
 same cannot be affirmed of all; or they cannot be managed  
 alike." Repeated, Yih yih, singly, One by one. 好語  
 似珠穿 | | Haou yu sze choo, chuen yih yih,  
 "Good sayings are like pearls strung one by one."

Yih is often rendered by "A," as | 個人 Yih ko jin.

"A man." | 口水 Yih k'how shwü. "A draught  
 of water." Also by "Once, when once, as soon as." As, 視  
 色事如鳩毒 | 入口即立死  
 She sîh sze joo chin tüh, yih jüh k'how tseih lěih sze. "View  
 illicit pleasure as you would poison, which, as soon as it enters  
 the mouth, causes instant death." 專 | Chuen yih.  
 "Application to one object, undivided attention."

Yih, often denotes the whole of a thing, as | 心 Yih  
 sin. "One heart," i. e. the whole heart. | 生 Yih  
 sâng. "The whole life." | 總 Yih tsung, and | 概  
 Yih kae, and | 切 Yih tse. All denote the whole num-  
 ber of persons or things; there is, however, a peculiarity in the  
 use of each. 不能 | 概而論 Püh năng  
 yih kae urh lun. "Cannot affirm the same of all." 領



悉 | 切 Ling seih yih tse. A phrase used in letters, denoting "I understand the whole contents of yours." |

切東西我皆有 Yih tse tung se wo kae yew. "I have every thing requisite." | 齊 Yih tse. "All

at the same time; all at once." 歸 | Kwei yih. "To revert to one," i. e. to come to the same; to be placed in order.

不 | Püh yih. "Not one;" i. e. not in one way, or of one kind only. 均 | Keun yih. "Both, or all equally."

| 之爲甚 Yih che wei shin. "One is extreme;" i. e. once is enough; it is improper to repeat the act; said of what is bad. 萬 | Wan yih, or 萬分 | Wan fun yih. "One in ten thousand."

To express the difficulty of satisfying human wishes, they say, that man 得 | 望二 Tih yih wang urh. "Having obtained one, hopes or wishes for two."

| 面之詞 Yih mēn che tsze. "One face's declaration," denotes what is affirmed on one side of the question not yet fully examined into. 逐 | Chùh yih.

"Eject one," expresses striking out, or taking the particulars of an affair one by one. Yih, sometimes forms a part of a proper name. It is one of the hundred surnames. 太

| Tae yih, or 太乙 Tae yih. Name of the largest hill in the Empire.

As a Verb, To reduce to one, to render uniform. 繁者簡而異者 | 矣 Fun chay, kēn: urh e chay, yih e. "Curtail that which is redundant, and render uniform the discordant."

The Chinese define Yih by 數之始也物之極也 Shoo che che yay, wùh che kēih yay. "The be-

ginning of numbers, and the first of things." Also by 初 Ch'hoo. "To begin, or the beginning." 誠 Ching. "Sincere, true." 純 Shun. "Pure, unmixed." 均 Keun. "Both, or all equally." 同 Tung. "The same." 少 Shaou. "Few."

They appear sometimes to denote by it the First Physical Cause. 以太牢祀三 | E tae laou sze

san yih. "To offer kine in sacrifice to the THREE ONES:"

which Three they explain thus, 天 | 地 | 泰

| T'hēn yih, te yih, and tae yih. Which last is said to be 天地未分元氣也 T'hēn te we fun yuen k'he yay. "The original influence or principle, which existed before the heavens and earth were divided."

The Sect Taou affirms, that 道生 | | 生 二二生三三生萬物 Taou sāng yih,

yih sāng urh, urh sāng san, san sāng wan wùh. "Taou produced one, one produced two, two produced three, and three produced all things." If it be asked, what then is Taou?

they reply, 靜極乃道也 Tsing kēih nae taou yay. "Extreme quiescence, or a state of perfect stillness is

Taou." The Three, when speaking of their external appearance, they call 天之秀氣地之生氣

感和風之清氣 T'hēn che sew k'he, te che sāng k'he, kan ho fung che ts'hing k'he. "The heaven's

adorning principle, earth's life giving principle, and the pure principle of the exciting harmonizing wind;" or as they define it, "That aerial principle, or influence, by which the heavens

and earth act on each other." The internal Three, they

call 氣之清神之靈精之潔靜



裏分陰陽而精氣神同化於  
虛無 K'he che ts'ling, shlin che ling, tsing che keih;

tsing le fun yiu yang, urh tsing, k'he, shin, tung hwa yu heu  
woo. "The clear unmixed influence, the intelligence of  
spirit; the purity of essence; in the midst of quiescence separ-  
ated the Yin and the Yang. Essence, influence and spirit,  
together operated in a state of vacuum." (Taou tih king.)

Their notions of the great One Cause of all things, are very  
fanciful and obscure.

Yih was formerly read Ke. To rhyme, it is read E and He.  
It was the first line, said to be drawn by the famous 伏羲  
Fü he.

丁 TING. + 𠂇 • A. V. 丅 R. H.

The sting of a scorpion; a nail or wooden pin. The fourth  
of the Ten Characters, called 十幹 Shih kán. Used in  
marking days and years. 上丁日 Sháng ting jih.  
There are generally three days in each month denominated  
the Ting jih; sháng ting jih, is the first that occurs. In the  
second and eighths moons, on Sháng ting jih, sacrifices of  
sheep and hogs, are offered up at the temples of Kung foo tsze.

It is joined to several words as an expletive; or, perhaps,  
denoting strong, robust: thus, 人 | Jin ting. "A man."

兵 | Ping ting. "A soldier." 壯 | Chwang  
ting. "Robust, able bodied man." 租 | Tsou ting.

"Husbandmen, to whom small pieces of land are let." 家  
| Kea ting. "A domestic, a slave." 民 | Min

ting. "The people." 白 | Pih ting. "The lower  
orders of the people." 農 | Nung ting. "A hus-

bandman." 工 | Kung ting. "A mechanic." 神

| Shin ting. "Attendants of deities."

添 | Tëen ting. "To have a child added to the family."

It is said at the New year to persons, expressing a wish that  
they may have an increase of their family; and also, when  
congratulating them on the birth of a child.

Ting ting. A sound made by hewing timber. 鳥 |

Woo ting. "A certain kind of tea." 肉 | Jow ting.  
"A species of ulcer." 零 | Ling ting, or 伶仃

Ling ting. "Alone and disconsolate, unprotected and dis-  
tressed." 成 | Ching ting. To complete the age of  
sixteen. According to others, the age of twenty-one, or  
twenty-three. | 寧 Ting ning, or 叮嚀 Ting

ning. To enjoin upon; to direct what to do. 六

| Lüh ting. The name of a deity. 吉 | Keih  
ting. The name of an insect. | 當 Ting tang

The jingling of harness; gems suspended from a girdle, and  
so forth. Certain bone of a fish. To happen to, to be  
present with; as, 寧 | 我躬 Ning ting wo kung.

"Better happen to my own person." (She king.) 述

義不克曰 | Shüh e püh kih yuě ting. "Un-  
able to express the full meaning, is called Ting."

𠂇 K'HAÒU. +

Air, vapour, or the breath, struggling to vent itself, is re-  
presented by 𠂇. Its being stopped, is represented by —  
at the top. The ancient form of 巧 Keaou



已 HO. 卩

The reverse of the preceding. Air extending itself with ease. The noise of loud laughter; and of anger. Syn. with

呵 Ho.

七 TS'HIH. 𠂇 S. C. 𠂇 R. H.

Seven. A Surname. 第七 Tets'hih. "The seventh."

| 政 Ts'hih ching. "Seven ruling powers," viz. the sun, moon, and five planets. 三 | San ts'hih. "A cer-

tain medicine." 竹林 | Chüh lin ts'hih. "Seven famous persons of the bamboo plantation." | 手八

脚 Ts'hih show pä keö. "Seven hands and eight feet;" expresses the confusion caused by too many persons, being engaged about a thing. | 夕 Ts'hih s'ih. "The

seventh evening;" refers to the evening of the seventh day of the seventh moon; an evening on which all unmarried women in China, offer sacrifice to, and worship two stars in the Milky Way. The one is called 牛郎 New lang, the other,

織女 Chih Neu; an excellent husband and wife, removed from earth to a place in the heavens. The ladies worship Chih neu, in order to obtain skill in needle work. Al. Scrib.

柒漆

上 Ancient form of 上 Shang, see below.

下 Ancient form of 下 Hea, see below.

Characters formed by Two Strokes.

万 WÁN.

Ten thousand. Now written 萬. Used as part of a proper name; in which sense, it is also pronounced Mih.

丈 CHANG. + 𠂇 S. C. 丈 R. H.

A hand taking hold of ten; a measure of ten cubits length.

十分爲寸十寸爲尺十尺爲丈十丈爲引 Shih fun wei ts'hun, shih ts'hun wei ch'hih, shih ch'hih wei chang; shih chang wei yin. "Ten parts or fun, make a ts'hun; ten ts'hun make a ch'hih or cubit; ten ch'hih make a chang; ten chang make a yin.

| 量田畝 Chang leang t'een mow. "To measure land."

Epithet applied to old persons; said to have arisen from using Chang for 杖 Chang, "A staff." 岳 | Yü chang. "Wife's father." | 夫 Chang foo. "A husband." 大 | 夫 Ta chang foo. "A person of superior abilities and attainments; sometimes a kind of hero."

釋氏所居曰方 | Shih she so keu yuě fang chang. The place where Füh resides, is called "Fang Chang." The apartments of the head of a monastery or bonzes' temple, are called Fang chang.

| 人 Chang jin. Is addressed either to a wife's father, or to any old person, and is a term of respect. 老 | Laou chang. "You, old gentleman."

函 | Han chang. "The chair or seat of a teacher."



杏壇 | Hing tau chang. "The seat in which Confucius taught." Chang is sometimes erroneously written with a dot.

三 SAN. + 弌 Ol. Scrib.

Three. A surname. 第三 Te san. "Third." |  
次 San tsze. "Thrice." 再 | Tsae san. "Again,  
and a third time;" i. e. repeatedly. Also read Sán, as,

| 思而後行 Sán sze urh how hing. "Think  
thrice and then act." (Lun yu.)

士文伯曰政不可不慎務  
| 而已一擇人二因民三從  
時 Sze wán pih yüě, ching püh'ko püh shin; woo san urh  
e; yih, ts'híh jin; urh, yin min; san, ts'hung she. "Sze wán  
pih said, Government requires the utmost attention and  
care; the whole mind should be directed to three points, and  
then it will be well. First, To choose men (proper to hold  
public offices.) Second, To accord with the wishes of the  
people. And third, to act according to the times"

三才 San ts'hae. "Three powers;" commonly said to  
be heaven, earth, and man. | 光 San kwang. "Three  
lights;" the sun, moon, and stars. | 綱 San kang.  
"Three bonds or relations;" they say they are, a prince and  
minister, father and son, a husband and wife.

| 寶 San paou. "Three Precious Ones;" which are  
worshipped by the sect of 佛 Füh. First 阿彌  
陀佛 O me to Füh. Whose period of rule over the  
world is past. Second, 釋迦佛 Shih kea Füh  
Who now rules. Third, 彌勒佛 Me lih Füh.  
Whose rule is yet to come.

| 清 San ts'hing. "Three Pure Ones;" worshipped  
by the sect of Taou. First, 玉清 Yüh ts'hing. Second,

上清 Shang ts'hing. Third, 太清 Tae ts'hing.  
The first is denominated 元始天尊 Yuen che

t'héen tsun. "The honored in heaven, who was at the begin-  
ning." Second, 玄妙天尊 Heuen meaou t'héen

tsun. "The mysterious One, honored in heaven." Third,  
太上老君 Tae shang laou keun. Epithet applied  
to the founder of the sect Taou. He lived in the time of Con-

fucius, about the year of the world 3400. He is otherwise  
called 老子 Laou tsze, and 老聃 Laou tan.

| 星 San sing. "Three stars;" whose lucky influ-  
ences are much desired; viz, 福祿壽 Füh, lüh, show.  
"Happiness, the emoluments of office, and long life."

朝 | 暮四 Chaou san moo sze. "Morning  
three evening four;" has a reference to a person, who having  
been promised seven of something daily, objected to receive  
four in the morning and three in the evening; but felt  
pleased on being offered three in the morning and four in the  
evening. Which last arrangement, they consider exactly the  
same daily as the former. It is now applied to people who are  
considered simpletons, who refuse a thing in one form and  
are pleased with it in another, which really amounts to the  
same thing.

數始於一終於十成於 |  
Shoo che yu yih, chung yu shih, ching yu san, "Numbers  
begin at one, terminate at ten, and are perfect at three."  
Why three is considered a perfect number does not appear.

| 五成羣 San woo ching keun. "Three or five



persons form a group." In these words, the assembling of three or five persons, is often prohibited by the government. San was formerly written 參

**上** SHÁNG. † 一 A. V. ㄅ R. H.

When read Sháng, it denotes high, above, eminent, exalted, honorable, on, or upon. Read Shàng, it denotes to ascend, to advance forward; to present to a superior; to put upon paper, i. e. to write down. To honor or respect.

**皇上** Hwang shang. "A sovereign prince, or emperor." The emperor of China; they object to give the title to any other. **帝** Shang te. "Heaven, or perhaps the Supreme Being." On this subject, however, their views, and consequently their modes of expression, are very confused and variable. **玄天** | **帝** Heuen t'heen shang te. A god of the northern hemisphere. **玉皇** | **帝** Yü hwang shang te. The name of another god.

**太** | Tae shang. Epithet of the most honorable; applied to the Emperor's deceased father; and to the founder of the sect Taou, who is called **太** | **老君** Tae shang laou keun.

**日** Shang jih. "The first day of the moon." **旬** Shang seun. "The first decade or ten days of every moon." **午** Shang woo, or **午** | Woo shang. "The forenoon."

**不** | **一個月** Püh shang yih ko yüě. "Not more than a month." **下** Shang hea. "About," more or less. **下有三千人** Shang hea yew san ts'een jin. "About three thousand men."

**憲** Shang h'een. "The superior officers of government."

**至** | Che Shang. "The highest." **聲** Sháng shing. "The second of the Chinese tones." **古**

Shang koo, or **世** Shang she. "High antiquity, former ages." **赫赫在** | Hih hih tsae shang.

"There is a glorious Majesty above;" said in order to induce people to venerate the Divine powers.

**自下而** | **也** Tsze hea urh shang yay. "To ascend up from a lower place." **雲** | **于天** Yun shang yu t'heen. "The clouds ascend to heaven."

**階級去** Shang keae keih keu. "To go up stairs."

**樓** Shang low. "To go up to an upper room."

**雲梯** Shang yun te. "To ascend the cloud ladder." The cloud ladder, is a ladder on which Chinese soldiers are exercised, in order to be expert in scaling walls. Frequently it denotes, being promoted.

**北** | Pih shang, or **京** Shang king. "To go to Peking." **山砍柴** Shang shan kan chae.

"To ascend a hill to cut fuel." **不** | **下**

**不下** Shang püh shang, hea püh hea. "Neither able to go up nor down;" a person nonplused.

**數** Shang shoo. "To enter on an account." **本**

Shang pun. "To present an official document to a superior, or to the Emperor."

**比** | **不足比下有餘** Pe shang püh tsüh pe hea yew yu. "Compared with those above, deficient;

compared with those below, have something to spare."

**諭** Shang yu. "An imperial edict." **書在**

**桌子** | Shoo tsae chö tsze shang. "The book is



on the table." 天 | T'hēn shang. "In heaven."

赶 | 去 Kan shang keu. "To pursue after."

天無二日民無二王家無二主尊無二 | 示民有君臣之別也 T'hēn woo urh jih, min woo urh wang, kea

woo urh choo, tsun woo urh shang, she min yew keun chin che pēē yay. "In heaven there are not two suns; amongst the people not two kings; in a family not two masters; amongst the honorable not two supremes; in directing the people, the distinction of prince and minister is requisite." (Lc king.)

Syn. with 尚 Shang, to honor. | 親 | 齒 | 賢 | 貴 Shang tsin, shang che, shang hēn, shang kwei. "Honor parents; honor age; honor the wise and good; honor the noble." To rhyme read Shin.

Authorities do not agree, whether Shang used as a verb, to ascend, &c. should be Shang Shing or Keu Shing. Words used both as nouns and verbs, are generally, when used as verbs, read in Keu Shing.

下 HÈA. 下 A. V. 下 and 下 R. H.

Below, inferior, mean, vulgar. Heá, to descend, to cause to descend. They define it by 在下之下對上之稱 Tsae hea che hea, tuy shang che ching. "The below of being below; the opposite of above." Again, 反

上為 | Fan shang wei hea. "The contrary of above is below."

在底 | Tsae te hea. "It is down below."

底 | 的人 Te hea teih jin. "A low, or vulgar person."

手 | Show hea. "Under one's hand, or power."

棹子底 | Chō tsze te hea. "Under the table."

陞 | Pe hea. "Steps below;" i. e. he, below the steps of whose throne I stand, or, your Majesty.

閣 | Kō hea. "Council chamber below;" by the same kind of allusion, as in the last sentence, is used for the pronoun "You," when addressing ministers of state, who have a share in the Imperial councils.

足 | Tsüh hea. "Foot below;" i. e. you, addressed to friends and equals.

心 | Sin hea. "In the mind, or the thoughts." 遺

| E hea. "To leave in a place, to leave to one's posterity."

居上不驕為 | 不悖 Keu shang püh keaou, wei hea püh pei. "Superiors not acting proudly, will cause inferiors not to rebel." (Chung yung.)

| 次 Hea tsze. "The next time." | 月 Hea yuē. "Next moon."

臨 | Lin hea. "To descend to inferiors, to condescend to." 君能 | Keun näng hea hea.

"A prince, or virtuous man, can descend to inferiors."

| 作 Hea tsö. "Low mean conduct." 馬蹄

| 的人 Ma te hea teih jin. "People below the horses' hoofs;" i. e. attendants on military officers; men in the ranks." 恭俟命 | Kung sze ming hea.

"To wait with reverence for Imperial orders."

無上無 | Woo shang woo hea. "Neither high nor low;" unable to distinguish, ignorant.

| 十八等 Hea shih pā täng. "Down to the eighteenth rank;" i. e. the lowest degree of baseness. They say that there are thirty-three heavens; and also that there are eighteen different degrees of wretchedness, in the abodes of the miserable after death; in allusion to which, they use the above expression.



丨身 Hea shin. "The lower parts of the human body;" the parts of generation. 惠 丨 Hwüi hea. "To bestow favors on inferiors."

丨手 Hea show. "To put one's hand to; to begin to act." 丨馬 Hea ma. "To dismount." 丨雨 Hea yu. "It rains." 丨轎子 Hea keaou tsze. "To get out of a sedan chair." 丨船 Hea ch'huen. "To embark." 上 Shang keaou tsze, is to enter a chair.

上 Shang ch'huen, is to come out of a boat or ship. 不 丨三千有餘 Püh hea san tsën yew yu. "Not fewer than upwards of three thousand." 送 丨程 Sung hea ching. "To present gifts to a person about to commence a journey."

丨問 Hea wän. "To ask of inferiors." 放 丨 Fang hea. "To put down." 丨

蛋 Hea tan. "To lay an egg." To rhyme, read Ho.

丌 KE. \*

A foundation. A board or other utensil, on which to present things. Afterwards changed to 其 Ke. See Radical 八.

𠂔 Ancient form of 且 Ts'heay, see below.

*Characters formed by Three Strokes.*

不 PÜH. \* 𠂔 S. C. 𠂔 R. H.

They say that the Seal character represents a bird ascending towards heaven, remaining hovering fixed in the air, and not descending.

Not. 不是 Püh she. "Not is;" it is not so. When the emphasis is laid on "She," Püh she, denotes being wrong, or in fault; as, 我有 丨是 Wo yew püh she. "I have not is;" i. e. I have done something not right.

丨是這樣 Püh she chay yang. "It is not in this, or that, manner." 豈 丨是 K'he püh she. "How is it not?" affirming strongly that it is.

丨然 Püh jen. "Not so; by no means." 丨可 Püh k'hò. "Should or ought not." 丨必 Püh peih.

"Not necessary." 丨如 Püh joo. "Not as;" not so good as; better so and so. 丨如上京去 Püh joo shang king keu. "Better go to Peking."

丨日 Püh jih. "Not (many) days." 丨時 Püh she. "Not time;" not any fixed time.

好 丨歡喜 Haou püh hwan he. "Good not to rejoice!" i. e. to rejoice exceedingly. 丨得 丨去 Püh tih püh keu. "Cannot but go." 丨三 丨四 Püh san püh sze. "Not three, not four;" neither one thing nor another; an unsteady person who commands no respect.

丨得已 Püh tih e. "Not can stop;" expresses that one is compelled by circumstances. 丨得已 而爲之 Püh tih e urh wei che. "Could not help doing it."

我已 丨得 Wo pa püh tih. "I wish." 丨要 Püh yaou. "Don't, or don't want." 丨敢 Püh kan. "Not dare." Common expression in the language of courtesy, denoting, I presume not to assume the respect or civility which you shew.

丨郎 丨離 Püh tscih püh le. "Not instant not



remote." Denotes taking the middle course; not wholly concealing, nor yet disclosing too much; not very urgent, nor yet regardless.

Pūh, sometimes forms a part of proper names of persons and places. Also read Fów. Syn. with 否 Fow, an interrogative Particle, as, 是 | She fow. "Is it so or not?" The name of a bird. The calyx of a flower To rhyme read Pe.

与 YÜ.

Ancient form of 與 Yü, to give, for which it is now used as a contraction. From — Yīh, one, and 与 Chö, To take, or few.

丐 MĒEN. \*

A low wall to ward off arrows. Unable to see. An undistinguished mass or crowd, on the right and left.

丐 KÁE.

To beg, to take, to give. 丐子 Kae tsze, or | 食之人 Kae shīh che jin. "A beggar, one who begs for food to eat." 乞 | K'heih kae. "To beg." Also read Ko.

丑 CH'HÒW. \* 丑 S. C.

Appearance of a hand taking hold of something; a missile weapon; a new born infant raising its hand. A name of a deity. A horary character, the second from midnight; from one to three in the morning. The name of a medicine.

且 Ancient form of 且 Ts'heay, see below.

丘 The same as 丘 K'hew, see below.

### Characters formed by Four Strokes.

且 TS'HEAY, \* 且 S. C. 且 R. H.

A vessel used in presenting offerings to the gods; the side strokes represent the two feet of the vessel, and the lower stroke the ground.

A particle, common in the beginning of sentences, where it is often an expletive; or as the Chinese call it, 發語之詞 Fä yu che tsze. "A word ushering in a sentence." An expression of doubt, as, "If, should," &c. It may often be translated, "And, then, therefore, further."

且 Ts'heay, 而 | Urh ts'heay, in the middle of a sentence, may be rendered, "And, and also;" as, 高而 | 寬 Kaou urh ts'heay kwan. "High and also broad." 有酒多 | 旨 Yew tsew to ts'heay che. "Has wine in abundance and excellent."

They say it is 進一步之詞 Tsin yīh poo che tsze. "A word denoting, advancing a step farther;" as 既明 | 哲 Ke ming ts'heay chě. "Discerning, and moreover, highly intelligent."

况 | Hwang ts'heay. "And still more." 姑 | Koo ts'heay, and 暫 | Tsan ts'heay, denote "For the time being; for a short time." 權 | Keuen ts'heay. Denotes nearly the same as the expression "Try a little;" it implies, doing that which is not perfectly agreeable.



苟 | Kow ts'heay. "Carelessly, inconsiderately." |  
 夫 Ts'heay foo. "Now further." This they define 從  
 寬遠說起之詞 Tsung kwan yuen shwŏ ke  
 che tsze. "An expression which prefaces the introducing  
 of something remote." Used only in grave writing.

再 | Tsae ts'heay. "Again." | 如 Ts'heay  
 joo. "Now as, or thus." 漫 | Man ts'heay, or |  
 漫 Ts'heay man. "By and by, leisurely, do not hurry."  
 | 予 Ts'heay yu. "Should I; or, if I should." (Lun yu.)  
 Also read Tseu, 其行次 | Ke hing tsze tsau.  
 "He walked forward with difficulty." (Yih king.) In this  
 sense, also written 趙 Tseu, and 趙 Tseu.

Syn. with 俎 Tsoo, a vessel used in sacrifice. In She  
 king, it occurs in the sense of 此 Tsze, "This." Also  
 found in the sense of 將 Tseang, "To take." 即  
 | Tseih tseu. "A certain reptile or serpent."

丕 P'HEI.

Large, great; to present to; to receive with respect. Much  
 used in the Shoo king, for 大 Ta, great.

丕天之大律 P'hei t'hëen che ta leüh. "To  
 receive the great laws or statutes of heaven."

| 子 P'hei tsze. "The eldest son." Syn. with  
 岷 P'hei, and 邳 P'hei, The name of a hill.

世 SHÉ. + 世 S. C. 𠂔 R. H.

An age; one generation; the space of thirty years. The  
 world of persons. Mankind. A surname.

| 代 She tae. "Generations of men." | 界  
 不好 She keae püh haou. "The state of the world is  
 not good." | 家 She kea. "An ancient family; or  
 a family that has stood for several generations." | 子  
 She tsze. "Sons of the nobility."

| 與生同 She yu säng tung. "She is used in  
 the same sense with säng;" to grow, to live, life. 此  
 | Tsze she. "This life." 前 | Tsëen she, or  
 先 | Sëen she. "The former life." 來 | Lae  
 she. "The life to come." These expressions are to be  
 understood according to the Chinese notions of a Metemp-  
 sychosis, "The former life;" and, "the life to come;" gene-  
 rally denote a former and a future existence in this world.

上 | Shang she. "The high ages;" i. e. ancient times.  
 末 | Mùh she. "Last age;" of a Dynasty; or the last  
 period of the world. 後 | How she. "The next or  
 succeeding age." 往 | Wang she, and 去 Keu she,  
 express ages that are past and gone; or, to go from the age;  
 i. e. to die. Which is also expressed by 過 | Kwo she,  
 棄 | K'he she; 亡 | Wang she; and 辭 |  
 Tsze she.

終 | Chung she. Expresses either the whole of life;  
 or at other times, to close life.

當 | Tang she. "In that age;" also, in presence of  
 the age."

人在 | 上 Jin tsae she shang; or | 上  
 的人 She shang teih jin; or 人在 | 間 Jin  
 tsae she këen. "The people of the world."

出 | Chüh she. "To be born into the world."



**辭塵** | Tsze chin she. "To leave this impure world;" expresses either to become devoted to the monastic order, or to quit the world by death.

**以身涉** | E shin shě she. "To enter personally into the business of the world."

**此以沒 | 不忘也** Tsze e mūh she pūh wang yay. "This (man) will not be forgotten after death." (Ta heö.)

**冠** | Kwan she, and **蓋** | Kae she. "To cover the age;" as the canopy of heaven overspreads the earth; denotes very superior talents. **命 | 之才** Ming she che tsae. "Talents ordained to bless the age."

**呵** | O she. "To flatter, or to follow the disposition of the age."

**事** She sze. "The business of the world."  
**人生三十而壯有室始有子七十而老老而傳大約當世用事者三十年故以三十年爲一世** Jin sāng san shīh urh chwang; yew shīh che yew tsze; ts'hīh shīh urh laou; laou urh chuen; ta yō tang she yung sze chay, san shīh nēen; koo e san shīh nēen wei yīh she. "Man at thirty arrives at maturity, and being married, begins to have children; at seventy he is old; when old, he transfers his affairs to others. He is for about thirty years engaged in the business of the world; and hence, thirty years are made an age." (Lüh shoo.)

**世** The same as the preceding.

**丘** K'HEW. \* **△** S. C.

A natural mound of earth, or hill; high; a hollow space; an indented pit or valley. Great; to collect together. **四方高中央下曰丘** Sze fang kaou, chung yang hea yuě k'hew. "High on the four sides, and low in the middle, is called K'hew."

The proper name of Confucius. His surname was **孔** K'hung, his name **丘** K'hew; and what the Chinese call his **字** Tsze, i. e. character or epithet, was **仲尼** Chung ne. **夫子** Foo-tsze, commonly joined with K'hung, is a title of respect. The name K'hew, is, by the Chinese, esteemed sacred, as the word Jehovah is by the Jews. They consider it profane to write or pronounce it. Hence, when it occurs in the Four Books, they read it Mow; and when they have occasion to write the word in the senses above given, they add to the character, and write it thus **邱**. In the Dictionary, **甄文備覽** E wān pei lan, instead of writing the word K'hew, a column is left with these words only,

**至聖先師諱敬避**

Che shing sēen sze hwuy king pe. "The name of the most holy Teacher of former times, is respectfully avoided." In Kang he's Dictionary, this respect for the word K'hew is entirely disregarded. The **諱** Hwuy, or proper name of every person is esteemed sacred in a degree; and though people may use it themselves, it is considered improper in other persons to make use of it.

K'hew occurs as a part of the proper names of places. Also read Ke, Kaou, and Keu.



三 | San k'hew. Three places said to be inhabited by the 仙 Sēn, or men of the hills, who have risen superior to humanity.

前高後下曰旄 | Tsēn kaou how hea  
yuě maou k'hew. "High before, and low behind, is called maou k'hew."

桑門爲息心比 | 爲行乞  
Sang mun wei sēih sin; pe k'hew wei hing keih. "Sang mun (the priests of Taou) cease from the cares of the world; Pe k'hew (the priests of Füh) go about begging."

世尊 She tsun. "The honorable of the age;" i. e. the god 佛 Füh.

園 | Yuen k'hew. An eminence on which they sacrifice to Heaven. 方 | Fang k'hew. A lower place on which they sacrifice to the Earth.

四井爲邑四邑爲 | | 十  
六井也 Sze tsing wei yih, sze yih wei k'hew; k'hew shih lüh tsing yay. "Four tsing (or portions of land divided like the character Tsing) make a yih, four yih make a k'hew; hence a k'hew is sixteen tsing."

| 里 K'hew le. Ten families of different surnames forming a village of a hundred persons. Originally written 𡵓 Pih, "North," with a line; the line representing the earth. It denotes people living on the south side of a hill. (Shwō wän.)

止 \* The same as the preceding.

They say that it represents two men standing on the ground.

丙 PING. 𠂔 R. H.

十幹名之一 Shih kan ming che yih. "Name of one of the Shih kan," or characters used in the division of time. 青丙 Tsing ping. Denotes heaven. 青 戊 Tsing woo. Denotes earth.

大 | Ta ping. The name of a deity. Ping is used as a surname. Sometimes denotes the tail of a fish.

从一入门一者陽門者門也 Tsung yih jüh keung, yih chay yang, keung chay mun yay. "Formed from — Yih, entering 𠂔 Keung. One is the yang, keung the door of the universe." (Shwō wän.)

There is nothing more unsatisfactory and unintelligible about the Chinese, than their theories of the formation of the world.

Characters formed by Five Strokes.

𠂔 T'HEEN. \*

Supposed to represent the tongue put forth out of the mouth to touch the upper stroke.

To lick or take up with the tongue. Now obsolete. 𠂔 T'heên, is used in the same sense. Also read T'heen.

承 SHING, ‡ Ching & Ching. 𠂔 S.C.

From 𠂔 two hands supporting the P emblem of a seal, or that which in ancient times answered the purpose of the seal of the present day. Below is placed a hill, to denote bearing high the ensign of authority.



To aid; to second; to succeed to. A helper; an assistant in office. 扶丞 Foo shing. "To support." |

相 Shing seang. "A minister of state." 縣 |  
Hëen shing. "The second officer, or assistant in a Hëen District." 中 | Chung shing. A certain officer of considerable rank in the state, who has the privilege of writing to the Emperor.

Ching, the name of a District. Syn. with 承 Shing, To receive; and with 拯 Shing. To present, or offer up to.

上 | Shang shing, and 少 | Shaou shing, Names of stars.

丢 TEW.

一去不還也 Yih keu püh hwan yay. "Once gone not to return." To cast away; or 以手擲物 E show ch'hih wüh. "To throw away a thing with the hand."

丢臉 Tew lëen. "To throw away countenance;" i. e. to blast one's reputation.

| 開手 Tew kae show. "To throw open the hand;" i. e. to rid one's self of a thing.

| 下去幾里路 Tew hea keu ke le loo. "Leave behind several miles."

𠂔 Ancient form of 天 T'hëen. See Radical 大 Ta.

𠂔 Ancient form of 麗 Le. See Radical 鹿 Lüh.

𠂔 Ancient form of 不 Püh. See above.

𠂔 Original form of 丘 K'hew. See above.

### Characters formed by Six Strokes.

𠂔 YEW.

To shut the door at sun set. To finish or perfect. The ancient form of 酉 Yew, Wine.

They say 𠂔 Yew, denotes the gate of Spring, when all nature goes forth. 酉 Yew, the gate of Autumn, when all nature enters, and the door is shut, which is represented by the — stroke at the bottom.

畱 Lew, 柳 Lew, &c., are derived from 𠂔 Yew. 醪 Laou, 醴 Le, &c., from 酉 Yew. These characters should not be confounded.

𠂔 Ancient form of 天 T'hëen. See Radical 大 Ta.

𠂔 TSZE.

To fix; to determine.

### Characters formed by Seven Strokes.

並 PING. 𠂔 R. H.

The common form of 並 Ping, Two standing together.



Together with; and; also; moreover. 並力 Ping lēih.

"With united strength."

| 非 Ping fei. "Not, by no means." | 駕

Ping kea. "To ride together."

| 蒂 Ping te. Two flowers on the same stem.

United together. Act of coition. See Radical 立 Lēih.

𠂔 Ancient form of 𠂔 T'hēen. See above.

𠂔 Ancient form of 平 Ping. See Radical 干 Kan.

𠂔 KE. Also written thus 箕 by Chow.

See Radical 竹 Chüh.

*Characters formed by Ten Strokes.*

𠂔 TOW.

A vessel to contain wine, used in the rites of sacrifice.

*Characters formed by Fifteen Strokes.*

壺 Common form of 壺 Kwán.

Lane or passage leading to the female apartments in the palace.

## SECOND RADICAL.

| KWÄN. \*

Represents perpendicular numbers. A communication betwixt above and below; to pass through perpendicularly. Proceeding from the bottom to the top, may be read as 𠂔 Sin, to advance; from top to bottom, as 𠂔 Tuy, to retire.

*Characters formed by One Stroke.*

𠂔 KEW. 𠂔 S. C.

To branch out gradually, and take hold of; to twist or en-

twine about, as vegetable creepers. 𠂔 Keaou. "To call upon." 𠂔 Show. "To receive." 𠂔 Kew. "To entwine about," are all derived from this. Also read Keaou.

𠂔 Ancient form of 𠂔 Püh. Which see.

*Characters formed by Two Strokes.*

𠂔 KÓ.

Chow's form of 𠂔 Ko. A numeral particle of frequent occurrence, commonly written 𠂔.



一个人 Yīh ko jin. "A man, or one man."  
 兩 | Leang ko. "Two." 別 | Pěe ko. "An-  
 other."

Ko, is said to be one half of the Character 竹 Chüh, "A bamboo;" hence, denoting a branch, a section. One of many.  
 每 | Mei ko. "Each." 竹竿萬 | Chüh  
 kan wan ko. "Ten thousand sections of bamboo."

Certain apartments, 季春居右 | Le ch'hun  
 keu yew ko. "Le Ch'hun dwelt on the right hand apart-  
 ments." Syn. with 介 Kae. "One, only."

一介臣 Yīh kae chin, or 一 | 臣 Yīh ko  
 chin. "An officer of government, a minister of state." Also  
 read Kau. Syn. with 幹 Kan.

了 YA. \* 丫 S. C.

The parting branches of a tree; any thing forked. 了  
 Ya, or 叉 Ya cha. "The space between the fingers  
 of the hand."

| 頭 Ya tow. "Forked head." Denotes a slave, or  
 servant girl. The name arises from little girls having their  
 hair bound up in two tufts, one on each side of the head.

階上坐着幾個穿紅着綠  
 的 | 頭 Kac shang tso chö ke ko ch'huen hung chö  
 lüh tēih ya tow. "On the top of the steps were sitting,  
 several servant girls, dressed in red and green."

中 K'HWA.

To stride; to pace. Properly thus 平. The reverse  
 side of 夕 Che. "To approach from behind."

### Characters formed by Three Strokes.

中 CHUNG. † 事 S. C. 巾 R. H.

The middle; the centre; within; half. Chūng, read Keu  
 Shing, is a Verb, to hit the centre; to attain the object.

中間 Chung kēen. "In the middle, within." 內  
 | Nuy chung. "Within; included in the number;  
 amongst." 放在 | 間 Fang tsac chung kēen.  
 "Put it in the midst, or within."

不 | 用 Pūh chung yung. "Not of any use, not  
 answering the purpose." 價不 | Kea pūh chung.  
 "Price not coming up to what is wanted."

大 | 至正 Ta chung che ching. "Holding the  
 perfect medium, without the least deviation from rectitude;"  
 said in praise of persons.

| 道而立 Chung taou urh lēih. "Standing in  
 the middle path;" said in a moral sense.

| 興 Chung hing. "To rise" in insurrection "in the  
 midst" of the Empire.

人 | Jin chung. The middle part of the upper lip;  
 immediately below the partition of the nostrils.

| 人 Chung jin, or | 保人 Chung paou jin.  
 A person who acts as a mediator, or negotiator between two  
 others.

| 人 Chung jin, or | 等的人 Chung täng  
 tēih jin. "A man possessing a mediocrity of talent."

郎 | Lang chung. A certain officer in the govern-



ment, at the capital.

| 堂 Chung tang. A principal

minister of state.

當 | Tang chung. "In the middle." | 央

Chung yang. "The centre."

| 國 Chung kwö, or

| 華國 Chung hwa kwö. "The central and flourish-

ishing nation;" viz. China.

| 國人 Chung kwö

jin. "A Chinese."

射矢至的曰 | Shay she che tēih yuě

chung. "To shoot an arrow to the mark, is called Chūng."

着其 | 曰 | Chö ke chung yuě chūng. "To

hit the middle, is called Chung."

| 暑 Chung shoo. "Ill, from the influence of heat."

| 寒 Chung han. "Ill, from the influence of cold."

| 酒 Chung tsew. "To become intoxicated."

| 意 Chung e. "To hit one's wish;" to like. 未

嘗不 | 吾志也 We chang pūh chung woo

che yay. "Never differed from my will, or opinion." 我

不 | 意 Wo pūh chung e. "I don't wish, or like."

| 舉人 Chung keu jin. "To obtain the rank of

Keu jin;" viz. a certain literary rank.

做 | 証 Tso chung ching. "To be witness to a

transaction." 上 | 下 Shang chung hea. "Superior,

middling, and inferior." Also denote, first, second, and third.

量 | Leang chung. "To guess right." | 不

得 Chung pūh tih. "Cannot hit;" cannot attain to eminence.

| 呂 Chung leu. "A certain part of the year."

秉 | Ping chung. "To take hold of the middle;"

and act justly. 允執厥 | Yun chih keue chung.

"With sincerity take hold of the medium."

| 庸 Chung yung. The second of the Four Books of

Confucius. 朱晦菴曰 | 者不偏

不倚無過不及之稱 Choo hwuy gan

yuě, Chung chay, pūh pēen pūh e, wookwo pūh kēē che ching.

"Choo hwuy gan, (or Choo foo tsze, a famous Commentator

on the Four Books) said, Chūng, denotes not leaning to one

side nor the other; neither excess nor defect."

司 | Sze chung. Name of a star. | 圓

Chung yuen. "The half of a dollar." 鼓一 |

Koo yih chung. "The half of a drum."

儒有衣冠 | Yu yew e kwan chung. "Scholars

have their clothes and caps properly adjusted."

深 | 寬厚 Shun chung kwan how. "An en-

larged and liberal heart."

空 | Kung chung. "In the air." | 二千

石 Chung urh tsēen shě. "To complete two thousand

measures." A surname. Syn. with 仲 Chung. Also read

Chang and Ching.

𢦏 KĒĒ. \* 𢦏 S. C.

To take hold of with the hand; to seize.

𢦏 KĀE.

Grass or herbage growing in confusion. According to Lü

shoo, Kae, denotes a deed or bond, in ancient times engraven

on bamboo.

𢦏 FUNG. \* 𢦏 S. C. 𢦏 R. H.

Lu. uriant herbage. 𢦏 𢦏 Fung yung. The same.



At once shooting forth branches, and striking the roots deeper.

A fine countenance; plump, jolly.

儀 Fung e. "An easy, fine manner." 采

Fung tsae. "A fine countenance." 韻 Fung yun.

"A mellow pleasing sound." 裁 Fung tsae. "A fine

regular gait, or manner."

神瀟灑 Fung shin seaou sha. "A high degree of ease and gaiety." 姿綽約 Fung tsze

ch'hö yǒ. "Pleasing and decorous manner."

The upper stroke should not be a 丿 Pěih. Derivatives are, 邦 Pang, 峯 Fung, 峰 Fung, 豐 Fung, &c.

### Characters formed by Four Strokes.

𠂇 KWAN. \*

The appearance of two horns. The two tufts of hair on the heads of Chinese children. In the Colloquial dialect, the two tufts of hair are called, 總角 Tsung keö. They express it by 束髮如兩角貌 Shüh fä joo leang keö maou. "Binding the hair like two horns." A child from three or four years of age, to seven or eight.

The same as 𠂇 Hwang, which is said to be the original form of 礦 Kwang, Metals, in the state of ore.

𠂇 Chow's form of Chung. See above.

### Characters formed by Six Strokes.

串 CH'HUEN. 串 R. H.

To connect things; connected as beads on a string.

串

同作弊 Ch'huen tung tsö pe. "Clandestinely connected together, for illegal purposes."

勾 | Kow ch'huen. "Connected, or combined with."

Always taken in a bad sense.

貫 | Kwan ch'huen. "Strung; passing through."

文意不貫 | Wän e püh kwan ch'hung. "An incoherent style."

Also read Kwan, "Accustomed" 夷載路

Kwan e tsae loo. "Familiar with foreigners on the road."

(She king.)

子 Ch'huen tsze. "A certain officer of the treasury, and government stores."

𠂇

Ancient form of 中 Chung. See above.

### Characters formed by Seven Strokes.

𠂇 CH'HÀN, or TSAN.

An utensil with which to roast meat. To roast or broil meat.

𠂇

Ancient form of 中 Chung. See above.

### Characters formed by Eight Strokes.

𠂇 KE. Uneven; irregular.

𠂇 SHUH.

A paternal uncle; see Radical 又 Yew, six strokes.

𠂇



𦰩 CHŎ, or TSŎ. \* 𦰩 S. C.

Luxuriant herbage; woody. The derivatives are, 𦰩  
Pö, 業 Yě, 僕 Püh, 叢 Tsung. Sometimes written  
thus 𦰩.

Also read Pö and Fö. According to Kang he's Tsze Tëen,  
the common forms of the upper part 业业 are erro-  
neous; they ought to be four upright lines.

沙木 Sha mäh, says, that Chö denotes and resembles  
a kind of case, into which bamboo rods are stuck.

𦰪 Ancient form of 乖 Kwae.

𦰫 Same as 事 Sze.

人舍本而𦰫末 Jin shay pun urh sze mäh.  
"Men reject the means, and yet endeavour to attain the end."

Characters formed by Eleven Strokes.

𦰬 Ancient form of 龜 Kwei.

## THIRD RADICAL.

丩 CHŌO. \* 丩 A. V.

A point; a stop. That which denotes a stop. The flame of  
a lamp. Borrowed to denote 主 Choo, A lord or master.

Characters formed by Two Strokes.

丩 In the religious books of Füh, used for 伊 E,  
丩 A pronoun, he, she, it, they. Also, the form of  
下 Hea, "Below," in the running hand.

凡 HWAN, or Wan. 𠂇 S. C. 𠂇 R. H.  
凡物員轉者皆曰凡 Fan wùh yuen

chuen chay kae yuě hwan. "Every thing round, or spherical,  
and turning, is called Hwan." A birds egg. A surname. Name  
of a hill. Formed from the reverse side of 仄 Tsih, A man  
under a precipice, thrown on one side, from apprehension of its  
falling, and unable to recover his first position. Hwan, the  
reverse of this, denotes rolling back to the first position.

彈 | Tan hwan. "A bullet." | 子 Wan tsze, or  
藥 | Yö hwan. "A pill." 牢 | Laou hwan. "A  
kind of round cake made of rice and flour." 蠟 | Lă  
wan. "A pill inclosed in wax to preserve it." 膏丹  
| 散 Kaou, tan, wan, san. "Bulus, pills, and powders."  
Tan and wan, both express pills.



丨泥可以封函關 Hwan ne k'ho e fung  
han kwan. "On a small spot of ground can establish a place as  
strong as Han kwan;" expressive of the talents, or prowess of  
great men.

邑小如黑子彈 | Yih seaou joo hih tsze  
tan hwan. "A city small as a black bullet." Also read Yen.

丸 The common form of the preceding.

*Characters formed by Three Strokes.*

丹 TAN. \* 𠂔 S. C. 𠂔 R. H.

A certain carnation colored stone. The dot represents the  
stone; the outer part, a well. Carnation color.

A kind of Philosopher's stone, spoken of by the Sect Taou.  
It is said to be obtained from burning eight different stones a  
great length of time. The 仙丹 Sēen tan, when obtained,  
is capable of turning whatever it touches to gold; and of rais-  
ing the dead. The principal color is carnation, but there are  
black and white varieties.

以朱色塗物曰 | E choo sīh too wūh  
yuě tan. "To daub a thing with red color is called, Tan."

赤心無僞曰 | Chih sin woo wei yuě tan.  
"A red heart without guile is called, Tan." Hence, 丨心  
Tan sin. "A sincere heart." They say that the heart of a  
bad man is black. 容美曰渥 | Yung mei  
yuě ūh tan. "A fine countenance is called, ūh tan."

A surname. 丨陽 Tan yang. The name of a place.  
Tan tan, The name of a country. 木 | Mūh tan, and

牡 | Mow tan. Names of flowers. The Mow tan, they  
call, 花王 Hwa wang. "The king of flowers." 牡

丨雖好終須綠葉扶持 Mow tan  
suy haou, chung seu lūh yě foo che. "Though the Mow tan  
flower be good, still it must have green leaves to support it."

They express by this allusion, that, however excellent a man  
may be, he cannot stand alone. The Mow tan, is also called

富貴花 Foo kwei hwa. "The rich flower."

紫 | Tsze tan. The name of a plant. 丨穴 Tan  
heuě. A certain hill. 竊 | Ts'hěe tan. A certain bird.

九轉 | 成 Kew chuen tan ching. "After nine  
turns, the Philosopher's stone will be formed;" that is, repeat  
your efforts, and you will finally succeed.

*Characters formed by Four Strokes.*

主 CHÒO. \* 𡈼 S. C. 𡈼 R. H.

The flame in the midst of a lamp. Borrowed to denote a  
sovereign; a lord; a master. The principal; the chief. Read  
as a Verb, to rule; to govern; to direct; to consider as the  
principal or chief.

以朱子爲主 E choo tsze wei choo. "Let  
(the commentator) Choo tsze, be the chief." 對賓

之稱 Tuy pin che ching. "The opposite of guest;"  
a host. 丨人 Choo jin. Denotes the same. 家

丨 Kea choo. "The master of a house." 人 |  
Jin choo, 國 | Kwō choo, 君 | Keun choo, |

子 Choo tsze. "The sovereign of a country."

施 | She choo. A person who gives a donation to a



religious house. 恩 | Gän choo. "A benefactor."  
 債 | Chae choo. "Creditor." 誰作 | Shwuy  
 tsö choo. "Who acts as master? who controls?" 物  
 各有 | Wüh kǒ yew choo. "Every thing has a  
 principal or chief."

The Romish Missionaries use 天 | T'hëen choo. "The  
 Lord of heaven;" to denote the Supreme Being.

店 | Tëen choo. "An innkeeper." 祭 | Tse  
 choo. The person who presides in offering sacrifice.

| Hëen choo. "A magistrate of a district." 公

| Kung choo. "A Princess." 上公 | Shang

kung choo. "The sisters of the Emperor." 大上

公 | Ta shang kung choo. "The Emperor's aunt."

天子嫁女諸侯不自 | 婚  
 使諸侯同姓者 | 之故謂之  
 公 | Thëen tse kea neu choo how, püh tse choo hwän,

sze choo how tung sing chay choo che, koo wei che Kung choo.

"The Son of Heaven (the Emperor) marrying his daughter to a  
 Choo how, (Viceroy, or tributary king) he cannot himself  
 direct the marriage, but sends a Chow how, of the same sur-  
 name to direct it: she is therefore called, Kung choo."

| 宰 Choo tsac. "To rule, to control." | 令

Choo ling. "To order." | 守 Choo show. "To

keep; to guard; to protect." | 治 Choo che. "To

govern, to regulate." | 顧 Choo koo. "A patron,

protector." 自 | Tsze choo. "To direct one's self,

personal liberty." 我不敢專 | Wo püh kan

chuen choo. "I dare not assume the control."

| 意 Choo e. The decision, the will. A plan. 是

他的 | 意 She t'ha te'ih choo e. "It is his will."

任憑你 | 意 Jin ping ne choo e. "You may  
 have your own will." 有箇 | 意在此 Yew

ko choo e stae stze. "Here is a plan;" I recommend this  
 method. | 意不在我 Choo e püh tsae wo.

"The decision does not rest with me." | 張 Choo chang.

"To manage, to direct." | 保 Choo paou. "To

protect, or advocate the cause of another."

神 | Shin choo. A tablet in family temples, with the  
 name of the deceased inscribed on it. If he has held an offi-  
 cial situation, the name of his office is inscribed before his own.

行高而恩厚智明而意美  
 愛民而好士可謂義 | 矣 Hing

kaou urh gän how, che ming urh e mei, gae min urh haou sze,

k'ho wei e choo e. "(The Prince who has) exalted conduct, and  
 generous benevolence; knowledge and good intentions; love to  
 the people, and regard to the learned; may be called, a good  
 Sovereign."

朝臣多賢左右多忠如此  
 者國日安 | 日尊天下日服  
 此謂吉 | 也 Chaou chin to hëen, tso yew to

chung, joo tsze chay, kwö jih gan, choo jih tsun; t'hëen hea jih

füh, tsze wei ke'ih choo yay. "Many virtuous officers at court,

many faithful attendants on his right and left; thus, the nation

will daily have more repose; the Sovereign will be daily more

honorable; the empire more obedient. (A Prince circum-

stanced) thus, is called a happy Sovereign."

| 父 Choo foo. A double surname. | 奧

Choo gaou. "To sit in retirement." 意所 | 也



E so choo yay. "That on which the mind dwells, as of chief importance." 能 Cho nǎng. "High ability."

Syn. with 注 Choo. "Water flowing to a lower place."

井 TSING. \*

A well. The dot represents a bucket passing down. Commonly written 井 Tsing. Read Tan, Noise of something thrown into a well. A surname.

冂 Ancient form of 丹 Tan. See above.

*Characters formed by Five Strokes.*

𠂔 Ancient form of 終 Chung.

*Characters formed by Seven Strokes.*

麗 Ancient form of 麗 Le.

𠂔 𠂔 HWAN TOW,

Form the name of one of four eminently bad men of antiquity.

## FOURTH RADICAL.

丿 PĚIH. \* ㇏ S. C.

Distorted on the right; like leading to the left. One says, it is like raising the head, and stretching out the body. Read E, "To, or at; down to the ground."

㇏ FŮH. ㇏ S. C.

Distorted on the left. The reverse of the preceding. To wipe. Others say, that Pěih, denotes distorted on the left, and Füh, on the right. Also read Lěě.

㇏ É. \* ㇏ S. C.

To lead, to drag; to drag the body; clean; bright. Said to be like Pěih, but not raising the head. See above.

㇏ E. ㇏ S. C.

To flow, to remove. The reverse of the preceding.

Some affirm, that these four were originally the characters

擎拂拂迤 Pěih, fūh, e, e. Others again deny, that they were ever used as distinct characters, but like ㇏

Kwǎn, and ㇏ Chōo, they were never more than parts of characters.

乂 É. \*

Formed from 丿 Pěih and ㇏ Füh, representing a pair of shears. To cut grass or herbs; hence, to regulate, to govern.

Also, 賢才之稱 Hēen tsae che ching. "An appellation of those possessing virtue and ability." 俊乂



Tseuen e. "Extraordinary talent." Also read Gae, "To punish."

Al. Scrib. 忞 E. Syn. with 刈艾薺 E, e, e.

ナ TSO. \* 尸 S. C.

The left hand; the left side; now 左 Tso. Also said to be the ancient form of 有 Yew, "To have." Formerly used for the present 佐 Tso. To assist; "a left hand man;" an assistant.

乃 NAE. \* 3 S. C.

The breath issuing forth with difficulty. A Particle expressive of demurring; "But, it may be;" often translated "Is, am, was, then, will then, certainly." At the beginning and end of sentences, it is an expletive. Sometimes used in the sense of "You or your, a certain person." 乃祖 | 父 Nae tsoo nae foo. "Your grand-father and father."

The name of a place; the name of a fruit.

They define it by, 語辭 Yu tsze. "Particle of speech, an expletive." 承上起下之辭 Shing shang ke hea che tsze. "A particle connecting the preceding and the following." 繼事之辭 Ke sze che tsze. "A particle continuing a subject." 辭之難也 Tsze che nan yay. "Denoting a difficulty of expression." 辭之緩也 Tsze che hwan yay. "Denoting a slowness of expression." 語已辭 Yu e tsze. "Denoting a sentence already finished."

Al. Scrib. 廼 Nae. Also read Gae. 欸 | Kwan gae. The sound made by the oars of a boat in rowing.

苟不教性 | 遷 Kow pùh keaou sing nae

tseen. "If not taught, nature will become changed."

天 身

| 道 T'hëen nae taou. "Heaven is Taou."

| 遠客 Shin nae yuen kih. "I am a person from a distance."

無 | 爾是過與 Woo nae urh she kwo yu. "No other than you is in fault."

若 | 若 Nae jö. "As to," or "but as to."

他不是讀書的 | 是一個做買賣的人 T'ha pùh she tüh shoo teih, nae she yih ko tso mae mae teih jin. "He is not a literary character, but a mercantile man."

×

Ol. Scrib. 殄 Tëen.

To destroy. See Radical 歹 Tae.

ㄣ

Ol. Scrib. 五 Woo.

Five. See Radical 二 Urh.

### Characters formed by Two Strokes.

久

KEW. 乚 S. C. 久 R. H.

Said to be derived from cauterizing in order to heal; represents something approaching to the legs of a man from behind. (Shwö wän.)

A long time; lasting, 暫之反也 Tsan che fan yay. "The opposite of temporary." 恆久 Häng

kew, 常 | Chang kew, 長 | Chang kew, All express great length of time; in perpetuity.

許 | Heu kew. "A considerable time." 他到來許 | T'ha taou lae heu kew. "He arrived a considerable time



ago." | 别 Kew pěě, and | 違 Kew wei. "Long separated;" are expressions used by friends or acquaintances on meeting each other. | 仰 Kew yang. "Long looked up." and, | 慕 Kew moo. "Long thought on with regard;" are phrases used at first meeting by persons who have been known by name to each other. 日子 | Jih tsze kew. "For many days."

事 | 見人心 Sze kew kēen jin sin. "After a long transaction of business, a man's heart is seen."

Occurs in the sense of "To wait." To rhyme, read Ke. 何其 | 也必有以也 Ho ke ke yay, pěih yew e yay. "Why so long? there must be a reason."

天長地 | T'hēen chang te kew. "Perpetual as the heavens and the earth." 垂之永 | Shwüy che yung kew. "To descend down for ever" to succeeding generations.

久 Kew. Common form of the preceding. 乇 Tŏ. \* 𠂇 S. C.

The upper part represents a full ear of grain bending down. The horizontal stroke represents the ground, and the lower part the root. Plants and trees depend on the root in the ground; hence, borrowed to express placing dependance on a person; engaging them to do a thing. Commonly written

託 Tŏ. Al. Scrib. 倅 Tŏ. These characters 吒宅毫駢 Cha, chih, pŏ, ch'ih, are derived from this.

么 Common form of 𠂇 Yaou.

之 CHE. \* 𠂇 S. C. 𠂇 R. H.

Issuing forth from; going to; meeting with. The lower stroke represents the ground; the middle one the stem of a plant; those on the side, leaves or shoots, which go forth from the stem; hence, borrowed to denote the Possessive Case of Nouns. Expressive of that, which comes forth from, or belongs to. It may often be translated by, "Of," or the sign of the Genitive "'s." 一人之子 Yih jin che tsze. "A man's son." 天 | 恩 T'hēen che găn. "The favor of heaven."

When coming between two Nouns, the first of which is preceded by a Verb, it may be translated "Who," or "which;" as, 有德 | 人 Yew tih che jin. "A man who is possessed of virtue;" i.e. a virtuous man. 有險 | 事 Yew hēen che sze. "An affair which has danger;" i.e. a dangerous affair. The same between a Verb and a Noun, as, 可惡 | 事 K'ho woo che sze. "An affair which is worthy to be hated;" i.e. a detestable affair.

After a Verb, it may be translated by the Pronouns, "Him, her, it, them." 不要做 | Püh yaou tso che. "Don't do it." In the same sense it occurs before the Verb, as 臣未 | 聞也 Chin we che wăn yay. "I have not heard it." (Mäng tsze.) It frequently occurs doubled, |

| Che che, The first of which is translated "Him, her, it, them," according to the Gender and number of the antecedent Noun; and the second Che, is translated by "Who," as 聽 | | 人 Ting che che jin. "The person who hears him, or her, or it, or them."



In ancient books it occurs in the sense of 於 Yu; 是 She; 此 Tsze; 遺 E; 至 Che; and 變 Pëen. 無不 | 也 Woo püh che yay. "Extends to every part."

To go to; 往彼曰 | 到此日至 Wang pe yuě che, taou tsze yuě che. "To go there, is called Che; to come here, is called Che." 徬徬欲何 | Hwang hwang yüh ho che. "Agitated so, whither do you wish to go?"

| 子 Che tsze. "A bride." (She king.)

They say that, 凡言 | 者物有所指 事有所屬地有所徃連屬 | 辭也 Fan yen che chay, wüh yew so che; sze yew so shüh, te yew so wang; lëen shüh che tsze yay. "Whenever Che is used, something is pointed to; relation to some affair is denoted; or some place is to be gone to: it is a Particle denoting relation to."

A Critic on this character remarks, that "The Ancients first formed characters from things; these gradually came to be used metaphorically to denote the operations of the mind, and serve as auxiliaries in speech. As the number of such characters increased, it was necessary to modify them again, in order to distinguish them. Thus 之 Che, was, (he says,) originally 芝草 Che tsaou. 乎 Hoo, was 吁氣 Heu k'he, and 焉 Yen, was 鳶 Yuen."

When the etymology of a word, or the various metaphorical changes of a hieroglyphic can be traced, it is, at least, amusing; but the present usage alone can fix what the meaning of a word is, at the present time,

Assuming the truth of the above Critic's remark, it may be

inferred, that many characters are so mutilated, or increased, that to trace their gradual changes up to their original form is hopeless.

### Characters formed by Four Strokes.

乍 CHA. † 𠂇 S. C. 𠂇 R. H.

Said to be formed of 𠂇 Wang, "To run, or go from home," and 一 Yih, "One." A person who has run from home, on obtaining one object of his departure, stops a while. (Shwǒ wǎn.) A short time; the time being; suddenly; hastily. /The first time.

乍聞 Cha wǎn. "Now heard for the first time."

| 會 Cha hwuy. "Now met for the first time." —

| 看見他 Yih cha kan k'een t'ha. "But just now saw him for the first time." The first interview is also expressed by, | 面相逢 Cha m'een seang fung. "First face mutually met." | 進 | 退 Cha tsin cha tuy. "Hastily enter, and hastily retire."

Occurs, read Tsǒ, in the sense of 作 Tsǒ, "To do"

乎 HOO. \* 𠂇 S. C. 𠂇 R. H.

The sound of the voice continued after the enunciation of a sentence. Said to represent the breath, or voice, rising and extending. From 兮 He, "A tone of inquiry, or admiration." (Shwǒ wǎn.)

A note of interrogation, or expression of doubt; also of admiration. Tone after calling on a person's name. Occurs in the middle of a sentence, in the sense of "In; with; from; to."



幾乎 Ke hoo. "Nearly; about so; without 'much error.'"

庶 | Shoo hoo. A qualifying expression like the preceding. 子曰好學近 | 知

Tsze yuě haou heō kin hoo che. "Confucius said, To love to learn is a near approach to wisdom or knowledge."

出 | 其間 Chüh hoo ke kēen. "Issuing from amongst them." 合 | 此 Hō hoo tsze. "Agreeing with this."

異 | 此 E hoo tsze. "Different from this." 不在 | 那個 Pūh tsae hoo na ko. "It does not consist in that; the stress does not lie there."

在 | Tsae hoo. "To consist in; to rest upon." 其心在 | 君子 Ke sin tsae hoo keun tsze. "Her heart was upon her husband." 似 | Sze hoo.

"Like; as if." 於 | Woo hoo. An exclamation denoting regret or admiration: In which sense, in the Classics, these two characters are used in common with 於戲 Woo hoo; 於嗟 Woo hoo; 嗚嗟 Woo hoo; 嗚嗚 Woo hoo. Occurs Syn. with 呼 Hoo, "To call to; to call upon; to invoke."

曾子曰吾日三省吾身爲人謀而不忠 | 與朋友交而不信 | 傳不習 | Tsäng tsze yuě, woo

jih san sing woo shin; wei jin mow urh pūh chung hoo? yu päng yew keaou urh pūh sin hoo? chuen pūh seih hoo?

"Tsäng tsze said, I daily examine myself respecting three things; whether, in planning for another person, I have been deficient in integrity? Whether, in my intercourse with a friend, I have been deficient in truth? Whether, I have digested well the instructions received from my master?"

我幾 | 有錯了 Wo ke hoo yew tso leaou. "I was nearly in an error."

𠄎 TSE.

To stop. Said to have been originally written thus, 𠄎 representing something full, with — Yih, laid across, to repress, or keep it down. Derivatives 姊弟 Tsze, te.

乏 FÄ. 𠄎 S. C. 乏 R. H.

From the reverse side of 正 Ching, "To put in a right state; to supply with." Defect; temporary want; destitute; to fail. 困乏 Kwän fä. "Weary, fatigued."

缺 | Keuě fä. "Defective; destitute of." 使費 缺 | She fei keuě fä. "Possessing nothing to meet necessary expenditure." 窮 | Keung fä, or 貧

| Pin fä. "I'm impoverished." | 商 Fä shang. "An embarrassed merchant." 愧 | 瓊瑤之

報 Kwei fä keung yaou che paou. "Feel ashamed that I possess not the gem Keung yaou, with which to recompense you;" used in letters, when acknowledging the receipt of favors.

As an Active Verb, "To spoil, to injure; to render useless."

子往矣無 | 吾事 Tsze wang e, woo fä woo sze. "Tsze, go! don't injure my affairs."

𠄎 SHE. Ol. Scrib. 矢 See Rad. 矢 She.

𠄎 Te. Ol. Scrib. 弟 See Rad. 弓 Kung.



Characters formed by Five Strokes.

𣶒 P'HAE. 𣶒 S. C.

To branch off into streams. The reverse side of 永 Yung, in the S. C. 𣶒 Yung, "A perpetual stream, eternal." Now commonly written 派 P'hae. Derivatives 𣶒 M'ih, "The pulse;" and 𣶒 M'ih, "To espy."

𣶒 KIN, or YIN.

A company or multitude standing up together. 衆 Chung, "A multitude," is derived from this. Critics are much divided in opinion respecting this character.

𣶒 E. 𣶒 S. C.

The reverse side of 身 Shin, "The body." To turn round the body; to return; to revert to what is right. Expressed by, 反身修道 Fan shin sew taou. "To turn back and cultivate virtue." Also read Yin, in the same sense. 殷 Yin is derived from this.

𣶒 Original form of 堆 Tuy.

See Radical 土 Too.

𣶒 Tsung. To accord with; to follow.

Characters formed by Six Strokes.

𣶒 Common form of the following.

Characters formed by Seven Strokes.

𣶒 KWAE. \* 𣶒 S. C. 𣶒 R. H.

Said to represent the back bone. One says, it is derived from 𣶒 Kwa, "Horns," and 𣶒 Pěih, the ancient form of 𣶒 Pěh, "To separate." (Shwō wān.)

To turn the back upon; perverse; wicked; strange; extraordinary. 性情乖張 Sing tsing kwae chang.

"A perverse and bad disposition." 𣶒 Kwae keaou.

or, 精 𣶒 Tsing kwae. "Clever, ingenious, artful."

𣶒 戾的人 Kwae le tēih jin. "A perverse unreasonable man." 𣶒 異 Kwae e. "Strange, unaccountable," in a bad sense. To rhyme, read Kwei.

𣶒 Ancient form of 𣶒 Tsaou.

See Radical 木 Müh.

𣶒 Ancient form of 𣶒 Tsung.

See Radical 𣶒 Sze.

Characters formed by Eight Strokes.

𣶒 Ancient form of 𣶒 Hing.

See Radical 𣶒 Kan.

Characters formed by Nine Strokes.

𣶒 SHING. 𣶒 S. C. 𣶒 R. H.

Said to be compounded of 入 Jüh, and 𣶒 Kēh. "To



overspread as a canopy." To drive a carriage; to ascend; to overcome; to avail one's self of an opportunity; to take occasion from the state of circumstances. To rule. To plan. A surname.

Read Shing, A carriage; things in pairs, or in fours. Name of a plant; name of a place.

一 馬 Shing ma. "To mount a horse." 一 時 Shing she. "To embrace an opportunity," as to time. 機 Shing ke, or 一 勢 Shing she. "To embrace an opportunity," as to circumstances. 一 風 Shing fung. "To embrace a fair wind." 一 潮 Shing chaou. "To take advantage of the tide." 千 一 之 國 Ts'hēen shing che kwō. "A nation having a thousand chariots of war."

一 一 轎子 Yih shing keaou tsze. "A sedan chair."

Also read Ching. OL Scrib. 乘 Shing.

乘 Shwuy. \* 𠂔 S. C.

The foliage of trees and plants bending down. Commonly written 垂 Shwuy.

魯 OL Scrib. 思 Sze. See Rad. 心 Sin.

Characters formed by Ten Strokes

𠂔 OL Scrib. 手 Show. "The hand."

## FIFTH RADICAL.

乙 YIH. 乙 S. C.

Said to represent the curved end of plants issuing forth in Spring. Bent; curved. As a Verb, to mark the place at which to leave off reading; also, to mark for insertion a few characters omitted. One. A character used in the division of time; the second of the ten, called 十干 Shih kan.

請定甲乙 Ts'hing ting keā yih. "Pray decide Keā yih;" i. e. of several things determine which holds the

first and which the second place; which is better, which is worse.

塗幾字 一 幾字 Too ke tsze, yih ke tsze.

"Blot out a few characters, and supply a few characters."

A surname. The intestines of a fish. 太 一 Tae yih.

The name of a hill; An epithet of the Immortals of the Sect Taou.

乙 YĀ, or YIH. 乙 S. C.

A bird, so named from its voice. 燕 乙 Yen yā.

"A swallow." Yā yā, expresses a difficulty of going forth.



乚 YIN. \*

Covered over; secret; to conceal. Representing going in a crooked direction; or with the knees bent in order to hide something. Original form of 隱 Yin.

乚 MÀ Y.

Aslant. 眼乚 Yen may. "Squinting eyes." In the dialect of 西夏 Se hea, A sorceress is called, 厮 | Sze may. A surname. In the Canton Dialect, pronounced Mat, and denoting, "Who? what?"

九 KÈW. \* 𠂇 S. C. 𠂇 R. H.

Represents the transformations and winding searching property of the principle 陽 Yang. (Shwǒ wǎn.) Nine. 第九 Te kew. "The ninth." Repeated, Kew kew, "The art of numbering; arithmetic." Used in the sense of "Many;" as | 子姆 Kew tsze moo. "The mother of many children."

Read Kew, To collect together. The name of a country.

| 合諸侯 Kew hǒ choo how. "To unite, or collect together the principal officers of the state."

A surname. | 刑 Kew hing. "Nine Chinese punishments."

乚 Common form of 𠂇 Kew.

See Radical | Kwǎn.

𠂇 Ol. Scrib. 會 Hwuy. See Rad. 日 Yuě.

Characters formed by Two Strokes.

乞 K'HEIH. 𠂇

Same as 乞 K'he. "Vapour or air," borrowed to denote, "To beg, to entreat." 乞子 K'heih tsze; | 兒 K'heih urh; | 丐 K'heih kae, Are several expressions denoting "A beggar." | 士 K'heih sze. "A begging priest."

懇 | K'hǎn k'heih. "To beg earnestly." 伏

| Füh k'heih. "Prostrate to beg;" i. e. humbly to beg.

| 恩 K'heih gǎn. "To beg for favor, or the exercise of benevolence." | 諸其隣而與

之 K'heih choo ke lin urh yu che. "Begged from neighbours, and gave him." (Lun yu.) A surname.

Read K'hé, it denotes "To give."

也 YÀ Y. \* 𠂇 S. C. 𠂇 R. H.

A Particle used generally to round and close a sentence or paragraph. At the beginning of a sentence, it possesses a qualifying sense: in the middle, keeps the mind dwelling on the principal word. In light compositions, and in the Colloquial Dialect, used in the middle of a sentence, in the sense of "And, also, likewise, even." 莫見乎隱莫顯

乎微故君子慎其獨也 Mǒ hēen hoo yin; mǒ hēen hoo we; koo keun tsze shin ke tūh yay.

To a person's self "There is no place more open than the most secret retirement; there is nothing more manifest than his most minute thoughts and actions; therefore, a good man



is particularly attentive to the things which he alone knows."

(Chung yung.) | 好 Yay haou. "Also well; may do."

道 | 者不可須臾離 | 可  
離非道 | Taou yay chay; püh k'ho seu yu le  
yay; k'ho le, fe taou yay. "Taou, (or the principle of natural conscience and reason) is that which may not be departed from for a moment: that which may be departed from, is not Taou." (Chung yung.)

They remark a difference in its import, according to its being  
輕讀 King tüh, or 重讀 Chung tüh, i. e. read  
without, or with emphasis. In the first case, they compare it  
to the mere sound of an instrument, after the last note is struck;  
when read with emphasis, they consider it gives a tone of decision to the sentiment. As, 未之有 | We che  
yew yay. "There is no such thing."

這樣不好那樣 | 不好 Chay  
yang püh haou, na yang yay püh haou. "In this manner it is bad, in that manner also it is bad."

家和貧 | 好 Kea ho, pin yay haou. "A family living in harmony, even though poor, it is still well."

要他來 | 沒用 Yaou t'ha lae yay mūh yung.  
"Even if he were required to come, there is no use in it."

A surname. They define it by, 語之餘 | Yu che  
yu yay. "The excess, or superabundance of a sentence."

Again, 凡言 | 則氣出口下而  
盡 Fan yen yay, tsih k'he chüh k'how hea urh tsin. "When-  
ever Yay is uttered, the breath departs from the mouth and is  
terminated." Again, 所以窮上而成文

| So e keung shang urh ching wän yay. "It is that which

terminates the preceding, and perfects the sentence." Also,  
read E.

Yay, according to Lüh shoo, at first represented a vessel containing water, in which to wash; to denote which, the form of the character was afterwards changed to 盥 E, Yay, having come into constant use as a Particle. Shwö wän, and those who follow that work, give a very different meaning to the original character.

### Characters formed by Three Strokes.

夙 Ol. Scrib. 州 Chow. See Rad. 川 Chuen  
乚 KEW. Rolling eyes.

### Characters formed by Four Strokes.

也 E. A race of barbarians in Kwang tung and Kwan se.  
乚 Ol. Scrib. 禮 Le. See Rad. 示 She.  
乚 Ancient form of 也 Yay. See above.

### Characters formed by Five Strokes.

乚 Ol. Scrib. 始 Che. See Rad. 女 Neu.  
乚 KE.

To divine; to resolve doubts by an application to spiritual beings. The western nations use sheep in divination. The



priests, they call, 厮 | Sze ke. (Kang he.) Syn. with 仆 Ke.

The Chinese appeal to the decision of the gods, and of departed Sages, as Confucius and others, in difficult and doubtful cases, by means of the Ke. A pencil or reed is suspended above sand, and the invisible being is supposed to give it motion, and form letters in answer to the questions put. 扶 | Foo ke. "To support the Ke;" or to make the appeal. In 1814, a deposed officer of government, was condemned to death, for publishing an answer, which he declared he had received in this way, from Confucius. The purport of the answer was, that the Emperor should depute a Prince to worship at the Tombs of his ancestors, instead of going himself; and, that the title of "Emperor" should be taken from the demi-god 關帝 Kwan te; ideas, which were declared to breathe the most daring impiety. The Government commonly discourages the practice.

𦵏 Ol. Scrib. 荒 Hwang.  
See Radical 州 Tsaou.

𦵏 Ol. Scrib. 舉 Kew. See Rad. 臼 Kew.

*Characters formed by Six Strokes.*

乱 Abbreviation of 亂 Lwan. See below.  
𦵏 Kĕĕ.  
𦵏 Kĕĕ tüh. The name of a country.

*Characters formed by Seven Strokes.*

乳 JŌO. 𦵏 S. C. 乳 R. H.

From 孚 Foo, "To hatch an egg," and 乞 Yih, "A bird." Milk; tender; soft. The breast. 乳孌 Joo nae. "The breast; the milk of the breast." 汁 Joo chih. "Milk." 嬰孩哺 | Ying hae poo joo. "An infant sucking the breast." 文王四 | 是謂 至仁 Wăn wang sze joo she wei che jin. "Wăn wang, having four breasts, denoted his consummate benevolence."

哺 Joo poo. "To give the breast to be suckled." 哺 | Poo joo. "To suck." 羊羔跪 | Yang kao kwei joo. "The lamb kneels to suck;" is a phrase which is brought to illustrate filial piety.

牛 | New joo. "The milk of a cow." 腐 | Foo joo. A glutinous substance white as milk, made from pulse, in common use amongst the Chinese.

母 Joo moo. "A wet nurse." 香 Joo heang. "A certain kind of medicine; a species of incense."

天 | T'hĕen joo. A certain star. 馬 | 蒲 荀子别名 Ma joo, poo tau tsze pĕĕ ming. "Ma joo, another name for the Poo tau tsze, or grape." 石

鐘 | Shih chung joo. Seems to denote certain crystallizations in the Province of Kwang se.

Also read Jów. According to Shwó wăn, 人及鳥 生子曰 | 獸曰產 Jin keih neaou sǎng tsze yuĕ joo; show yuĕ ch'han. "Human beings and birds bearing their young, is called Joo; brutes, is called Ch'han."



𢦏  
𢦏  
𢦏

SEUË. Tò take with the fingers.

YEN. To enter; to advance.

Ol. Scrib. 始 Che. See Rad. 女 Neu.

*Characters formed by Eight Strokes.*

𢦏  
𢦏  
𢦏  
𢦏

Abbreviation of 乾 Këen. See below.

KEW. Right; correct.

Syn. with 截 Tsëë. See Rad. 戈 Ko.

Ol. Scrib. 𢦏 Kwei. See Rad. 首 Show.

*Characters formed by Ten Strokes.*

乾

KËEN. § 𢦏 S. C. 𢦏 R. H.

According to Shwō wän, Issuing forth upwards; from 乙 Yih, which denotes here, the pervading principle of matter.

Heaven. 以形體謂之天以性情謂之乾 E hing te wei che t'hëen; e sing tsing wei che këen. "As to substance and figure, heaven is called T'hëen; as to inward active principle, it is called Këen."

1 坤 Këen kwän. "Heaven and earth."

馬飾曰連 | Ma shě yuè lëen këen. "Ornaments of a horse, are called Lëen këen."

Firm; strong; diligent.

君子終日 | |

Keun tsze chung jih këen këen. "The virtuous man is firm and diligent to the last of his days." (Yih king.) 男子

秉 | 之剛 Nan tsze ping këen che kang. "Man partakes of the strength and firmness of Këen." | 隆

Këen lung. Name of the late Emperor of China.

A surname; the name of a district.

Advancing; going onward without intermission. Also, read

Kan. Dry; dried up. | 溼 Kan shih. "Dry; moist."

| 淨 Kan tsing. "Clean; entirely." 你弄這  
個地方 | 淨 Ne lung chay ko te fang kan tsing.

"Make this place clean." 他將本錢花 |  
淨了 T'ha tseang pun tsëen hwa kan tsing leaou. "He  
took the original property and squandered it away entirely."

The first of the famous eight 卦 Kwa, or Diagrams.

| 侯 Kan how. The name of a place. 桑 |  
Sang kan. The name of a river. | 沒 Kan mûh.

"To take unfair and underhand profit."

𢦏

Ol. Scrib. 治 Che. See Rad. 水 Shwü

𢦏

Ol. Scrib. 思 Sze. See Rad. 心 Sin.

𢦏

YANG.

𢦏

Pan yang. "Disobedient; perverse."

𢦏

Syn. with 懦 Joo. See Rad. 心 Sin.

𢦏

Ol. Scrib. 𢦏 Kwei.



## Characters formed by Twelve Strokes.

亂 LWAN. 亂 S. C. 亂 R. H.

It denotes sometimes, To confuse; to disorder; a state of confusion and disorder. At other times, to regulate; to put in order. The latter sense occurs in ancient books. The first sense is that in common use.

作 | Tsö lwan. "To cause disorder;" to make insurrection or rebellion. 大 | Ta lwan. "Great confusion, or a formidable state of rebellion."

心 | 如麻 Sin lwan joo ma. "Heart confused as hemp;" denotes a perturbed state of mind.

| 作 | 爲 Lwan tsö, lwan wei. "Irregular and disorderly conduct." 巧言變 | 是非 Keaou yen pëen lwan she fe. "Artful language changes and confounds right and wrong."

極 | 必當復治 Keih lwan peih tang füh che. "Extreme confusion must be succeeded by the renewal of order;" or, when affairs are at the worst they must mend.

武王曰予有 | 臣十人 Woo wang yuě, yu yew lwan chin shih jin. "Woo wang said, I have ten ministers skilled in governing."

亂而敬 Lwan urh king. "Order and respect." 勇而無

禮則 | Yung urh woo le tsih lwan. "Strength and

courage, without a sense of propriety, will cause confusion."

Said to be derived from 乙 Yih, Denoting to "Regulate."

𪔐 LIN.

Anxious; sorrowful. The name of an animal, said to have a yellow body and a white tail.

𪔑 É. To desire; to covet.

𪔒 Another form of 乾 Këen. See above.

## Characters formed by Thirteen Strokes.

業 NĒĒ. To lead.

𪔓 Same as 醕 Lǒ. See Rad. 酉 Yew.

𪔔 Same as 𪔐 Lin. See above.

## Characters formed by Sixteen Strokes.

𪔕 Same as 湏 Tung. See Rad. 水 Shwŭy.

## Characters formed by Nineteen Strokes.

𪔖 Ancient form of 乾 Këen. See above.



## SIXTH RADICAL.

丿 KEUĚ. \* ㄣ S. C.

Hooked; the barb of a hook. A hooked weapon.

㇏ KEUĚ. ㇏ S. C.

The reverse side of the preceding. Mark, by which to recognise a hook.

了 LEÀOU. \* ㇏ S. C. 了 R. H.

Derived from a child without arms. (Shwǒ wǎn.) Intelligent; knowing; fixed; determined; finished.

小而了了大未必奇 Seaou urh leaou leaou, ta we peih ke. "Though intelligent as a boy, it does not necessarily follow that he will be an extraordinary man."

Leaou, is a very frequent Particle in the Spoken Language, serving to round the period, and form the Perfect Tense; 我見 | Wo kĕen leaou. "I have seen." 他來 | T'ha lae leaou. "He is come." 知道 | Che taou leaou. "I know it." 罷 | Pa leaou. "Enough! very well!" 一語未 | Yih yu we leaou. "Ere a sentence was finished."

| 不得 Leaou pŭh tĭh. Forms the Superlative; as | 不得這麼好 Leaou pŭh tĭh chay mo haou.

"Excessively good." 十分好 | 不得 Shih fun haou leaou pŭh tĭh, Expresses the same.

| 不得 Leaou pŭh tĭh. "Finish not can;" i. e. the affair is irretrievable! An exclamation expressive of the bad state of an affair. | 不得你 Leaou pŭh tĭh ne. "Your case is irreparable!" Is either commiseration or reproof, according as the person addressed has acted well or ill.

事情完 | Sze tsing wan leaou. "The affair is finished." | 然 Leaou jen. "Certainly, clearly." | 悟 Leaou woo; or | 然明白 Leaou jen ming pih. "To understand clearly or fully."

| 當 Leaou tang. "Finished, or arranged well." 怎麼 | Tsäng mo leaou. "How is the affair to be terminated?" 何時 | Ho she leaou. "When will it be ended?" | 草塞責 Leaou tsaou sĭh tsĭh. "To do a thing carelessly and unwillingly, merely to avoid a reprimand." | | Leaou leaou. "Completely finished." Leaou, occurs in the sense of cheerful. 吉 | Keĭh leaou. Name of a certain bird, said to speak and laugh.

㇏ KĚĚ.

㇏ KĚĚ keuě. "Appearance of motion." Formed of the two first, under this Radical.



𠂇 Ol. Scrib. 乃 Nae. See Rad. 丿 Pěih.

𠂇 Taou. To hang; suspended.

*Character formed by Two Strokes.*

乚 KEUĚ. See 丨 Kěě, above.

*Characters formed by Three Strokes.*

予 YU. \* 𠂇 S. C. 𠂇 R. H.

To give; to give mutually, represented by the Seal Character.

To confer; to grant. 賦予 Foo yu. "To implant," as heaven implants right principles in the human mind. 賜

丨 Tsze yu. "To confer; to bestow."

Used for 與 Yu. "To give; with; in;" and for 余 Yu. "I, me."

君子來朝何錫丨之 Keun tsze lae chaou ho scih yu che. "When the governors come to court, what shall be given them?" (She king.)

大丨 Ta yu. The name of a piece of music.

𠂇 Ol. Scrib. 垂 Shwuy. See Rad. 土 Too.

𠂇 Ol. Scrib. 川 Chow. See Rad. 川 Chuen

𠂇 Ol. Scrib. 幻 Hwan. See Rad. 么 Yaou.

*Character formed by Five Strokes.*

𠂇 Another form of 了 Leaou. See above.  
Also denotes, great; large.

*Characters formed by Six Strokes.*

𠂇 LING.

撞𠂇 Chwang ling. "To emit sound by striking against."

周 Ol. Scrib. 周 Chow. See Rad. 口 K'how

*Characters formed by Seven Strokes.*

𠂇 SEU.

堪𠂇 Kan seu. A certain fish. According to others, "Spawn." Commonly, but erroneously written thus 𠂇.

𠂇 SZÉ, or SHÉ. 𠂇 S. C. 𠂇 R. H.

Derived from 史 She. "One who records occurrences."

Affair; occupation; employment; business; concern; service.

To serve. The subject of thought or speech; that which is done; an action.

萬事 Wan sze. "Ten thousand affairs;" i. e. every thing that engages human effort; all the concerns of intelligent

beings. 萬物 Wan wuh. "Ten thousand things;" i. e. every thing that exists. 這個丨不好

Chay ko sze püh haou. "This is a bad affair, or concern."

你想甚麼丨 Ne seang shin mo sze. "What



are you thinking about?" 他講甚麼 | T'ha  
keang shin mo sze. "What is he talking about?" |

體 Sze te; | 情 Sze tsing; | 幹 Sze kan;  
| 務 Sze woo; All express, an action, business, or an affair.

小 | Seaou sze. "A small, or unimportant affair."  
有甚麼 | 體 Yew shin mo sze te. "What  
affair or business is there?" | 情大得很

Sze tsing ta tih hăn. "A very great, or important affair."

那 | 情辦不來 Na sze tsing pan püh lae.  
"That affair is impracticable." 凡 | 當畱餘

地 Fan sze tang lew yu te. "In every thing leave a little  
spare ground;" i. e. observe moderation in every thing.

差 | Chae sze. "Service on which one is sent." |

| 如意 Sze sze joo e. "Every thing according to  
(your) wish;" an expression of good will towards a person.

When translated into English, it is often implied in the other  
words of the sentence, 你做甚麼 | Ne tso shin  
mo sze. "What are you doing?" 不正經之

| Püh ching king che sze. "Licentious, immoral pur-  
suits." 多 | 的人 To sze teih jin. "A busy body."

我未有做過不好 | Wo we yew tso  
kwo püh haou sze. "I have not committed any bad action."

他做了一件好 | Ta tso leaou yih kën  
haou sze. "He has done a kind thing." 你說什

麼 | Ne shwǒ shě mo sze. "What are you saying."

有甚麼 | Yew shin mo sze. "What is the matter?"

有 | Yew sze. "Have business;" expresses either,  
being engaged, or there is some unpleasant affair going on.

未有 | We yew sze, and 無 | Woo sze, Ex-

press the contrary of the preceding; either, being disengaged,  
or, having nothing to annoy, or distress. 一點的

| 皆未有 Yih tēn teih sze kae we yew. "With-  
out the least occupation." And, 總係無 | Tsung

he woo sze. "Altogether without business;" express a state  
of absolute leisure, the boasted felicity of a Chinese Gentleman.

本 | Pun sze. "Ability; talent." 他是有  
本 | 的 T'ha she yew pun sze teih. "He is a per-  
son possessed of ability." 你爲甚麼 | 來

Ne wei shin mo sze lae. "What have you come about."

與我 | 何干 Yu wo sze ho kan. "What is it  
to me? how does it concern my affairs?" 敬 | King

sze. "To pay respect to business;" to be attentive to it.

詩 | She sze. "The subject of odes," poetry.

做 | Tso sze; 幹 | Kan sze; 行 | Hing  
sze; 辦 | Pan sze; All express doing some work or  
service. 經理大 | King le ta sze. "To ma-

nage important affairs for others." 不理 | Püh le  
sze. "To disregard, or neglect business." 他是能

幹 | 的人 T'ha she năng kan sze teih jin. "He  
is a clever man at business." 他不會辦 |

T'ha püh hwü pan sze. "He does not know how to manage

or transact business."

They say, 世務大曰政小曰 |

She weo ta yuě ching, seaou yuě sze. "The great concerns of  
the world are called Ching; the less, are called Sze;" to this dis-  
tinction, however, they do not adhere. 政 | Ching sze.

"National affairs, politics." 公 | Kung sze. "Pub-

lic business." 衙門的 | Ya mun teih sze.



“Affairs of the public courts.” 商議國 | Shang  
e kwō sze. “To consult on the affairs of the nation.” 國  
家大 | Kwō kea ta sze. “The great affairs of the  
state.”

As a Verb. 不 | | Pūh sze sze. “Not manage  
affairs; not attend to business.” | 父母 Sze foo  
moo. “To serve, or attend dutifully on father and mother.”

服 | 主人 Fūh sze choo jin. “To serve, or  
wait on a master;” some write the first word in this sentence  
伏 Fūh. 奉 | Fung sze. Expresses the same as Fūh sze.  
君使臣以禮臣 | 君以忠  
Keun she chin e le; chin sze keun e chung. “A Prince  
should treat his minister with politeness; and a minister should  
serve his Prince with fidelity.” (Lun yu.) | 父母

能竭其力 | 君能致其身雖  
曰未學吾必謂之學矣 Sze foo  
moo nāng keih ke lēih; sze keun nāng che ke shin, suy yuě  
we heö, woo pēih wei che heö e. “He who is able, in serving  
his parents, to exert his utmost ability; who, in serving his

Prince, can sacrifice his person; though called uninstructed,  
I will denominate him well instructed.” (Lun yu.)

| 神 Sze shin. “To serve God.” 郊社之  
禮所以 | 上帝后土也 Keaou shay  
che le so e sze Shang te How too yay. “The rites of Keaou  
and Shay, are those by which Shang te (the Supreme Ruler)  
and How too, (Queen Earth) are served, or worshipped.”

Also read, Shé. Occurs in the sense of 傳 Sse, and  
刺 Tse. Which see.

事 Ol.Scrib. 爭 Tsäng. See Rad. 爪 Chaou

From Ten to Fifteen Strokes.

訂 TING. To debate; to deliberate on.

弭 Ol. Scrib. 豫 Yu. See Rad. 豕 She.

鵠 The same as the preceding.

## SEVENTH RADICAL.

二 URH. \* 𠂇 S. C. 二 R. H.

Two; both. 第二 Te urh. “Second.” | 次  
Urh tsze. “Twice.” | 人 Urh jin, or | 親 Urh  
tsin. “The two persons, or two relations;” i. e. father and

mother. 我有 | 天 Wo yew urh t'hēen. “I  
have two heavens;” the sense of this ambiguous sentence is,  
I am, in the first place, indebted to heaven for existence; and  
in the second place, indebted to my friend for the preserva-  
tion of that existence: he is therefore to me, a second heaven.



不 | 心 Püh urh sin. "Not two hearts;" i. e. of one mind, faithful to each other.

| 人同心 Urh jin tung sin. "Two persons of one mind."

價 Püh urh kea. "Not two prices;" every person is charged the same.

權出於一者強權出於一者弱 Keuen chüh yu yih chay keang; keuen chüh yu urh chay jö. "Authority issuing from one, is powerful; authority issuing from two, is weak."

巽 | Sin urh. Name of a god of the wind.

回也聞一以知十賜也聞一以知 | Hwuy yay wän yih e che shih; tsze yay wän yih e che urh. "Hwuy, hearing one thing, thereby ascertains ten; Tsze, hearing one, thereby ascertains two." (Lun yu.) Tsze, was the person speaking, he affirmed that Hwuy could, by superior talent, infer more from a principle given, than he himself could.

Urh, though commonly written with the upper line shorter than the lower one, should have both strokes of equal length, to distinguish the character from the following. (Kang he.) This rule is quite disregarded.

二 Ol. Scrib. 上 Shang.

Upon; above. The lower stroke represents that on which something is placed. See Shang, under the first Radical.

二 Ol. Scrib. 下 Hea.

Formed on the same principle as the preceding. See Hea, under the first Radical.

于 CHÖ. 彳 S. C.

Formed from the reverse side of 彳 Chih. "To step with the left foot." According to Shwö wän, Chö, denotes "To stop a little." According to others, "To step with the right foot;" which joined with Chih, makes the character 行 Hing, "To walk." Also, read Choo.

于 YU. \* 于 S. C. 于 R. H.

Represents the air extending itself. From 于 Kaou, and 一 Yih, denoting the "Air falling to a level." (Shwö wän.) In; through; to; at. In which sense it is Syn. with 於 Yu, which is now commonly used.

黃鳥止于丘隅 Hwang neaou che yu kew yu. "The yellow bird dwells in the woody recesses of the mountains."

To speak; to say; to go; 王 | 出征 Wang yu chüh ching. "The king went out to reduce his enemies."

Great; extensive appearance. Occurs as the name of a plant; of a tree; and as part of the name of a District. The middle part of a bell. A surname.

Yu yu, "The distant appearance of a person walking; feeling satisfied; contented."

其覺 | | Ke keö yu yu. "He felt himself satisfied." Also, read Heu. | 嗟

Heu tsey. An exclamation, denoting admiration. (She king.)

于 Original form of the preceding.

Derivatives are, 枋訪昉等汚 Woo, heu, heu, yu, woo.



Characters formed by Two Strokes.

云 YUN.\* ☁ S. C. 云 R. H.

The original form of 雲 Yun. "A cloud, or the vapour of the mountains and rivers rolling round." Rain. 雨 Yu, "Rain," was, in after ages added; and 云 Yun, taken to express, "To say; to move round." 人云亦 | Jin yun yih yun. "Man say, also say;" i. e. what other men say, I will affirm, or say the same; I will not contradict."

動靜 | 爲 Tung tsing yun wei. "Moving, resting, speaking, acting;" express the whole of a person's conduct, conversation, and manner.

Yun yun, "Thus and thus; et cætera; the conversation of many persons." Yun yun, also occurs as the name of a hill. Also, as denoting abundant; luxuriant; in which sense, it is Syn. with 芸 Yun.

萬物 | | Wan wüh yun yun. "The abundance or plenitude of the universe." 紛 | Fun yun.

"Commotion; activity; bustle;" in which sense it is commonly written 紜 Yun. 雲氣西行 |

| Yun k'he se hing yun yun. "The cloudy vapours went westward, rising in commotion."

A surname. Also, read Yen.

互 HOO.\* 互 S. C. 互 R. H.

Fitting into each other, like the indented edges of shell fish. An uneven edge. A butcher's peg, or hook, on which to hang meat. 互物 Hoo wüh; That class of fish whose shells

have indented edges. 交 | Keaou hoo. Blended or united together, as the fingers of one hand inserted in those

of the other. 相 | Seang hoo. "Mutual, reciprocal."

交察 | 警 Keaou chă hoo king. "To keep up a mutual watch and inspection, in order to keep persons on the alert." 山歌 | 答 Shan ko hoo tă. "The

responsive songs of mountaineers." 參 | Ts'han hoo, or | 相參考 Hoo seang ts'han kaou. "To collate compare and examine," as in forming one work from a comparison of many.

彼此 | 依仗 Pe tsze hoo e chang. "That and this, (the one and the other;) mutually depending."

宗族磐 | Tsung ts'hüh pwan hoo. "Kindred mutually blended, and stable as a rock." 回 |

Hwü hoo. "To have mutual reference; regard to; or care of." Occurs, written thus 𠂇, but not deemed a proper form.

亓 Ol. Scrib. 其 Ke. See Rad. 八 Pă. A surname.

五 WOO. 五 S. C. 五 R. H.

Five. 第五 Te woo. "The fifth." Te woo, also occurs as a surname. | 次 Woo tsze. "Five times."

| 行 Woo hing. "The five elements" of the Chinese; viz. 水火木金土 Shwuy, ho, mûh, kin, too. "Water, fire, wood, metal, earth."

| 倫 Woo lun. "The five relations" amongst human beings, viz. 君臣父子兄弟夫婦 朋友 Keun chin, foo tsze, heung te, foo fôo, päng yew.



"A Prince and minister; a father and son; elder and younger brothers; husband and wife; friends."

丨 常 Woo chang. "The five constant" virtues; viz. 仁義禮智信 Jin, e, le, che, sin. "Benevolence, justice, propriety, knowledge, and truth." These, Woo hing, woo lun, and woo chang, are of frequent occurrence in Philosophical and Moral Discourses.

丨 爵 Woo tseö. "Five ranks of nobility;" which are denominated 公侯伯子男 Kung, how, pih, tsze, nan. Kung is the highest.

丨 方 Woo fang. Denotes the four points of the Compass, and centre; viz. 東南西北中 Tung, nan, se, pih, chung. "East, south, west, north, centre."

丨 味 Woo wei. "The five tastes;" viz. 酸 甜 苦 辣 鹹 Swan, tēen, koo, lä, hēen. "Sour, sweet, bitter, acrid, salt."

丨 色 Woo sīh. "The five colors;" viz. 青 黃 赤 白 黑 Ts'hing, hwang, chih, pih, hih. "Azure, yellow, carnation, white, black."

丨 臟 Woo ts'hang. "The five viscera;" viz. 肝 心 肺 腎 脾 Kan, sin, fei, shin, pe. "Liver, heart, lungs, kidneys, and stomach." The points of the compass, tastes, colors, &c. are supposed to have a certain relation to the five elements.

二 丨 眼子 Urh woo yen tsze. "Two five eyes;" is an expression which denotes obscure or imperfect vision.

十 丨 夜 曰 三 丨 Shih woo yay yuē san woo. "The fifteenth night of the moon is called Third fifth."

Five, they call 中 數 Chung shoo. "Middle number."

According to Shwö wän, the Seal Character represents, by the two horizontal strokes, the heavens and earth, between which, the Yin and the Yang are blended.

井 TSING.\* 井 S. C. 井 R. H.

A deep place that produces water. A clear spring; a well.

7 A piece of land divided into nine parts, of which, in former times, the centre part was appropriated to government; otherwise called, 井田 Tsing tēen, which consisted of 九百畝 Kew pih mow. "Nine hundred Mows" of land.

According to some, a person named 伯益 Pih yih, made the first well. 穿 丨 Ch'huen tsing. "To dig a well" 市 丨 She tsing. "A market place;" so called, from a market being held, where a well or spring was situated.

天 丨 Thēen tsing. "An uncovered space" in the centre of a house. 同鄉共 丨 Tung heang kung

tsing. "People of the same village; those who have drunk from the same well." 開 丨 給他人食

水 Kae tsing keih t'ha jin shih shwü. "To open a well for others to drink at;" is an expression used by malicious people, who unable to extort money themselves, threaten to give information to those in the government, who will be able to extort it.

Tsing, also denotes "Arrangement; order." 黛玉自 從經手賬房治得內外 丨 丨

Tae yüh tsze tsung king show chang fang che tih nuy wae tsing, "From the time that the accounts passed through the hands of Tae yüh, affairs, both within and without, were managed with great regularity." 層次 丨 然 Tsäng



tsze tsing jen. "Distinctly arranged in order;" applicable to either things, or composition.

he. "What regularity and order!"

notes also, continued succession.

lae tsing tsing. "Going and coming in succession."

深綆短 Tsing shin kǎng twan. "A deep well, and short rope," expresses an undertaking beyond a person's ability. A southern constellation. A surname.

屋板謂 | üh pan wei tsing. "The rafters of a house are called Tsing." Tsing, and 刑 Hing, were formerly used for each other.

Tsing, is said to represent the division of land into nine parts, as above mentioned; also, the sides of a well. The dot in the Seal character, represents the vessel passing down.

三 Another form of 四 Sze. "Four."

五 Ol. Scrib. 五 Woo. See above.

Formed by Three and Four Strokes.

山 Ol. Scrib. 歲 Suy. "A year."

SEUEN. 回 S. C. 五 R. H.

Effort to revolve; to revolve between two; to extend to; to promulge.

雷行天地亘布也 Luy hing t'héen te seuen poo yay. "When the thunders act, (the sound) is rolled and extended to the heavens and earth."

鳥 | Woo seuen. The name of a foreign country.

Formed of 二 Urh, "Two," and 回 Hwuy. "To go round and return to the same point."

回 The original form of the preceding.

Ancient form of 回 Hwuy. "To revolve; to return to." They say, the character represents that which seeks to extend itself, above and below. Used improperly for the following.

亘 KǎNG.

The first, or last quarter of the moon. A limit; the extreme point. To fill, or extend to every place. 亘古一 人 Kǎng koo yih jin. "The man who fills antiquity;" or, who stands alone without an equal. In a literary point of view, Confucius is the man; and as a soldier, it is said of Kwan foo tsze, a person now deified.

亘 Same as the preceding.

Critics and Dictionaries differ in opinion, respecting these two forms of the character. Some consider the middle part as 月 Yuě, "The moon;" others think it is 舟 Chow, "A boat," situated between two shores. Some are for obliterating the one, and retaining the other; however, Kang he's Tsze t'een, retains both forms, that their respective merits may be further examined.

With 心 Sin, "Heart" by the side, 恆 Hǎng, "Constant; persevering," is formed. To derive this sense, from an allusion to the moon, is easy and natural.

屯 Ol. Scrib. 純 Shun. See Rad. 糸 Sze.



Characters formed by Five Strokes.

况 HWÁNG. 况 S. C. 况 R. H.

More; further. 况且 Hwang ts'heay. "Still more; still further." 何 | Ho hwang. "How much more." Made from 二 Urh, and 兄 Heung. "An elder brother."

There are three characters, 况况况 all pronounced Hwang, and by some Critics considered the same; others distinguish them. The middle one with two dots by the side, is commonly used in the sense above given.

些 SEAY. ‡ 些 S. C. 些 R. H.

A small quantity; small; few. 一些 Yih seay. "A little." 没有一 | Müh yew yih seay. "Not have a little;" i. e. not possessing any. | 須 Seay seu. A small portion of time, or of any commodity.

| 小之物 Seay seaou che wüh. "A thing small and unimportant." | 小事體 Seay seaou she te. "A small and unimportant affair." | 須禮物 Seay seu le wüh. "A trifling present."

此物 | 須聊申微意 Tsze wüh seay seu, leaou shin we e. "This article is small and trifling, merely to show the intention," of respect, good will, &c.

得 | 好意 Tih seay haou e. "Obtained a little good will." 說 | 閒話 Shwö seay hëen hwa. "To chat a little." 這 | Chay seay. "These." 那 | Na seay. "Those."

Also, read So, "A tone in a song." Read Só, occurs in the

sense of "This." Formed from 此 Tsze, "These," and 二 Urh, "Two." Hence, its meaning "Few," &c. In the books of the Sect Füh, and forming a part of the names of Savage Tribes in the north, it is read So.

死 Ol. Scrib. 恆 Häng. See Rad. 心 Sin

Characters formed by Six Strokes.

𪛗 Ol. Scrib. \* 齊 Tse.

Even. Even surface of standing grain, wheat, &c. The name of a hill.

亞 YÁ. 亞 S. C. 亞 R. H.

Ugly; like a hunch back. The second in order. 長之次爲亞 Chang che tsze wei ya. "Next to a superior or senior, is called Ya." | 聖 Ya shing, Is a term applied to the second class of Sages; as 孟子 Mäng tsze. Confucius is called 至聖 Che shing. "Most holy; a perfect Sage."

姻 | Yin ya. Fathers of a married couple, call each other Yin; husbands of two sisters, call each other Ya.

Ya, or as it is otherwise pronounced A, is an epithet that precedes the names of persons in the lower walks of life, as A lin, A taou, &c. The latter syllable is the name; A, is an epithet. The Tartars use 阿 O, in the same sense. |

哥 A ko. "An elder brother."

A thing that is forked, is called Ya. Dubious language. Commonly written 丫 Ya, and 極 Ya.



Syn. with 聖 Ya. "To wash or paint a wall." Occurs improperly used in the sense of these several characters, 惡

滹 稂 壓 Gö, hoo, ya, yă.

亟 KEĪH. ‡ 亟 S. C. 亟 R. H.

Formed from man, mouth, hand, and two lines. The two lines represent heaven and earth. Receiving from heaven the gifts of the seasons, and blessed with the benefits conferred by the earth; the mouth should plan, and the hand effect with promptness, there should be no loss of time. (Seu k'hae.)

Haste; speed; promptly; hurry. 亟速 Keĭh süh. "Hastily; speedily; in an hurry; urgently." 經始勿

| King che wüh keĭh. "In beginning the work, do not hurry." (She king.) Hastiness of temper. 公孫之

| 也 Kung sun che keĭh yay. "The hastiness of Kung sun."

Also read Ké, denoting repeatedly.

| 問 | 餽

鼎肉 Ke wăn ke kwei ting jow. "Repeatedly paid compliments, and presented dressed meat." (Măng tsze.)

These characters, 棘 革 極 Keĭh, kĭh, keĭh, occur in the same sense.

From Seven to Twelve Strokes.

酉 Ol. Scrib. 老 Laou. "Aged."

E. The influence of the principle 陽 Yang.

Ol. Scrib. 聖 Shing. See Rad. 耳 Urh

Another form of. 亟 Keĭh. See above.

WEI. The meaning is not known.

## EIGHTH RADICAL.

一 TOW.

This character did not originally exist; it was introduced as a Radical for the sake of the arrangement of the 楷書 Kae shoo, Characters.

亡 WANG. 亡 S. C. 亡 R. H.

Formed from 入 Jüh, "To enter," and 乚 Yin, "Ob-

curity." Lost; destroyed; exterminated; run away; dead; forgotten.

失亡 Shĭh wang. "Lost." 敗 | Pae wang.

"Destroyed." 滅 | Měe wang. "Exterminated"

死 | Sze wang; or | 故 Wang koo. "Dead."

逃 | Taou wang. "Fled." | 人 Wang jin. "A runaway; a fugitive; or a dead person."

樂酒無厭謂之 | Lǚ tseu woo yen wei



che wang. "To delight in wine without weariness is called Wang." (Mǎng tsze.)

不樂善道而 | 其國 Pūh lǒ shen  
taou, urh wang ke kwō. "Did not delight in the path of  
virtue, and lost his country."

舅犯曰 | 人  
無以為寶仁親以為寶 Kew fan  
yuě, Wang jin woo e wei paou; jin tsin e wei paou. "Kew fan  
said, an exile has nothing to value, but the affection which he  
owes to his parents." (Ta heō.)

| 羊補牢未為遲也 Wang yang  
poo laou, we wei che yay. "It is not too late to mend the  
sheep cot, after the sheep is lost;" take care for the time to  
come.

Occurs in the sense of 無 Woo, "To be destitute of;  
poor;" and of 忘 Wang, "To forget."

### Characters formed by Two Strokes.

亢 KANG. \* 介 S. C. 亢 R. H.

The human neck. From 大 Ta, abbreviated, represents  
the veins of the neck. The throat; commonly written 吭  
Hang. 掞其亢 Gih ke kang. "Seized his neck."

Read K'háng. The name of a star. | 陽 K'háng  
yang. "Drought; want of rain."

Strong; to shelter; to screen. Unbending. To oppose; to  
attack as an enemy. To carry to the extreme degree. A sur-  
name. Excess. 上九 | 龍有悔 Shang  
kew k'háng lung yew hwuy. "Excess will cause repentance."  
(Yih king.) 不能 | 身焉能 | 宗

Pūh nǎng k'háng shin, yen nǎng k'háng tsung. "Cannot  
shelter my own person, how shelter my kindred!"

𠂇

Original form of 大 Ta. Which see.

### Characters formed by Four Strokes.

交

KEAOU. \* 交 S. C. 交 R. H.

Said to be derived from 大 Ta, and to represent the legs  
crossed. To blend; to unite; to connect; to deliver over to;  
to exchange; the intercourse of persons in society; and of  
friends. 貨換貨謂交易 Ho hwan ho wei

keaou yih. "To exchange one commodity for another is  
called Keaou yih." Trade; commerce. 日中為

市致天下之民聚天下之貨  
| 易而退各得其所 Jih chung wei  
she, che t'heen hea che min tseu t'heen hea che ho, keaou yih

urh tuy, kǒ tih ke so. "Hold a market in the midst of day,  
that all the people of the land may collect together the com-  
modities of the whole land, and having made their exchange,  
retire, every thing finding its proper place." (Yih king.)

| 價

Keaou kea. "To pay the price of a commodity."

| 互

Keaou hoo. "Mutually connected, or blended  
together." | 雜 Keaou tsǎ. "To mix." | 友

Keaou yew. "The intercourse of friends; a friend."

| 遊

Keaou yew. "A constant companion." 相 |

Seang keaou. "Mutually blended, or connected;" said of per-  
sons or things. 結 | Kěe keaou, or | 結

朋友 Keaou kěe pǎng yew. "To form friendships;



become intimate with." 絕 | Tseuě keaou. "To  
dissolve a friendship; break off an intimacy." 與國  
人 | 止於信 Yu kwō jin keaou, che yu sin.  
"In holding intercourse with fellow subjects rest in truth,"  
as the highest excellence. (Ta heö.)

一面之 | Yih mēen che keaou. "To have met  
a person once." 濫 | Lan keaou. "To be intimate  
with every person one meets."

與酒 | 水 Yu tseu keaou shwü. "To mix  
wine and water." | 付 Keaou foo. "To deliver  
to; to transfer; to pass over."

| 寄 Keaou ke. "To  
transmit to." | 出一個人 Keaou chüh yih  
kojin. "To deliver up a man."

| 出銀子 Keaou  
chüh yin tsze. "To pay money." | 其子爲  
質 Keaou ke tsze wei che. "Gave up his son as an hostage."

| 盤 Keaou pwan. "To deliver over the platter;" to  
deliver over the whole of a concern, commercial or official, to

another person. | 替 Keaou te. "To deliver over  
to the management of another." | 戰 Keaou chen.

"To fight."

| 界 Keaou kēae; or | 疆 Keaou kēang. "Ad-  
joining boundaries, or limits." | | Keaou keaou.

"The appearance of birds flying."

The name of a place. The part of a garment which sur-  
rounds the neck; the part which folds over at the breast.

Occurs in the sense of 蛟 Keaou, and of 鷁 Keaou.

亥 HAE. 𠄎 S. C. 亥 R. H.

The last of the twelve horary characters. 亥時

Hae she, or | 刻 Hae kih. From nine to eleven o'clock  
at night. 正 | Ching hae, Ten o'clock at night.

交 | Keaou hae, Nine o'clock at night.

| 月 Hae yuě. "The tenth moon." A surname.

豕 She, and | Hae, have by some writers been con-  
founded. The upper part is considered the ancient form of

上 Shang; it is also said to be from 乙 Yih; and the  
lower part representing two human beings, a man and a woman,

or two children, denotes successive generations. In 春

秋 Ch'hun ts'hew, from the form of the character, is deduced  
the period 26,660 days, making the age of a person there  
mentioned.

Also, read Kae. | 市 Kae she, A market held  
on a particular day. To rhyme, read E.

亦 YIH.\* 𠄎 S. C. 𠄎 R. H.

Also; likewise; moreover. A surname. 這樣亦  
好 Chay yang yih haou. "Thus also it is well." 彼

不好此 | 不好 Pe püh haou, tsze yih püh  
haou. "That is bad, this also is bad." | 可 Yih k'ho,

or | 好 Yih haou. "Also may; also well;" denotes a  
qualified kind of assent. 他 | 說云 T'ha yih

shwō yun. "He also said."

然鄭亡子 | 有不利焉 Jen ching  
wang, tsze yih yew püh le yen. "But if Ching were destroyed,

Tsze also would not be benefited." (Tso chuen.)

象憂 | 憂象喜 | 喜 Seang yew, yih  
yew; Seang he, yih he. "If Seang grieve, I also grieve; if

Seang rejoice, I also rejoice." (Mäng tsze.) 子曰學



而時習之不 | 說乎 Tsze yuě, heö  
urh she seih che püh yih yuě hoo. "Confucius said, to learn  
(virtue) and constantly practise it, is it not likewise pleasing?"

Occurs in the sense of 奕 Yih, "Great." They define it  
by 總 Tsung. "The whole." 又 Yew. "More; like-  
wise." 傍及之詞 Pang keih che tsze. "Ex-  
pressing what comes in by the side, or by the bye."

Yih, is derived from 大 Ta, and originally represented,  
and denoted the armpits; something below the arms; when  
by allusion used in its present sense, 掖 Yih, and 腋  
Yih, were adopted for its original import.

𡗗 Ancient form of the preceding.

*Characters formed by Five Strokes.*

亨 HĀNG. 亨 R. H.

Pervading influence; going through with a thing; success.  
出入咸亨 Chüh jö han häng. "Abroad or at  
home, in every thing successful." 乾元 | 利  
貞 Këen yuen häng le ching, Is the first sentence in the  
Yih king, and according to the Commentators, seems to denote  
"The pervading influence of nature, giving fitness and stabi-  
lity to every thing." They otherwise explain the sentence as  
denoting "The moral goodness; assemblage of excellencies;  
justice and talents for the business of life, manifested by the  
virtuous man."

Read Heang; used in the same sense as 亨 Heang, see  
below. Read P'häng. Syn. with 烹 P'häng, see Radical

火 Ho. These characters were originally the same; the  
stroke and the dots were afterwards added to distinguish them.  
To rhyme, also read P'hang.

𡗗 Al.Scrib. 荒 Hwang. Al.Scrib. 旒  
Lew. See Radical 方 Fang.

𡗗 MAOU. Disquietude; disturbance.

*Characters formed by Six Strokes.*

享 HEANG. 𡗗 S. C. 𡗗 R. H.

From 高 Kaou. "High" abbreviated, and 曰 Yuě,  
"To say." To offer to a superior; to sacrifice. To re-  
ceive the odour of incense. To enjoy. 奉上謂  
之享 Fung shang wei che heang. "To offer to a su-  
perior is called Heang." 祭則鬼 | 之 Tse  
tsë kwei heang che. "Offer sacrifice, and the Shades will enjoy  
it." (Heaou king.) | 福 Heang fuh. "To enjoy hap-  
piness." | 用 Heang yung. "To enjoy the use of."

| 壽九十有四歲 Heang show kew shih  
yew sze suy. "He enjoyed, or attained to the age of ninety four."  
| 國七十有五年 Heang kwö ts'hih shih  
yew woo nën. "He reigned seventy five years."

孝 | Heaou heang. "Offerings of filial piety," at  
the tombs or temples of deceased relatives.

五官致貢曰 | Woo kwan che kung yuě  
heang. "The five ranks of nobility, laying before his Majesty  
their services during the past year, is called Heang." |



宴 Heang yen. Heang is merely an entertainment laid out in token of respect, without partaking of it. Yen, denotes a feast, not in appearance, but in reality. Also, read Heang and Heáng.

京 KING. ‡ 𡩇 S. C. 𡩇 R. H.

From 高 Kaou, "High," abbreviated, and | Kwán, "Representing height." (Shwǒ wǎn.) Great; lofty; extensive; the highest possible eminence, with a hollow in the centre.

京 King; or | 都 King too; or | 師 King sze.  
"The place of the imperial residence." | 城 King ching.  
"The capital city of a country." | 畿 King ke.  
"The space within a thousand 里 Lǐ, of the capital."

天子所居曰 | 師 | 大也  
師衆也 T'hēn tsze so keu yüē King sze, King, ta  
yay; Sze, chung yay. "Where the Son of Heaven (the Emperor)  
dwells, is called King sze. King, denotes great; Sze, denotes  
a large concourse of people." 北 | Pih king. The  
present capital of China; commonly written Peking. 南

| Nan king, The former capital.  
上 | 會試 Shang king hwuy she. "To go up to  
Peking to the general examination" of literati. 本 |  
Pun king, The present capital.

又數名十億爲兆十兆爲  
| Yew shoo ming, shih yih wei chaou, shih chaou wei king.  
"Further, the name of a number, ten hundred thousand make  
a chapu, ten chaou (or ten millions) make a king."  
A surname. | 兆 King chaou. Name of a place.  
| King king "Mournful." | 果 King kwo.  
"Peking fruits."

Used for 鯨 King, The name of a large fish. Also, for  
原 Yuen, As the name of a hill; and 强 Keang, As the  
name of a God. To rhyme, read Keang.

𡩇 \* Original form of 廩 Lin.

A granary. From 回 Hwuy, representing a house with  
a window to admit air; the top part represents a covering. A  
square granary is called 倉 Ts'hang, a round one | Lin.

𡩇 E. The name of a flower.

Characters formed by Seven Strokes.

亭 TING. 𡩇 S. C. 𡩇 R. H.

From 高 Kaou, abbreviated, and 丁 Ting, for sound.  
A shed or portico in public ways, for the people to rest under.  
A dome supported by pillars in a garden. A room or watch-  
house on a city wall. An elevated room. 花園的  
亭子 Hwa yuen teih ting tsze. "Summer house in a  
garden." 八角涼 | Pā keō leang ting. "A  
cool octangular portico." | 臺樓閣 Ting, tae,  
low, kō. Are four differently constructed fabrics intended for  
recreation. Tae, is a terrace open to the heavens; Low, is ap-  
plied to any upper room; Kō, is said to be a raised pavement,  
open on all sides.

| 長 Ting chang; or | 公 Ting kung; or |  
父 Ting foo. The senior or petty peace officer of a small vil-  
lage. 郵 | Yew ting. A kind of post office on the road.  
Straight; to equalize. 平 | 疑法 Ping ting



e fā. "A method of levelling (removing) doubts." 不

| Pūh ting. "Disorderly; irregular." 甘立

而五味 | Kan lēih urh woo we ting. "Sweet prevails and equalizes the five tastes."

| | Ting ting. Name of a hill; also, the aspiring appearance of rocks on a lofty mountain. | 午 Ting

woo. "The point of noon." In the books of the Sect Taou,

| 毒 Ting tūh, seems to denote "Creation, and gradual bringing on to maturity." In religious books, Ting, also denotes

the "Heart." 青 | Tsing ting. Name of an insect.

Used in the sense of 滯 Ting, "To dam up, or stop water in its course." To rhyme, read Tang.

亮 LEANG. 亮 S. C. 亮 R. H.

Clear; bright. 光亮 Kwang leang, or 明 |

Ming leang. "Bright; splendid." 天 | T'hēen leang.

"Day light." 天未 | T'hēen we leang. "Not

yet day light." 天 | 了 T'hēen leang leaou. "The

heavens are illumined;" it is now day light. A surname.

坐一乘 | 轎 Tso yih shing leang keaou.

"Sat in an open chair." Leang keaou, is a chair without any covering for the head, and which is carried on men's shoulders.

Occurs in the sense of 諒 Leang. "Trust; confidence;"

孟子曰君子不 | 惡乎執

Mäng tsze yüě, Keun tsze pūh leang woo hoo chih. "Mäng tsze said, A prince without confidence, will act with wavering indecision." (Sze shoo.)

To write Leang with 几 Ke, is improper, (Kang he.) Other respectable Dictionaries, however, write it so.

高 肉 京 邑

Ol. Scrib. 亨 Häng, and 烹 Päng.

Ol. Scrib. 𠂔 Yew. See Rad. | Pūh.

The authority of this Character is doubted. Perhaps, it was used for 原 Yuen, or for 京 King. (Kang he.)

Ol. Scrib. 克 Kih. See Rad. 儿 Jin.

From Eight to Ten Strokes.

毫

PÖ. 毫 S. C. 毫 R. H.

The name of a place.

湯居毫與葛爲隣 Tang keu Pö, yu Kō wei lin. "The Emperor Tang, of the Dynasty Shang, lived at Pö, and was neighbour to the country Kō." (Mäng tsze.)

卓 堯 堯 亭 亭 亭 訖

Ol. Scrib. 亨 Häng, and 烹 Päng.

Ol. Scrib. 乘 Shing. See Rad. | Pēh.

Same as the preceding.

Ol. Scrib. 享 Heang. See below.

Ol. Scrib. 克 Kih. See Rad. 儿 Jin.

Ol. Scrib. 孰 Shüh. See Rad. 子 Tsze.



𪔐

Ol. Scrib. 聒 Kūh. See Rad. 耳 Urh.

𪔑

Ol. Scrib. 勝 Shing. See Rad. 力 Lēih.

𪔒

PAOU. The name of a person.

𪔓

YEW. To fly.

*From Eleven to Thirteen Strokes.*

𪔔

TÀN. 𪔔 S. C.

A large quantity of grain. Formed from 𪔕 Lin, "A granary;" and 𪔖 Tan, used for sound. (Shwǒ wǎn.)

Truth; to trust; sincere; abundant; plenty. A surname.

The name of a country beyond seas.

Read Chen. 屯 𪔔 Chun chen, otherwise written, though erroneously, 𪔕 𪔖 Chun chen. "Appearing to proceed or advance with labour and difficulty."

Used for 𪔗 Tan, "Only." Also for 𪔘 Tan, and 𪔙 Tan, "To expose," as 𪔚 | Loo tan, properly 𪔛 𪔜 Loo tan, "To expose a part of the body." Also used for 𪔝 Hēen.

𪔞

LO. Al. Scrib. 𪔟 Lo.

The fruit or produce of herbs and plants. To receive mutually.

𪔠

Ol. Scrib. 衰 Shwǔy. See Rad. 𪔡 E.

*From Fourteen to Nineteen Strokes.*

𪔢

The pronunciation and meaning of this character are not known. It is reserved for further examination.

(Kang he.)

𪔣

Ol. Scrib. 庸 Yung. See Rad. 𪔤 Yen.

𪔥

Al. Scrib. 襄 Seang.

𪔦

WÈ.

Exertion; unwearied; indefatigable.

𪔧 | 文

王 令 聞 不 已 We we wǎn wang ling wǎn pùh e.

"Laborious and indefatigable, Wǎn wang's fame is unceasing."

(She king.)

Also read Mun, "A current of water passing through a straight, as through a door." The name of a place.

"One affirms, that Shwǒ wǎn does not contain this character.

He changed it for 𪔩 We; and another person altered the Yih king and She king accordingly. A third person, obliterated

| We, altogether. The affirmations of each are presumptuous and unworthy of credit." (Kang he.)



## NINTH RADICAL.

人 JIN. 丌 S. C. 人 R. H.

The Seal form is said to represent the two arms of a man. They consider the character 大 Ta, a fuller representation of a man.

A human being; commonly understood of man. 男

人 Nan jin. "A man." 女 | Neu jin. "A woman."

| 爲萬物之靈 Jin wei wan wù che ling.

"Man is the intelligent part of the universe." He is, 天 地之性最貴者也 T'hëen te che sing tsüy kwei chay yay. "The most excellent production of the heavens and earth." (Shwǒ wǎn.)

They further say, | 者天地之德陰 陽之交鬼神會五行之秀 氣也 Jin chay, t'hëen te che tih, Yin Yang che keaou, kwei shin che hwü, woo hing che sew k'he yay. "Man, is from the energies of the heavens and earth; from the connexion of the principles Yin and Yang; from the union of figure and spirit; and from the pure influence of the five elements." (Le king.) 人仁也仁生物 也 Jin, jin yay, jin sāng wùh yay. "Man, i. e. benevolence; benevolence to animated nature."

自陰陽互交五行錯綜時

在天地中央濕熱相蒸處產 出— | Tsze Yin Yang hoo keaou, woo hing tso

tsung, she tsae t'hëen te chung yang, shih jě seang ching choo ch'han chùh yih jin. "From the time that the Yin and Yang combined, and the five elements intermingled, in the centre of the universe, where moisture and heat operated on each other, a man was produced." (Shin sën t'hung këen.) The same work adds,

"This man, was by nature intelligent. As he gazed upon the heavens, he saw, darting forth from a star, and falling to the earth, a golden blaze of light. In approaching it, he found it to be an animated being, which he supposed was of the same species. The being addressed him saying, 'The wings have long embraced you; on the breaking forth of the fructifying principle, I knew that you had entered into the world.' Then plucking up certain plants, formed garments for the lower part of the body. He named the man 黃老 Hwang laou, and informed him of the manner of creation; of the division of the heavens and the earth; the Yin and Yang; the separating the darkness from the light, &c.; that all things were produced from an egg, first formed in water; that there were four other human beings formed, one at each of the four points of the compass. Having said this, the being called 金色人 Kin



sih jin, disappeared, and the four persons flew to the spot, each from a different quarter. The man first formed called 水精子 Shwüy tsing tsze, came from the north; the second, 赤精子 Chih tsing tsze, from the south; the third, 木公 Müh kung, from the east; and 金母 Kin moo, "The golden mother," from 崑崙山 Kwän lun shan, (a hill described as a kind of Paradise) in the west. It is farther said, that these five persons, by a chemical process, obtained, from an immense crucible, a male being, and also a female; the latter of whom was called 蛇女 Shay neu, "Serpent woman." These, obtaining essential influence from the sun and moon, produced other human beings, who again united, and gradually filled the earth with people. 黄老 Hwang laou, directed the dispersion of the first families and supplied them with rafts to cross the seas and rivers, to whatever place the wind might drive them. 盤古 Pwan koo, an extraordinary person, whose origin is not known, came from the vast deserts. He was four times taller than other human beings; had horns on his head, and his teeth stood out of his mouth. He taught navigation more perfectly; and made passages through the mountains. All submitted to him, and he became the first king of men."

他 | T'ha jin. "That person, or, another person," in contradistinction from one's self. 益已損 | Yih ke sun jin. "To benefit one's self, and injure others." 有筒 | 在外 Yew ko jin tsae wae. "There is a man outside." 老 | 家 Laou jin kea. "An old man;" or, in direct address, "You, venerable Sir." 古 | Koo jin. "One of the ancients." 婦 | Foo jin. "A

married woman;" also, used for woman generally. 內

| Nuy jin. "My wife." 尊夫 | Tsun foo jin.

"Your lady; your wife." 凡 | Fan jin, or | |

jin jin. "All men; every body." 天下之 |

T'hëen hea che jin. "The people of the empire; or of the world."

聖 | Shing jin. The perfect Sages of antiquity, who possessed innate, and intuitive knowledge. 賢 |

Hëen jin. Sages of the second order, to whom study was necessary. 愚 | Yu jin, The illiterate and uninformed.

They commonly divide mankind into these three classes. Shing, in modern usage, is applied to the reigning Emperor. Hëen jin, denotes a virtuous person; and Yu, is commonly applied to the mass of the people.

| 之初性本善 Jin che ch'hoo sing pun shen. "The nature of man at his birth, is virtuous." 好

| Haou jin. "A good man." 歹 | Tae jin. "A

bad man." 善 | Shen jin. "A moral man." 惡

| ẽ jin. "A wicked man." 仙 | Sëen jin. Those,

who by their high virtues, have risen to a kind of superhuman, or angelic state.

大 | Ta jin. "Great man;" a term of respect applied to the higher officers of government, answering to the European term "Excellency." Ta jin, sometimes denotes a person arrived at manhood, in contradistinction from children.

小 | Seaou jin. "Little man;" generally denotes a mean worthless person; sometimes merely a person of no official rank in the state.

家 | Kea jin. "Domestics." 主 | Choo

jin. "The master of a house." | 客 Jin k'ih. "A



visitor." 富貴 | Foo kwei jin. "A rich man."  
窮 | Keung jin. "A poor man." 美 | Mei  
jin. "A beautiful woman."

矮 | Yae jin. A little man in respect of stature. The  
opposite of 高 | Kaou jin. "A tall man." 二 |  
Urh jin. "The two persons;" father and mother. 予  
— | Yu yih jin. "I, the man;" or 寡 | Kwa  
jin. "The man alone," are expressions used by His Imperial  
Majesty, when speaking of himself.

情 Jin tsing. "The human feelings; favor."  
道 Jin taou. "The principles of human conduct." 明  
道必以睦族爲重也 Ming jin  
taou pëih e müh tsüh wei chung yay. "He who understands  
the principles of human conduct, must lay stress on harmony  
subsisting amongst family connexions." 商 | Shang  
jin, or 買賣 | Mae mae jin. "A merchant."  
工 | Kung jin. "A mechanic." 農 | Nung  
jin. "A husbandman." 士 | Sze jin. "A scholar."  
水手 | Shwüy show jin. "A sailor." 傳事  
| Chuen sze jin. A person who goes between two  
parties in the transaction of business. 跑報 | Paou

paou jin. A messenger who runs to give tidings. 差  
| Chae jin. "A messenger." 中 | Chung jin.  
"A midsmen," one who acts between two parties. 番  
| Fan jin, or 夷 | E jin. "A foreigner." The  
latter is the more respectable term; the same may be expressed  
by 遠 | Yuen jin. "A distant man;" one from re-  
mote parts. 詩 | She jin. "A poet." 爲 |  
Wei jin. "He who is, or acts the part of a man." 成

不自在自在不成 | Ching jin  
püh tsze tsae; tsze tsae püh ching jin. "He who acts the  
man does not indulge himself: he who indulges himself, will  
never act the man." (Ming sin paou kën.)

左 | Tso jin; and 中 | Chung jin, Are the  
names of two cities. A surname. To rhyme, read Jen.

From the above account of the origin of man, the Reader  
will not expect, from different Chinese Writers, perfect consis-  
tency, and a uniform mode of expression, as to the constitution  
of our common nature, and its final destinies. Though it be  
difficult, or perhaps impossible, to obtain for one's own satis-  
faction, or to give to the captious Inquirer, such proof as curi-  
osity and ingenuity may demand, as to the existence of spiritual  
Beings, the Soul of man, and the Deity, as well as our account-  
ableness to God, and capability of future enjoyment or suffer-  
ing; yet, (supposing no divine revelation) as there is a pro-  
bability on the affirmative side of these opinions, and the most  
enlightened philosophy has not yet demonstrated any thing to  
the contrary; the Chinese generally, as well as the rest of man-  
kind, think it more rational to believe, than to reject, what may  
finally prove to be seriously true.

They express the "Soul" by 魂 Hwän; 靈魂 Ling  
hwän. "The intelligent soul." 人神 Jin shin. "Man's  
spirit." 在人之靈神 Tsae jin che ling shin.  
"The intelligent spirit in man." 心之能思慮  
知識此之謂魂 Sin che näng sze leu, che  
shih, tsze che wei hwän. "That which enables the heart to  
to think, to consider, to know, is called Hwän," (or Soul.)  
心 Sin, "The heart," in common language, denotes that



which thinks, and generally answers to the words "Mind, understanding, intellect;" but still, according to the last quotation, the Hwăn is that invisible and essential Principle, which enables the heart to act.

The animal life they express by 魄 Pih. 魄也 目之所以明耳之所以聰 Pih yay, mûh che so e ming, urh che so e tsung. "Pih, is that which enables the eye to see, and the ear to hear." 鬼 Kwei, denotes "The ghost, the shades, or the manes;" something distinct from the Hwăn and the Pih. The material body, is called 肉身 Jow shin. "The body of flesh." 一身只是箇軀殼 Yih shin chih she ko keu kô. "The body is merely a case or shell."

At death, they say, the flesh and bones return to earth; the blood returns to water; the Hwăn ascends to heaven; the Pih descends to earth; and the Kwei wanders about.

The general belief is in a future state, which they call 來生 Lae säng. "The coming life." It involves rewards and punishments, either in a subsequent existence, on this earth, or in a place appropriated, either to devils and bad men: or to the gods and the good. The first they call 地獄 Te yüh. "The prison of the earth;" the latter 天堂 T'hên tang. "The temple of heaven."

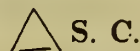
Confucius, and writers of his School, are rather sceptics than atheists; they rather hesitate, than deny the existence of a Deity, and a Future State.

鬼神之理聖人蓋難言之謂真有一物固不可謂非真有一物亦不可 Kwei shin che le, shing jin kac nan yen che, wei chin yew yih

wüh, koo püh ko, wei fei chin yew yih wüh, yih püh ko. "As to the doctrine of spirits, the Sages spoke of it with difficulty. They could not on any account affirm that it was absolutely true, nor could they affirm that it was not true." (Choo footsze.) They teach the retributive justice of heaven in this life, and hence draw their motives for virtue, from the dignity and happiness which virtue confers, from individual and family prosperity, and from the reward of fame. They appear to have gone from the extreme of superstition to that of scepticism; and afford no small proof of the desirableness of a Revelation from Heaven, to save the humble Inquirer, as well from the visionary fears and foolish superstitions of the weak mind, as from the impious and demoralizing tendency of universal doubt, and from atheistical hardihood. How much ought the Sacred Scriptures to be valued. From the Books of Moses, we receive a rational and satisfactory account of the origin of Man; and from the lips of Jesus Christ, (whose claims to credence deserve not to be slighted) we have the probabilities of "Life and immortality" most abundantly confirmed;—The wicked "shall go away into everlasting punishment, but the righteous into life eternal." (St. Matth. xxv. 46.)



TSEIH. \*



S. C.

Three persons united. The ancient form of 集 Tseih, "To collect, to assemble." It is discussed by Critics, whether this character is made from 人 Jin, "Man," or from 入 Jüh, "To enter," and — Yih, "One." Some say it is neither from the one nor the other; but is a hieroglyphic representation of three united in one.



Some Europeans have supposed, that this character was a traditional emblem of the Christian doctrine of a Trinity. The writer of this, has found no trace of the Chinese understanding the character as having an allusion to any opinion respecting the Deity. The characters, 今合會侖 Kin, hō, hwuy, lun, &c. are derived from Tseih.

天 CHWA, or Kwa. Alone and destitute.

个 Ol. Scrib. 丁 Ting. See Rad. — Yih.

Used for 个 Ko, A numeral particle. See Rad. | Kwän.

*Characters formed by Two Strokes.*

什 SHĪH.

From “Man and ten.” Ten persons. In military language, two files, of five men each, are called Shih. 什

物 Shih wüh, or | 器 Shih k'he. “Household utensils.”

家伙 | 物 Kea ho shih wüh. “Furniture and household utensils.” 篇 | P'hēen shih. Certain sections of the She king.

In the Colloquial style, | 麼 Shih mo, is used for “What? and who?” | 麼事 Shih mo sze. “What affair?”

仁 JIN. ‡ 𠂇 S. C. 仁 R. H. 𠂇 A. V. 𠂇 Ol. Scrib.

From “Man and two;” also, from “A thousand and heart.” Benevolence; love to all creatures; charity; virtue in general. According to one it denotes patience. The kernel of

a nut; the stones of fruit. 仁者天地生物之心也 Jin chay t'hēen te sāng wüh che sin yay.

“Jin, is the heart or feeling exercised by heaven and earth, in producing creatures.” 好生曰 | Haou sāng yuē

jin. “Love to animated nature, is called Jin.” | 德

Jin tih; | 愛 Jin gae. “The virtue of charity,” including benevolence and beneficence. 天心 | 愛

T'hēen sin jin gae. “The heart of heaven is beneficence and love.” | 民愛物 Jin min gae wüh. “Bene-

volence to the people, and love to the creatures.” |

心 Jin sin. “A benevolent heart.”

陛下恤念臣下之勞足見 | 慈 Pe hea seüh nēen chin hea che laou, tsüh kēen jin

tsze. “Your Majesty in compassionately considering my labours, fully evinces benevolence and kindness.” | 聞

Jin wän. “Famous for benevolence.” | 政 Jin ching.

“Benevolent good government.” | 者義之

本也順之體也得之者尊 Jin

chay, e che pun yay; shun che te yay; tih che chay, tsun. “Jin, is the foundation of righteous conduct; it is peaceful concord embodied: he who obtains it, is honorable.” (Le king.)

朱子曰 | 者心之德愛之理 Choo tsze yuē, jin chay sin che tih, gae che le. “Choo tsze said, Jin, is the virtue of the heart, the principle of love.”

君子體 | 足以長人 Keun tsze te jin, tsüh e chang jin. “The Prince who realizes, or embodies benevolence, is adequate to nurture and improve a people.” (Yih king.)

巧言令色鮮矣 | Keaou yen ling sīh



sēen e jin. "Where there is specious language, and an effort to shew off, there virtue will be rarely found." (Lun yu.)

程子曰心譬如穀種生之性便是 | Ching tsze yuě, sin pe joo küh chung,

säng che sing pēen she jin. "Ching tsze said, The heart may be compared to the seed of grain; the vivifying principle is

benevolence." | 義禮智信 Jin e le che sin.

"Benevolence, justice, propriety, wisdom, truth." Of the first of these they say, 統四端兼萬善

T'hung sze twan kēen wan shen. "It takes the lead of the (other) four cardinal virtues, and is connected with all goodness."

目 | Müh jin. "The pupil of the eye." 果核中實有生氣者亦曰 | Kwo

hüh chung shih yew sāng ke chay, yih yuě jin. "In fruits and nuts that produce which has the living principle, is also called

Jin." | 子 Jin tsze. "A seed." 果 | Kwo

jin. The seed of fruit. 核 | Hüh jin. "The kernel

of nuts." 桃 | Taou jin. "An almond."

A surname. To rhyme, read Jen. They say that 二

Urh, denoting "To benefit," and 儿 Jin, "Man," form

元 Yuen, "The original life giving power of heaven and earth." 亼 Jin, "Man," and 二 Urh, make 仁 Jin,

"Benefits conferred by man; benevolence, virtue." And that

元 Yuen and 仁 Jin, denote the same principle; the first affirmed of heaven, the latter of man.

仂 LĪH.

數之餘也 Shoo che yu yay. "An overplus; a

remainder." 十分之一也 Shih fuu che yih yay. "A tenth part." Syn. with 防 Lih.

仃 Same as 行 Ting. See Rad. 亼 Chih.

仄 TSĪH, or Chih. † 厃 S.C. 𠂔 R.H.

From 厂 Han, "An overhanging precipice, beneath which is, 人 Jin, "A man," stooping under apprehension of its falling.

Stooping; inclined; oblique. The original form of 厠 Tsze, "A place in which to ease nature." 仄聲 Tsih shing. "The oblique tones;" all excepting 平聲 Ping shing, are denominated Tsih.

The new moon faintly seen in the east, is called | 慝 Tsih t'hih. 赤 | Chih tsih, A certain kind of money.

漚 | Peih tsih. "Appearance of water flowing." (Kang he.) "Water flowing in an alarming degree." (Tsze

hwuy.) According to the latter work, Tsih, is written thus 汜, which Kang he pronounces wrong. 稊 | Peih tsih. "Appearance of grain growing thick." To write the

latter word 稊 Tsih, is erroneous. (Kang he.) Syn. with 側 Tsih.

仅 FOO 𠂔 S.C.

The hand holding out something to a person. To give to. Commonly written 付 Foo. See below.

仆 FOÓ, or FOW. §

From 人 Jin, The other part gives sound. Lying down;



prostrate; bowing with the head to the ground.

興仆 Hing, foo, chih, keang. "Rising, falling, erect, prostrate."

倒 Poo taou, or 顛 Tëen foo.

"To fall down." Syn. with 帑 Noo.

仇 K'HEW. ‡ 𡵓 S. C. 仇 R. H.

To unite. A pair. Proud. Resentment. An enemy. In the first sense, it is used as 逌 Kew. A surname. 修

我戈矛與子同仇 Sew wo ko maou yu tsze tung kew. "Put in order my lance and spear, that I may

join you, and make your enemies mine." (She king.) 嘉

耦曰妃怨耦曰 Kea gow yuě p'hei, yuen gow yuě k'hew. "An amicable pairing is called P'hei; a

resentful pairing is called K'hew." 報 Paou k'hew.

"To revenge."

Also, read Kew. To rhyme, read Ke and Keu.

賓載手 Pin tsae show keu, according to some, "To take

a wine cup in the hand." (She king.)

Kew kew gaou gaou. "Proud."

仇 PĀ. A surname.

仇 CHANG.

Surname of the mother of the Philosopher Mencius.

今 KIN. ‡ 𠂔 R. H.

From △ Tseih, "To unite," and 丿 Keih, the ancient form of 及 Keih, "To extend to."

Now; the present moment; the present time in contradis-

tinction from ancient times.

如今 Joo kin; 而 | Urh kin; 目 | Müh kin; 于 | Yu kin; or

於 | Yu kin, All denote "The time now present."

迄 | Keih kin; 迨 | Tae kin. "Till now."

迨其 | 今 Tae ke kin he. Expresses "Anxiety to embrace the present moment." (She king.) | 日 Kin

jih. "To day." | 月 Kin yuě. "This month." |

年 Kin nēn. "This year." | 早 Kin tsaou. "This morning." | 晚 Kin wan. "This evening."

自古及 | Tze koo keih kin. "From ancient times to the present." 當 | 天子 Tang kin

T'hēa tsze. "The present Emperor." | 時 Kin she.

"The present times." 子曰明鏡可以察

形往古可以知 | Tsze yuě, ning king

k'ho e chā hing, wang koo k'ho e che kin. "Confucius said,

In a clear mirror, figure may be examined; from past ages, the present may be known."

| 世 Kin she. "This age." Sometimes understood

as | 生 Kin sāng. "The present life," in contradistinc-

tion from a future existence, either in this, or a separate state.

往古來 | 週而不絕 Wang koolae kin, chow urh püh tseü.

"The present goes, and the future comes,

revolving in endless succession." To rhyme, read King and Kang.

介 KEAE. 𠂔 R. H.

Some say it is from 爪 Chaou, "The nails of the hand,"

with which lines of distinction are drawn, and hence denotes

a limit. Again, that Chaou is 𠂔 Jin, in the middle of

八 Pā, "To separate;" and hence denotes to discriminate.



To assist; to attend upon; an attendant; a person to announce or receive visitors. Border; limit. To act, or represent. Used as a numeral. Great; firm; immoveable. The name of a country. A surname. 求介于大國 Kew

keae yu ta kwō. "Seek assistance from a great state." 令  
| Ling keae. "Your servant boy." 小 | Seaou  
keae. "My servant boy." 耿 | Kǎng keae, or |

節 Keae tsě. "Candid; sincere; firm; independant, noble spirit." | 於兩可 Keae yu leang k'ho.

"To border on either will do;" either mode of proceeding may be adopted. 他 | 在善惡之間 T'ha  
kcae tsae shen ngō che kēen. "He remains on the confines of virtue and vice;" denotes, he is a person of undecided character; neither very bad, nor very good.

Alone; single. 物無耦曰特獸無  
耦曰 | Wūh woo gow yuě t'ih, show woo gow yuě  
keae. "Things without a fellow are called T'ih, animals without a fellow are called Keae." | Keae, or 鱗 |

Lin keae, Scales of shell fish; armour. | 蟲三百  
六十而龜爲之長 Keae chung san pih  
luh shih, urh kwei wei che chàng. "Of the scaly tribe there are three hundred and sixty; the tortoise is the chief." (Le king.)

將筆强塞小旦手內 | Tseang  
peĩ keang sih seaou tan show nuy keae. "Taking the pencil and acting as if forcing it into her hand." Seaou tan, denotes those who,

in plays, act the parts of young women. 我一 | 武  
夫 Wo yih keae woo foo. "I am a soldier." — | 寒  
儒 Yih keae han yu. "A poor scholar." 保 |  
Paou keae. "An assistant to an agricultural officer."

好是正直神之聽之 | 爾  
景福 Haou she ching ch'ih, shin che ting che, keae urh

king fuh. "Love those that are good and upright, the gods will listen to you, and great will be your happiness." (She

king.) 纖 | Sēen keae. "Small, unimportant." 木

| Mūh keae, 樹 | Shoo keae; Ice formed on trees. 君之貴 | 弟 Keun che kwei keae te.

"The great and honorable brother of the Prince." (Tso Chuen.)

Because; or, in consequence of. | 人之寵

非勇也 Keae jin che chung fe yung yay. To succeed "in consequence of the kindness of others, is no proof of valour."

| | Keae keae, denotes something on the mind which gives uneasiness. To rhyme, read Ke.

人 PING. Orig. form of 冰 Ping, "Ice."

This character is said to represent water freezing. Shwō wān, considers 人 Ping, a Radical character; Kang he, in imitation of the Dictionary called, Ching tsze t'hung, removed to it 人 Jin, Radical.

仍 JING. § 仍 S. C. 仍 R. H.

According to; in consequence, and, in imitation of; again; as before. The name of a country. A surname. 仍然  
Jing jen. "Still; yet; continuing the same." | 然

是這樣 Jing jen she chay mo yang. "Still it is thus." 他那個性情 | 然不變

T'ha na ko sing tsing jing jen pūh pēen. "His disposition still remains unaltered." | 復 Jing fuh. "Again; as



before."

| 舊 Jing kew. "As formerly."

| Jing jing. "Appearance of disappointment."

孫 Jing sun. "Son of a great-grandson." To rhyme, read Joo. The Dictionary, Tsze hwuy, erroneously reads this character, and several of its derivatives, Shing. (Kang he.)

从 Ol.Scrib. 從 Tsung. See Rad. 彳 Chih.

亾 Ol.Scrib. 乍 Cha. See Rad. 丿 Pëih.

仏 Ol. Scrib. 佛 Füh. See below.

### Characters formed by Three Strokes.

仔 TSZE, or Tszè. 𠂔 S. C. 𠂔 R. H.

To sustain, or bear the duties devolving on one.

佛

時仔肩示我顯德行 Füh shètsze kēen

she wo hēen tih hāng. "Assist me to bear the duties incumbent on me, and enable me to manifest a virtuous conduct;" (She king,) the language of 成王 Ching wang, of the Dynasty 周 Chow, to his ministers.

| 細 Tsze se. "Carefully."

| 細思量 Tsze se sze leang. "Think about it carefully." 你 | 細一點耳 Netsze se yih tēen urh. "Be a little careful, or circumspect," be cautious.

Used improperly for 患 Tsae, in the common phrase 爛

| Lan tsae. "A vagabond; an idle, worthless person."

仕 SZE, Shè, or Chě 𠂔 S. C. 仕 R. H.

To learn; to serve; to fill a public situation; to act

as a magistrate.

出仕 Chüh sze. "To go from

home, and enter on the public service."

初登 |

版 Ch'hoo täng sze pan. "When first enrolled as a public officer."

人生十年曰幼學二十曰弱冠三十曰壯有室四十曰強而 | 五十曰艾服官政六十曰耆指使七十曰老而傳八十九十曰耄七年曰悼悼與耄雖有罪不加刑焉百年曰期頤 Jin sāng shih nēen yuě yew, heü; urh shih yuě

jö, kwan; san shih yuě chwang, yew shih; sze shih yuě këang, urh sze; woo shih yuě gae, fuh kwan ching; lüh shih yuě she, che she; ts'hih shih yuě laou, urh chuen; pä shih kew shih yuě maou; ts'hih nēen yuě taou, taou yu maou, suy yew tsuy, püh kea hing yen; pih nēen yuě ke, e. "Persons who have lived ten years are called Yew, and learn; those who have lived twenty are called Jö, and pass through the ceremony of receiving a cap; at thirty they are called Chwang, and are married; at forty they are called Keang, and may enter into the government; at fifty they are called Gae, and may enter on the controul of the magistracy, (themselves holding the higher situations in the state); at sixty they are called She, and (unable to act themselves) may direct others; at seventy they are called Laou, (old) and must transfer affairs to others; at eighty and ninety they are called Maou; in seven years more, they are called Taou; (those who have arrived) at Taou and Maou, though they should be guilty of crimes, are not to be punished;



at a hundred they are called Ke, and must be nursed." (Le king.)

弗問弗 | Füh wän, füh sze. "Not to enquire into affairs, not to attend to business." 武王豈

不 | Woo wang k'he püh sze. "Woo wang, how nothing in which to be occupied?" (She king.) 致 | Che sze.

"To resign a public office." 他致 | 而去 T'ha che sze urh keu. "He resigned his office and went away."

| 于公曰臣 | 于家曰僕 Sze yu kung yuě chin, sze yu kea yuě püh. "He who serves the public is called Chin, he who serves in a family is called Püh."

Occurs as part of the names of different public situations.

To rhyme, read Cheu.

佢 Ol. Scrib. 信 Sin. See under 7 strokes.

他 T'HA. 𠵽 S. C. 𠵽 R. H.

He; him; she; her; it; that; other. 他的 T'ha teih.

"His; hers." | 們的 T'ha mun teih. "Theirs."

| 人 T'ha jin. "That man, or some other man."

方 T'ha fang. "That place, or some other place."

日 T'ha jih. "Another day." | 年 T'ha nēen.

"Another year." | 們 T'ha mun. "They; them."

| 說甚麼 T'ha shwō shīn mo. "What does he say?" 你和 | 出去 Ne ho t'ha chüh keu.

"Do you go out with him." 你見那女子

叫 | 來 Ne kēen nā neu tsze keaou t'ha lac. "If you see that woman, tell her to come here."

不與 | 人何干 Püh yu t'ha jin ho kan "It is nothing

to any other person." | 還 | 我還我

T'ha hwan t'ha, wo hwan wo. Denotes, his affairs and mine are perfectly distinct; we each mind his own affairs. | 與

咱咱與 | T'ha yu tsă, tsă yu t'ha. "He with me, and I with him." 王顧左右而言

| Wang koo tso yew urh yen t'ha. "The king looked on the left and right, and spoke of something else." (Mäng tsze.)

Read T'ho, used in the sense of 佗 T'ho, and 它 T'ho, "To bear a burden, to sustain as beasts of burden." 凡

牛馬載物曰負 | Fan new ma tsae wüh yuě foo t'ho. "The act of cows and horses bearing things is called Foo t'ho."

Read T'ho, they also define it by 彼之稱也 此之別也 Pe che ching yay, tsze che pēē yay.

"A term for that; something different from this." 人

知其一莫知其 | Jin che ke yih mō che ke t'ho. "People know one thing, (or what is near), but do not know another, (or what is remote.)"

Occurs in the sense of 邪 Seay. "Irregular, depraved."

仗 CH'HÁNG. 𠵽 S. C. 仗 R. H.

Generic term for weapons, such as the sword, spear, &c. which is also expressed by 兵仗 Ping ch'hang, and 器

| K'he ch'hang. 彩 | Ts'hae ch'hang. "Ornamented weapons, used in plays." 打 | Ta ch'hang. "To

fight."

A kind of guard about the palace. 天子儀 | T'hēen tsze e ch'hang. "The Imperial guard." 錫 |

Seih ch'hang. "A kind of crosier used by the superior priest."



Read Ch'hang, "To rely on; to lean upon; to depend on."

In the first sense Ch'hang is read either Ch'hàng or Ch'háng;

in the latter sense, it is always Ch'hang. 倚 | Ech'hang,

or 憑 | Ping ch'hang. "To lean against; to depend

upon." 仰 | Yang ch'hang. "To look up to a

superior, and rely on him." | 着誰的勢

子 Ch'hang chō shwuy teih she tsze. "On whose influence does he depend?"

Denotes the same as 道 Taou, as 履危行險

無忘玄 | Le wei hing hēn woo wang lieuen

ch'hang. "Treading in dangerous places, do not forget the

path of right reason." Occurs in the sense of 杖 Ch'hang,

"A staff."

𠂔 Original form of 𠂔 Chin.

付 FOO. ‡ 𠂔 S. C. 𠂔 R. H.

From "Man, and a hand holding out something." To give;

to deliver over to. 付寄 Foo ke. "To send." |

書信 Foo shō sin. "To send a letter." | 交

Foo keaou, or reversed, Keaou foo, "To deliver over to."

| 諸東流 Foo choo tung lew. "To throw into the eastern streams;" to cast from one, and neglect an affair.

囑 | Chüh foo. "To suggest to; to recommend to."

分 | Fun foo. "To direct; to order." |

畀 Foo pe. "To give to." | 托 Foo tō. "To

request or engage a person to do something." 朕惟

上天生民必各 | 一業使爲

立身之本 Chin wei, shang t'hēn sāng min, pēih

kō foo yīh nēē, she wei lēih shin che pun. "I (the Emperor)

consider, that heaven which has produced the people, must give

to each an occupation as the means of his support." Occurs

in the sense of 祔 Foo. "A certain sacrifice."

仙 SEEN ‡ 𠂔 S. C. 𠂔 R. H.

From "Man and hill." An imaginary species of beings: men, who, by a total abstraction from the world, have escaped from the body, and are risen higher in the scale of existence than mortal man. They are supposed to inhabit hills and mountains, away from the haunts of men; to be immortal, and to have the power of becoming visible or invisible, at pleasure. They are spoken of as profoundly skilled in a kind of Alchemy; and as having discovered the Philosopher's stone, by which they can change whatever it touches to gold, raise the dead, and produce various wonderful transmutations.

老而不死曰仙 Laou urh pūh sze yuē sēen. "Old, and not dying is called Sēen." Again, | 遷

也遷而入山也 Sēen, ts'hēn yay, ts'hēn urh jūh shan yay. "Sēen, is to remove; to remove and enter

amongst the hills." They are also called 神 | Shin sēen

"Divine genii." 八 | Pā sēen. "Eight sēen;" a

reference to whom is common. These eight, two of whom

were women, have some how or other, risen to a degree of

eminence above the rest, and being considered always happy

and not liable to death, they are painted on various household

utensils; and alluded to at birth-days, &c. in the hope of

participating of their felicity and long life. Some of these

eight are not very ancient. One of the females was of the



last Dynasty; and one of the men, is said to have dressed the head of Füh, and is particularly venerated by the barbers. They are not generally considered as gods, nor worshipped, nor have they temples erected to them. Each is represented as holding in the hand an instrument or vessel, which has a reference to some part of his or her story.

半 | Pan sēen. "Half sēen." And 有酒學

| Yew tsew heō sēen. "The sēen who drink and learn;" express a lower class of persons, as poets and others, who aspire to the rank of Sēen.

放下屠刀便成 | 佛 Fang hea too  
taou pēen ching sēen Füh. "Lay down the butcher's knife, and you will become a Sēen, or (like) the god Füh;" the sect of Füh, considers taking animal life a great crime.

五 | Woo sēen. "Five sēen;" they are said to be "Heaven, the gods, earth, water, and the human soul."

胎 | Tae sēen, A certain bird, said to live a thousand years. A surname. Al. Scrib. 僂 Seen.

仝 HĒEN.

A man on the top of a hill. To move or trip lightly. To be distinguished from 仝 Sēen, which is the same as the preceding.

鳥仝魚躍 Neaou hēen yu yō. "The birds skip, and the fish frisk about."

仝 CHA.

A young girl. Ease; luxury. Also read Tō, To send, or intrust to.

仝 HUNG. § A large belly.

仝 TUNG.

In the books of Taou, used for 同 T'hung, "The same; with." A surname. To be distinguished from 仝 Tsuen, "The whole."

仞 JIN. § 仞 S. C. 仞 R. H.

A measure of eight cubits length. To measure the depth. The name of a place. There are various opinions as to the length of this measure; some make it five cubits, others, six, &c.

Occurs in the sense of 認 Jin, "To recognise." Also, 仞 Jin, "To fill." Al. Scrib. 仞 Jin. (Mǎng tsze.)

仟 TS'HĒEN.

The superior of a thousand men. A thousand pieces of money. Luxuriant herbage. Used in the sense of 仟 Ts'hēen.

仟 Original form of 捍 Kan.

仞 YĪH. § 仞 S. C. 仞 R. H.

Strong; robust; warlike. 仞仞 Yih yih. "Tall; large; strong; martial." Also read Wüh. Repeated, Wüh wüh, denotes a boat or other vessel tossed about by the waves.

伏 TAE.

The name of a place in the midst of the sea.



侃 FAN.

To make light of; to treat with neglect and contempt.

仞 PÖ, or SHÖ.

仞約 P ǝ yǝ. "A moving star." Also read Teih, A fixed period; an agreement. A plank on which to pass a stream.

Under this word, Kang he confutes, at great length, the errors of pronunciation, in the Dictionaries called Ching tsze chung and Tsze hwuy. He says, that these errors are very numerous, and he deems it expedient to expose the more palpable ones.

代 TÄE. § 𠂔 S. C. 𠂔 R. H.

To change; for; instead of; in the place of. An age; a generation.

代人做事 Tae jin tso sze. "To do something for a person." | 填欠項 Tae

tēen k'hēen heang. "To pay a debt for another person."

你 | 我買些墨 Ne tae wo mae seay mih.

"Buy a little ink for me." 祖宗三 | Tsou tsung san tae. "Ancestors for three generations;" i. e. father, grand-

father, and great grandfather. 歷 | Leih tae. "Successive generations." 世 | She tae yuen

lew yuen. "Generations flowing remotely from the source;" i. e.

a family that exists for many generations. 三 | San

tae. "Three generations," often refers to the three Dynasties,

夏殷周 Hea, Yin, Chow.

| 權 Tae keuen. Authority exercised instead of

another; delegated authority.

| 權的人 Tae

keuen teih jin. "One who exercises a deputed authority."

天工人其 | 之 T'hēen kung, jin ke tae che. "The work of heaven, man performs in its stead;" i. e.

the work of government, hence it is said, 人君 |

天理物庶官所治無非天事

Jin keun tae t'hēen le wuh, shoo kwan so che, woo fe t'hēen sze. "Human Princes rule instead of heaven; the affairs regulated by the magistracy are none other than the affairs of heaven."

The name of a country. A surname. A certain state of the pulse. To rhyme, read Teih.

令 LING. † 令 S. C. 令 R. H.

From △ Tseih, "To assemble," and 卩 Tsēh, "A seal or ensign of authority."

To order; to enjoin upon; to caution; to warn; to cause; to occasion. Law; rule; periods of time. Good; excellent.

A surname; forms part of the names of various places. Ling ling, The sound of a dog's collar. Used instead of the Pronoun "Your," before the words "Father and mother, brother, son, daughter," &c.

拜相領百官之奏章傳一  
人之命令 Pae seang ling pih kwan che tsow chang,

chuen yih jin che ming ling. "The Pae seang, (or ministers of state) receive reports from all the officers of government, and communicate the orders of his Majesty." The phrase, "Hundred officers," denotes all the officers; the "One man," denotes the Emperor.



勅 | Cih ling, or 號 | Haou ling. "An imperial order." 勒 | Lih ling. "A peremptory order," requiring immediate obedience. 功 | Kung ling. "The laws." 命相布德和 | Ming seang poo tih ho ling. "Order the ministers to diffuse (the Prince's) virtuous instructions, and moderate the laws."

發號施 | 罔有不臧 Fā haou she ling wang yew pūh tsang. "To issue warnings and laws invariably good." (Shoo king.) 禁 | Kin ling. "Laws and prohibitions."

縣 | Hēen ling, The principal officer in a district. 尊 | Ling tsun, or 尊翁 | Ling tsun ung. "Your father." 堂 | Ling tang. "Your mother."

兄 | Ling heung. "Your elder brother." 弟 | Ling te. "Your younger brother." 郎 | Ling lang. "Your son." 媛 | Ling gae, or 千金 | Ling ts'hēen kin. "Your daughter." 叔 | Ling shūh. "Your uncle." 姪 | Ling ch'ih. "Your cousin," &c.

聞 | 望 | Ling wān, ling wang. "Being in high reputation, respected and imitated." (She king.)

時 | She ling, 月 | Yuē ling, Certain terms, or periods, by which the year is divided. 節 | Tsēh ling. A period of fifteen days, of which there are twenty-four in a year, each of which, has an appropriate name.

人歡喜 | Ling jin hwan he. "To cause people to rejoice;" to make people pleased.

Read Ling. 使 | She ling. "To cause; to send; to command. Domestics; menial servants. 厮役

日使 | Sze yūh yuē she ling. "Those who serve in a menial capacity are called She ling." 甲 | 乙 | 丙 | Ling keā, ling y'ih, ling ping, Are called Three Ling, or certain lucky days. 饅飢 | Ling te'ih, A kind of brick, in which sense, they are also written 適 | Ling te'ih.

To rhyme, read Lang. Occurs in the sense of 鵠 | Ling, A certain bird. As the name of a place, read Lēen.

以 | E. 已 | S. C. 以 | R. H.

Said to be derived from the reverse side of 已 | E, which denotes the mind already determined or fixed.

By; to the end that; the cause or instrument by which.

子曰視其所以觀其所由察其所安人焉廋哉人焉廋哉 | Tsze yuē, she ke so e; kwan ke so yew; ch'ā ke so gan; jin yen sow tsae! jin yen sow tsae! "Confucius said, Observe what a man does; attend to what motives his conduct proceeds from; examine into what he takes pleasure in. How is it possible to conceal his character! how is it possible to conceal his character!" (Lun yu.)

所 | So e. "That by which; thereby; therefore." 是 | She e. "Hence; therefore." 可 | K'ho e. "May; can; might; could." 可 | 使得 | K'ho e she t'ih. "It may answer; it may pass." 此可 | 何 | Tsze k'ho e tso. "This may do." 何 | Hó e. "By What? how?" 爲 | E wei. "To esteem or regard; to employ as." 刀殺 | E taou shā jin. "To kill a person with a knife." 直爲



由 E chih wei keüh. "By straight make crooked;" to pervert things.

不 | 規矩不能成方圓 Püh e kwei keu, püh näng ching fang yuen. "Squares and circles cannot be made, but by the square and compass." (Mäng tsze.)

規所 | 爲員之器矩所 | 爲方之器 Kwei, so e wei yuen che k'he; keu, so e wei fang che k'he. "Kwei, is that by which things circular are formed; Keu, is that by which things square are formed."

理 | 慾混 Le e yǒ hwǎn. "Reason is disordered by passion." | 執壓人 E she yǎ jin. "To crush, to oppress people by power."

何其久也必有 | 也 Ho k'he kew yay; pëih yew e yay. "Why so long? there must be a reason." (She king.)

Occurs in the sense of 已 E, "To terminate; to cease."

無 | Woo e. "Not cease; not desist." (Mäng tsze.) Also, in the sense of 用 Yung, "To use; to employ."

不使大臣怨乎不 | Püh she ta chin yuen hoo püh e. "Do not cause the higher officers of state to resent their being left unemployed." (Lun yu.)

Anciently read, and used the same as 與 Yu, "To give."

| 我安也 E wo gan yay. "Give me repose." Also, in the sense of 似 Sze, "Like."

仵 WÜH.

髡仵 Yě wüh. "Agitated; disturbed; unquiet." (Yih king.) Also written 髡琬 Yě wüh, and 倪 | Yě wüh.

仵 The same as 高 Kaou, "High."

仵 Com. form of 攀 P'han, "To climb."

Characters formed by Four Strokes.

反 Same as 反 Fan, "The reverse."

仵 CHÁOU.

Affrighted; agitated. Read Meaou, 焦 | Tseou meaou. "Little; small."

仰 YÀNG, or Nèang 仰 S.C. 仰 R.H.

From 人 Jin, and 印 Yang, "To look upwards." To raise the head and look upwards with expectation or desire.

To look up to, either with regard, with admiration, or with a sense of dependence. An expression of affectionate regard.

To order an inferior. To transmit an official document to another officer. Read Yáng, "To trust to; to rely, or wait on. A surname. 仰慕 Yang moo. "To look up to; or think of a person with regard."

企 | K'he yang. "To stand looking up to; to think on with affection."

| 望 Yang wang. "To look up and hope for some benefit; or to wish to see a person who is venerated." 素

| 芳名 Soo yang fang ming. "Heretofore, thought with veneration on your fragrant name;" said to persons of whom we have heard, on first meeting them. 久 |

Kew yang. "Long looked up;" I have long regarded you.



丨 仗 Yang chang. "To depend on a person; to be dependent." 丨 Yang, and 俯 Foo. Are opposites, "To

raise the head and look up; to bend the head and look down."

丨 以觀於天文俯以察於地理 Yang e kwan yu t'heen wän; foo e chä yu te le.

"To look up and observe the appearance of the heavens; to look down and examine the properties of the earth." 俯

丨 無憂 Foo yang woo yew. "Looking down or up, no sorrow;" i. e. when looking downward to one's wife

and children, or upwards to one's parents, in neither case having cause for sorrow." 不勤則丨不足

事父母俯不足畜妻子 Püh kin, tsih yang, püh tsüh sze foo moo; foo, püh tsüh chüh tse tsze.

"If idle, then looking upwards, you will be deficient in the service due to your parents; and looking downwards, you will be inadequate to the support of your wife and children."

(Shing yu.) 丨 天長嘆 Yang t'heen ch'hang tan. "Looking up to heaven, gave a long sigh."

Also read, Gang. Occurs as part of a title of a certain Emperor. 闕闕丨丨 Han han gang gang. "A

stern and intimidating manner." A similar sense is expressed

by 顒顒印印 Yung yung gang gang. (She king.)

One uses 盎 Yang, repeated, for Gang gang, but the ancients often used the characters in a sense different from their proper signification; they are not always to be imitated. (Kang he.)

伶 KĒEN.

伶侏 Kĕen choo. "A performer on a musical instrument." Also read, King, Great; attentive; careful.

伙 T'HSZE.

A man's name. 伙飛 T'hsze fei. An expert swordsman. Same as 伙 T'hsze. See below, under six strokes.

仲 CHUNG. ‡ 仲 S.C. 仲 R. H.

From man and middle. The second in order of three. An instrument of music. A surname. Part of the name of Confucius, (see page 21, under 丘 K'hew,) he was called 仲尼 Chung ne, from being the second brother.

丨 父 Chung foo. "Father's younger brother." 伯

丨 Pih chung. "Two brothers;" the elder and the younger." 昆

丨 Kwän chung. "Brothers;" Kwän, denotes those elder than the person addressed; Chung, denotes the younger. 有幾位昆

丨 Yew ke wei kwän chung. "How many brothers have you?"

Four brothers, beginning with the eldest, are called 伯

丨 叔季 Pih, chung, shüh, ke. The eldest may also be called 孟 Mäng.

The three months of each season of the year, have the words 孟丨季 Mäng, chung, ke, applied to them in order. Thus, 孟春 Mäng ch'hun, denotes the first

month in Spring. 丨 夏 Chung hea, The second month in summer, or the fifth of the year. 季冬 Ke tung.

The last month of winter, or the last month of the year.

In these senses, 中 Chung, without man by the side, is sometimes used. Four Twin brothers, are called in order,

子孟中叔 Tsze, mäng, chung, shüh.



仈 P'HE. § 𠂔 S. C.

To separate from; to divide; ugly. 有女仈離  
Yew neu p'he le. "There are wives separated from their husbands" through distress, occasioned by famine. (She king.)

| 催 P'he hwuy. "An ugly woman."

𠂔 Same as 𠂔 Naou, "To wrangle and make a noise."

仈 Original form of 仈 Yih. See below.

份 NE. 份俚 Ne hwän, "To affect ignorance."

份 YÖ. The name of a place.

仈 WOO.

An equal; an opponent. Also used in the sense of 伍  
Woo, "A file of five men." A surname. 仈作 Woo  
tsö, A person who performs the necessary offices to a corpse.

件 KĒEN. ‡ 𠂔 S. C. 𠂔 R. H.

To divide; from man and cow, because a cow is a large animal that may be shared. (Shwö wän.) To separate, or distinguish things; an individual article; subject or affair. A particular. Answers to one; an; a. 若干件 Jö

kan kĕen. "How many articles, or particulars?" 物  
| Wüh kĕen. "A thing." 事 | Sze kĕen. "An  
affair." 許多物 | Heu to wüh kĕen. "A  
great many things." 一 | 衣服 Yih kĕen e fuh.

"A garment; one piece of dress." 我有一 |  
事拜託你 Wo yew yih kĕen sze pae tō ne. "I

have an affair in which I solicit your assistance." 各 |  
Kö kĕen. "Every article, or a variety of articles." |

| 都能 Kĕen kĕen too näng. "Adequate for every  
individual affair/or occupation;" expert in every thing. 擺

齊一 | — | Pae tse yih kĕen yih kĕen. "Ar-  
ranged in order, each article apart." 條 | Teaou kĕen.

"A list of articles, or topics; an account; an index." 案  
| Gan kĕen. "A case in a court of law; a particular

affair brought before a Magistrate."

𠂔 TAN. The same as 髻 Tan.

Appearance of the hair hanging down. To stop.

价 KEAE. 𠂔 S. C. 𠂔 R. H.

Great; good. 价人 Keae jin. "A great and vir-  
tuous man." (She king.) One who serves, 令 |

Ling keae. "Your servant." 小 | Seaou keae. "My  
servant." Used in the same sense as 介 Keae, (see above.)

召 | Shaou keae. "Messengers who precede a per-  
sonal interview of great officers of state."

It is suspected that this is not an original character, but  
that man was added to the other part unnecessarily, in after  
times. (E wän pe lan.)

𠂔 YAOU.

𠂔 𠂔 Yaou keaou. "Unextended; distorted. Weak;  
decrepit.



# 伴 FUNG.

Name of one of the 仙 S'een. Same as 丰 Fung. See Radical | Kwän.

# 仝 Ol.Scrib. 倉 Ts'hang. See under 8 str.

# 任 JIN. § 王 S. C. 任 R. H.

From man, the other part giving sound. To be surety for. (Shwǒ wǎn.)

Sincere; true to a friend. Trust committed to a person; official situation. To sustain; to bear; to serve. Read Jin, To be able; to use or employ; that which is sustained or taken upon one's self.

信於朋友曰任 Sin yu pǎng yew yuě jin.  
 “Being true or faithful to a friend is called Jin.” 以  
 恩相信曰 | E gǎn seang sin yuě jin. “With  
 kindness, to exercise mutual trust is called Jin.” 六行  
 孝友睦婣 | 恤 Lüh hing, heaou, yew, mǔh,  
 yin, jin, s'èuh. “Six virtues, filial piety, fraternal affection,  
 peacefulness, harmony, friendship, compassion.”

| Jin, and | 憑 Jin ping, | 從 Jin tsung,  
 each expresses, trusting to another person, letting them do as  
 they please. | 從你的意思 Jin tsung ne  
 teih e sze. “Do as you please; you may have it your own  
 way.” | 自意 Jin tsze e. “To indulge one's  
 self.” | 重 Jin chung. “An important trust.”

上 | Shang jin, 到 | Taou jin. “To arrive at  
 the place in which the duties of an official appointment are to

be exercised.” 衆怒難 | Chung noo nan jin.

“Difficult to bear the rage of the multitude.” 孰憂

思而可 | Shüh yew sze urh k'ho jin. “Who can  
 endure (these) mournful thoughts.” 我保 | 那

件事 Wo paou jin na k'een sze. “I'll be security for,  
 or engage to undertake, that affair.”

仁以爲已 | Jin e wei ke jin. “Virtue must  
 be sustained by the individual himself:” there is no being vir-  
 tuous by proxy. (Lun yu.) 治 | 將歸 Che

jin tseang kwei. “Arrange the burdens (to be carried) being  
 about to return.” (Mǎng tsze.) 我 | 我輦

Wo jin wo l'een. “I carry the burden; I drag the carriage.”

輕 | 并重 | 分 King jin ping; chung jin fun.

“Light burdens together, heavy burdens separated;” i.e. old and  
 young persons meeting on the road carrying light burdens, the  
 young man shall take them both to carry; if the burdens be  
 heavy he shall give the lighter one to the old man. (Le king.)  
 A surname. 不敢與諸 | 齒 Pūh kan yu  
 choo jin che. “Presume not to rank (myself) with all those  
 of the surname Jin.” (Tso chuen.) Che, “Teeth,” the state  
 of the teeth, marks the age; hence “to teeth with,” denotes  
 to rank with.

Occurs in the sense of 妊 Jin, and 姪 Jin, “Concep-  
 tion, pregnancy.” Also occurs, but erroneously, in the sense  
 of 壬 Jin. To rhyme, read Jung.

# 任 WANG.

To go with haste. The Dictionary called Tsze hwuy, errone-  
 ously writes it 往 thus. (Kang he.)



份 Ol. Scrib. 彬 Pin, Party colored, striped.

See Radical 彡 Shang. Also, erroneously written 斌 Pin. (Kang he.) Dictionaries contradict each other, as to whether the first or second character was the ancient form.

仵 Com. form of 低 Te. See below.

仿 FANG. § 𠂔 S. C. 𠂔 R. H.

Similar; like to. (Shwǒ wǎn.) 仿佛 Fang fūh. "Seeing indistinctly; uncertain resemblance." 佛其若夢 Fang fūh ke jǒ mung. "Appearing like a dream." The phrase Fang fūh, occurs written in all these various ways. 彷彿 Fang fūh; 髣髴 Fang fūh; 方弗 Fang fūh; 放弗 Fang fūh; 𠂔佛 Fang fūh; 放惠 Fang fūh; 恍𠂔 Fang fūh. Occurs in the sense of 𠂔 Pang, as 𠂔惶 Pang hwang, or 方皇 Pang hwang. "Unable to proceed, irresolute."

仝 CHUNG. ‡

From Jin, Man, and kung, Public, or general. A public spirit; a mind that extends to all. Used in the sense of 忡 Chung, "Afraid." 怔仝 Ching chung. "Fluttered; hurried; panting."

企 K'HÉ. ‡ 𠂔 S. C. 𠂔 R. H.

To stand erect. 企望 K'he wang, or 仰 K'he yang. "To stand on tiptoe looking with expectation." 慕 K'he moo. "To look to, or think upon with

affection." 翹 | 甚殷 Keaou k'he shin yin.

"To look towards with ardent expectation." 日夜

| 而望歸 Jih yay k'he urh wang kwei. "Day and night standing and hoping for (his) return."

尪 See under 尢 Wang. 43 Radical.

佈 PEI. Now written 沛 Pei. See Rad. 水 Shwǔy.

仔 YU. §

A female ruler, or officer of government, of whom there was one during the Dynasty Han, called 婕仔 Tsǎe yu. To dilate. Al. Scrib. 好 Yu. In the dialect of 楚 Tsou, used in the sense of "Great," applied to persons.

佻 TEAOU.

佻儻 Teaou tang. "Not constant; unusual."

𡗗 TUN.

𡗗𡗗 Hwǎn tun. "Dense; impervious." One of four cruel persons mentioned in history.

𠂔 WǎN.

To separate; to break; to cut asunder. 𠂔邈 Wǎn mǒ. "To separate from." Also read, Wü. 𠂔

役 Same as 役 Yü. "To serve."

The ancient form of Yü, "To serve," from 𠂔 Jin, "A Man," carrying 𠂔 Shoo, "A staff;" hence the idea,



“To serve.” (E wǎn pe lan.) Also, in the dialect of a certain place, “To reject; to cast away.” (Kang he.)

忡 SĪN, or TS'HIN. 忡 S. C.

Fearful; timorous; apprehensive. 忡 | 覩覩  
爲民吏羞 Sin sin hēen hēen wei min le sew.  
“Timorous and fearful, the shame and scorn of the people and officers of Government.” 低首下心 | |  
覩覩 Te show hea sin ts'hin ts'hin hēen hēen. “To hang the head and feel timorous and fearful.”

伉 K'HANG. § 伉 S. C. 伉 R. H.

伉儷 Kǎng lè. To pair; to match, either as friends or foes; husband and wife, a pair, who are equal. To oppose; to be inimical to. To store up. A surname. Read Kang, straight; straight forward; honest, blunt manner.

一諧 | 儷便是白頭相守  
Yih heae k'hang le pēen she pih tow seang show. “Once matched (as husband and wife) by mutual agreement, there will be adherence to each other till the head be grown white with old age.” 不能庇其 | 儷 Pūh nǎng pe  
ke k'hang le. “Could not preserve his union with his wife,” but suffered her to be taken away by another person. (Tso chuen.) 鳥獸猶不失 | 儷 Neaou show  
yew pūh shīh k'hang le. “Even birds and beasts do not violate the conjugal union.” (Lüh shoo.) | 直的  
人 Kang ch'hīh teīh jin. “A straight forward man;” a person without art or address. Occurs in the sense of 抗  
K'hang, “To withstand.”

伊 E. § 伊 S. C. 伊 R. H.

He; she; it; they; that person or thing, referring to some antecedent Noun. 伊年 E nēen. “That year.”

所謂 | 人 So wei e jin. “That, or the person alluded to.” (She king.) | 等 E tāng. “They; them;”

An expletive, ushering in a sentence; as | 誰云  
從 E shwü yun tsung. “From whom does he come?” (She king.) A surname. The name of a district, and of a river.

鬱 | Yǒ e. “Appearing displeased or sorry.” 吾  
| Woo e, The noise made in reading aloud; in which sense it is otherwise written 尹 E. | 威 E wei.

“A certain insect found in damp dirty places, below earthen vessels,” &c. Also called 鼠婦 Shoo foo, and 溼  
生 Shīh sāng.

| 者 E ke, The epithet of an ancient king. Also used as a modern surname. | 尹 E yun, A famous sage of antiquity; the minister of 湯 T'hang.

伋 KEĪH. 伋 S. C. 伋 R. H.

A man's name. 孔伋 K'hung keīh, The grandson of Confucius. His epithet was 子思 Tsze sze; he compiled the second of the 四書 Sze shoo. viz. 中庸 Chung yung. | | Keīh keīh, “An empty unreal appearance.”

佷 YÀE.

Weary; fatigued. “The right hand part should be 尾  
“Gih.” (Kang he.)



伍 WOO.§ 伍 S. C. 伍 R. H.

Five persons connected with each other. A file of five men; the same is expressed by 行伍 Hang woo; 隊

| Tuy woo. "The ranks." Five families becoming, security for each other. A multitude blended together is also called | Woo. A surname. 行 | 出身 Hang woo chüh shin. "To go forth with the army."

用兵之法全軍爲上破軍次之全 | 爲上破 | 次之 Yung ping che fá tsuen keun wei shang, p'ho keun tsze che; tsuen woo wei shang, p'ho woo tsze che. "In the usage of martial law, a complete legion takes the precedence; a broken legion ranks next: a complete file of five men takes the precedence, a broken file ranks next."

儕 | Chae woo. "Friends of the same rank; companions of the same age." 爲 | Wei woo. "To form acquaintances." Two persons assisting each other are called 貳 Urh; three persons connected are called 參 Ts'han; five are called | Woo; ten are called 什 Shih; and an hundred are called 佰 Pih.

伎 KÉ.§ 伎 S. C. 伎 R. H.

Talent; ability. 無他伎能 Woo t'ha ke näng. "No other ability; not fit for any thing else." |

倆 Ke leang; | 巧 Ke Keaou. "Clever; artful; ingenious." | 勇 Ke yung. "Military art, and prowess."

Read Ke, "Easy; leisurely." Shwǒ wǎn, defines it by 與 Yu, "To give."

Occurs in the sense of 跂 K'he, having more than the usual number of toes on the foot.

𠂔 ‡ Original form of 衆 Chung.

Several persons; a multitude. Al. Scrib. 𠂔 thus.

伏 FÜH.§ 伏 S. C. 伏 R. H.

To lie prostrate on the face; to subject either one's self or others. To hide; to conceal. Read Fow, To brood or hatch eggs, as a fowl does.

寢毋伏 Tsin woo füh. "In sleeping do not lie on the face." 俯 | Foo füh. To fall prostrate; to kneel with the body bent forward, and resting on the ground. Füh, in the sense of "Humbly," is used before 祈 Ke, and 乞 Keih, "To beg, to pray, to entreat;" before 望 Wang, "To hope;" before 惟 Wei and 思 Sze, "To consider;" before 願 Yuen, "To wish, to desire;" and before 查 Cha, "To examine into." 既 | 其罪 Ke füh ke tsuy. "Since the (state Heu) has acknowledged its offence."

壓 | Yä füh. "To repress; to oppress." 四路埋 | Sze loo mae füh. "Lying in an ambush on every road." 藏 | Ts'hang füh, or reversed, Füh

ts'hang, "To put into; to secrete; to hide; to conceal." 盃酒 | 藏荆棘 Pei tsew füh ts'hang king keih. "A thorn is concealed in the cup." 三 | San füh,

"Three terms," occurring after Midsummer, called 初 | Ch'hoo füh. "The first." 中 | Chung füh. "The middle." 末 | Müh füh. "The last."

Occurs in the sense of 畱 Pih. To rhyme, read Peih.



伐 FÄ.† 𣎵 S. C. 伐 R. H.

From a man holding a lance. To strike; to destroy.  
(Shwǒ wǎn.) 伐鼓 Fä koo. "To strike a drum."

| 木 Fä müh. "To cut down a tree." To reduce  
to subjection, either rebels or a foreign enemy; the same is  
expressed by 征 | Ching fä 殺 | Shǎ fä, "To  
kill."

凡師有鐘鼓曰 | 無曰侵 Fan  
sze yew chung koo yüe fä, woo yüe tsin. "In every case,  
when Generals advance with bells and drums, it is called Fä,  
without these, it is called Tsin."

To lay the country desolate. To punish. Meritorious  
deeds; to boast of one's services. 且旌君 |

Ts'heay tsin keun fä. "And exhibit (my) Prince's meritorious  
actions." (Tso chuen.) 不自 | 故有功

Püh tsze fä koo yew kung. "He who does not boast of his  
merits, is on that account meritorious." 明其功

曰 | 積日曰閱 Ming ke kung yüe fä, tsëih  
jih yüe yüe. "To publish his merit is called Fä; daily to  
accumulate it is called Yuë." | 罪 Fä tsuy. "To

punish an offence." 弔民 | 罪 Teaou min fä  
tsuy. "To compassionate the people and punish the crimes (of  
their rulers)."

Name of a certain weapon, and of a star. Occurs in the sense  
of 垓 Fä, "A ridge." To rhyme, read Hǎ. It is said  
that 戍 Shoo, "To guard or maintain a post," like Fä, is  
from "Man and lance;" but Shoo, represents a man sitting,  
whilst Fä, represents him standing erect.

休 HEW.† 𡇗 S. C. 沐 R. H.

From Man leaning against a tree. To cease; to rest. (Shwǒ  
wǎn.) To assemble under the shade of a tree; hence, the idea  
to stop; to rest. (Urh ya.) To desist; to repudiate; to resign.

To execute. Excellent. To congratulate; to praise. A sur-  
name. A proper name. The name of a place. 實萬  
世無疆之休 Shih wan she woo keang che hew.  
"Truly excellence! the praise of which shall continue un-  
limited to myriads of ages." (Shoo king.)

作德心逸日 | 作僞心勞  
日拙 Tsǒ tih, sin yih jih hew; tsǒ wei, sin laou jih chuë.

"Practising virtue, the heart is happy, and daily more ex-  
cellent: acting the hypocrite, the heart is troubled and daily  
becomes worse." (Shoo king.) | 戚相關 Hew

tsëih seang kwan. "Mutually sharing joys and sorrows."

| | 安閑之貌 Hew hew, gan hēen che  
maou. "Hew hew, denotes the appearance of repose and  
leisure." (She king.) 百工皆 | Pih kung keae

hew. "A cessation of every species of work," (as at the close  
of the year.) | | 儉也 Hew hew kēen yay.

"Hew hew, denotes moderation, or a strict economy." |

沐 Hew müh. "To cease, (in order) to wash;" to leave  
official duties for the purpose of dressing the head, bathing,  
&c. An ancient custom observed every tenth day.

致仕曰 | Che sze yüe hew. "To give up an  
official situation is called Hew." 原品 | 致

Yuen pin hew che. "To dismiss from office, allowing the  
person to retain his original rank." | 妻 Hew tse.



“ To divorce a wife.” | 書 Hew shoo. “ A bill of divorce.” | 問 Hew wän. “ Cease to make further inquiry.”

我等接駕來遲 | 得見怪  
Wo täng tsëe kea lae che, hew tih këen kwae. “ We have come late to receive (you) Sir, do not be offended.” |

怕你 Hew pa ne. “ I do not fear you.” 你 |  
多講 Ne hew to keang. “ Do not talk so much.”

不 | Püh hew. “ Unceasing.” 煩絮刺  
刺不 | Fan seu tsze tsze püh hew. “ Mutual anxieties, unceasingly piercing” the heart. 枷死

方 | Kea sze fang hew. “ Make (you) wear the collar till (you) die, ere (I) desist.”

| 息 Hew seih, and | 止 Hew che, Express  
“ To stop; to desist from.” | 手 Hew show. “ To

desist from any work.” | 此念 Hew tsze nêen.  
“ Give up these thoughts.” | | Hew hew. “ To

restrict; to retrench.” | Hew, or 提 | Te hew,  
expresses an amusement made with inanimate figures, like

Punch and Toby. 蚤 | Tan hew. “ A certain medicine.” Used in the sense of 咻 Hew, “ Moaning, from sickness or pain.” To rhyme, read Heaou and Heu.

伎 Another form of 侮 Woo, see below.

From Man and 支 Pö. “ To strike.” To play or trifle with a person; to push; to jolt; to ridicule. To be distinguished from 伎 Ke. See above.

仝 Ol. Scrib. 施 She. See Rad. 方 Fang.

倖 HEUEN, or Hëen. § 𠂔 S. C.

From Man and 弦 Hëen, abbreviated, “ The strings of a bow.” Hatred; implacable resentment.

仸 KIN. Reciprocal; mutual.

仞 YING. Hastily; urgently.

Syn. with 徑 Ying. See below.

伾 PEI. The name of a hill.

Syn. with 伾 Pei, and 坯 Pei.

伾 NUY. A man's name.

伾 CHIN.

To strike out, or elicit that which is important.

併 SHING.

A place which produces, or gives forth water as a spring.

佇 Ol. Scrib. 岡 Kang. See Rad. 山 Shan.

伙 HÒ.

Is in common use, though not sanctioned by the Dictionaries.

傢伙 Kea ho. “ Household furniture and utensils.”

| 長 Ho ch'hang. Mates, or officers in Merchant's ships.

This character seems to be used by the Canton people, as an abbreviation for 夥 Ho.



## Characters formed by Five Strokes.

佐 Com. form of 伴 Heuen. See above.

倣 NOO.

Great strength; murderous strength; desperate attack.

倂 CHŪH. A short appearance.

伯 PĪH. § 𠂇 S. C. 伯 R. H.

A senior; a superior; to control. A father's elder brother, so called from having the control of the family. An elder brother. The third rank of nobility. Epithet by which a wife addresses her husband. The name of a bird. A surname. The god of a certain constellation. 伯父 Pih foo. "Uncle," father's elder brother. 母 Pih moo. "Aunt," father's elder brother's wife. 叔 Pih shüh. "Uncles," on the father's side generally; mother's brothers are called 舅父 Kew foo.

兄弟之倫長曰 | 次曰仲  
又次曰叔幼曰季 Heung te che lun,  
ch'hang yuě pih; tsze yuě chung; yew tsze yuě shüh; yew  
yuě ke. "Those related as brothers, the eldest is called Pih;  
the next Chung; the next again Shüh; and the youngest is  
called Ke." (Lüh shoo.) | 仲之間 Pih chung  
che këen. "Amongst brothers."

大宗 | Ta tsung pih. A principal officer in the  
禮部 Le poo, or tribunal of ceremonies. 武 |

Woo pih. "A general, or leader of armies." 侯 |

How pih. Two of the five ranks of nobility, used together  
to express "A nobleman." See under 五 Woo.

Also read, Pa, A tyrant, a chieftain. 五 | Woo  
pa. "Five tyrants" famous in ancient story. Posterity was  
apprehensive, that this bad sense of the character would be  
confounded with that of "Senior, nobleman," &c. and  
therefore, employed the word 霸 Pa, in this last sense.

To rhyme, read Pö, Peih, and Poo.

估 KOÒ. 估 R. H.

Tax; duty; custom paid to government. To conjecture;  
to reckon. To value; the price. 估價 Koo kea

"To estimate the price of." 高鹽價賤帛

| Kaou yen kea, tsëen pih koo. "To raise the price of  
salt, and lower that of silk." 家產變 | Kea

ch'han pëen koo. "To turn houses and landed property into  
money; to estimate the value in case of failure," a proceeding  
of the government. | 定 Koo ting. "To settle;

to fix" the price. 擡 | Tae koo. To raise the  
price by unfair means: a practice prohibited in case of grain.

| 量 Koo leang, or repeated, Koo koo, leang leang,  
"To conjecture; to suppose; to speak, or give an opinion  
without affirming positively." | 計 Koo ke. "To

reckon." 我 | 計用錢一百圓有  
零 Wo koo ke yung tsëen yih pih yuen yew ling. "I  
reckon, that a hundred dollars and more will be used."

你 | 他說甚麼 Ne koo t'ha shwö shin  
mo. "What do you think he said?"



𠂇 KWA.

Distorted; deviating from rectitude. 𠂇邪 Kwa seay. "Completely separated; a connexion entirely dissolved."

𠂇 Chow's mode of writing 仿 Fang. See above.

你 NÈ. Thou; thee. Commonly written

你 NÈ.

你們 Ne mun. "You, or ye." | 的 Ne teih. "Thine, or yours." | 們的 Ne mun teih. "Your, yours." 是 | 們的事 She ne mun teih tsze. "It is your affair." Used also for You, in direct address.

| 們的人爲甚麼這樣不好 Ne mun teih jin wei shin mo chay yang püh haou. "Why do you people behave so ill?" 這個不是 |

們的麼 Chay ko püh she ne mun teih mo. "Is not this yours?" | 我不相顧 Ne wo püh seang koo. "Let you and I not regard each other;" each mind his own affairs.

𠂇 NE. Original form of the preceding.

𠂇 SĒĒ. Profuse; extravagant; prodigal.

伴 PWÀN. 伴 S. C. 伴 R. H.

Eldest son. (Shwǒ wǎn.) An associate; a fellow; a companion. To follow; to accompany; to attend upon. Also read,

Pwán, in the same sense. 夥伴 Ho pwan. "A partner; an associate; a colleague." 同 | T'hung pwan. "One

of the same rank and circumstances, a companion." 同

路不失 | T'hung loo püh shīh pwan. "Go the same road, and you will not lose your companion." 陪 |

P'hei pwan. "To attend upon; to keep a person company."

限以三年爲滿期期滿之日仍復回朝 | 駕 Hĕn e san nĕen wei mwan k'he, k'he mwan che jīh, jīng fūh hwŭy chaou pawn kea.

"The limited period is three years; when three years are completed, again return to court to attend upon his Majesty."

| 𠂇 Pwan hwan. "Being at ease or leisure; to saunter at leisure." To rhyme, read Pĕen.

𠂇 TSŪH, or Chŭh. Grieved; sorry; mournful.

𠂇 HE. Same as 𠂇 Heih. See below.

伶 LING. 伶 S. C. 伶 R. H.

From Man, the other part giving sound. To play. (Shwǒ wǎn.) Alone; to play; to act the buffoon. To employ. A

surname. 伶人 Ling jin. "An imperial droll, or merry-andrew;" also, "a musician;" otherwise expressed by

| 伶 Ling lun, | 官 Ling kwan, "A master of musicians."

| 俐 Ling le. "Clever; quick of apprehension."

他是 | 俐的人 T'ha she ling le teih jin. "He is a clever man."

To serve. 使 | She ling. "One who serves." 健

| Kĕen ling. The name of a district. | 舟 Ling



chow. A double surname. | 仃 Ling ting. "Alone; destitute; walking alone."

𠂔 Same as 胄 Chow. See Rad. 肉 Jow.

𠂔 Same as 𠂔 Gaou. See Rad. 手 Show.

伸 SHIN. § 𠂔 S. C. 伸 R. H.

To extend; to spread out; to explain; to straighten; to stretch out; to clear up the cause of the injured. A surname.

伸手 | 脚 Shin show shin keö. "To extend the arms and feet." 引而 | 之 Yin urh shin che.

"To introduce (more lines) and extend them;" viz. the number of the diagrams. (Yih king.) | 不直 Shin püh

chih. "Unable to straighten; or to procure justice for one who is oppressed." 有屈難 | Yew keüh nan

shin. "Bent so as to be difficult to straighten; to be oppressed or injured in a way in which it is difficult to obtain

justice." | 理冤枉 Shin le yuen wang. "To clear up the cause of the falsely accused." 舒 |

Shoo shin. "To extend; to exhilarate." | 明 Shin ming. "To explain fully and clearly." 欠 | Këen

shin. "To yawn and stretch one's self."

總之君子身可小可大丈夫志能屈能 | Tsung che keun tsze shin, k'ho scaou k'ho ta; chang foo che, näng keüh näng shin.

"The person of every eminently good man, can fill (with equal propriety) either a great situation, or a small one; the minds of great men, can either bend and stoop to mere individual

improvement, or extend their efforts for the benefit of the world." | 屈 Shin keüh. Are opposites, "Straight,

crooked;" and in a figurative sense, Righted, and injured or oppressed. In Mäng-tsze, it occurs written thus 信. A surname. Formerly it had not Man by the side, that part was added in later times.

但 TSEU. Dull; slow; unskilful.

伺 SZÉ. § 伺 S. C. 伺 R. H.

To wait for; to wait upon; to observe; to spy out; to examine. 只得在此伺候 Chih tih tsae tsze

sze how. "(We) can do no other than remain here and wait." 相眄 | Seang mën sze. "To observe or watch

each other; an oblique glance." In this sense, it is otherwise written 伺 Sze. 偵 | 得失 Ch'hing sze tih

shih. "To examine into success and failure." 叫媳 婦們快來 | 候 Keaou seih foo mun kwae

lae sze how. "Call the Son's wives to make haste and come and wait." 探 | Tan sze. "To enquire into; to

try to find out." 司 Sze, occurs in the same sense.

倅 PÄNG.

To send; to cause. To accord with; to follow. 盛

倅 Shing päng. "Flourishing servant;" i. e. your servant. To hasten. (Tze hwuy.)

似 SZÉ, or Szé, 似 S. C. 似 R. H.

Like; similar to; as; as if; class or kind; to continue in



succession. Still more; to offer. A surname. 相似

而不同 Seang sze urh püh t'hung. "Like each other, and yet different." | 是而非 Sze she urh fei.

"Like right, but wrong." | 是 Sze she. "It appears right." | 非 Sze fei. "It appears wrong." |

不能言 Sze püh näng yen. "As if unable to speak."

清 | 水 Tsing sze shwüy. "As clear as water."

還有貴 | 我們的 Hwan yew kwei sze wo mun teih. "Still some as honorable as we." —

個畜生 | 的 Yih ko chüh säng sze teih. "Like a brute."

以其所 | 名其草也 E ke so sze ming ke tsaou yay. "Name the plants from what they resemble." 勝 | Shing sze. "Surpassing, when

brought into comparison with; better than." 他有

勝 | 我的他又有不如我的 Tha yew shing sze wo teih; t'ha yew yew püh joo wo teih.

"He has better than mine; and he has also not so good as mine." To rhyme, read E.

伽 KEA.

伽藍 Kea lan, A certain god of the Sect 佛 Füh. This character occurs chiefly in the books of Füh, in which are many uncouth untranslated words; which barbarisms, some Dictionaries entirely omit; Kang-he, commonly inserts them.

In the dialect of 梵 Fan, 那 | No kea, denotes a dragon; also, a certain flower. 竭 | Këë-kea, A

rhinoceros. | 那 Kea no. An elephant. 摩

| Mo kea, An extraordinary animal. 瑜 |

Yu kea, Name of one of their books. 乞力 |

K'heih lëih kea, A certain medicine. 頻 | Pin kea, A

bird with a face like a man. 儺 | Säng kea, An

epithet of the priests of Füh. 儺 | 藍 Säng kea

lan, The garden of the priests. | 倍 Kea pei, Name

of a country. Used in common with 茄 Keay, A certain vegetable.

仵 PEI.

Strong; many. 以車仵 | E keu pei pei.

"Strong when put to carriages," said of horses. (She king.)

大 | Ta pei, The name of a hill. Al. Scrib. 𡵚 Pei.

𡵚 É. Slow; careless; idle.

𡵚 Original form of 似 Sze. See above.

Also a surname.

𡵚 È, or Yae.

Obstinate stoppage; impeded; unable to proceed. A foolish silly son. (Shwō-wän.) 𡵚 Yae e. "An impediment in speech; a foolish manner." | 𡵚之機

Yae keüë che ke. "Plan to cause to stumble."

征 CHING.

征公遽行貌 Ching kung, k'heu hing maou. Ching chung, denotes "Appearing to walk in haste;" agitated; afraid.



佃 TĒEN, or Tĕn. § ㄊㄧㄢˋ S.C. ㄊㄩㄢˋ R.H.

To cultivate the ground; to plow. To catch wild animals.

A certain kind of ancient carriage. 佃謂耕治之也 Tĕn wei kǎng che che yay. "Tĕn expresses to plow and cultivate." 一夫一婦 | 田

百畝 Yih foo yih foo tĕn tĕn pih mow. "One man and one woman cultivate of land one hundred mow."

作結繩而爲網罟以 | 以漁 Tsǒ kĕě shing urh wei wang koo e tĕn e yu. "Knot cords and make nets to catch wild beasts and to fish with." (Yih-king.) Also written 田 Tĕn. 無田甫田維莠驕驕無思遠人勞心忉忉 Woo tĕn foo tĕn wei yew keaou keaou; woo sze yuen jin laou sin taou taou. "Do not plow a large field lest the weeds become abundant; do not think on a person who is remote, and distress your mind." (She-king.) It is said to denote, Do not neglect small things and attempt those beyond your strength; do not slight what is near, and desire what is unattainable.

| 丁 Tĕn ting; | 戶 Tĕn hoo; | 夫 Tĕn foo, each denotes a laboring husbandman.

Al. Scrib. 畋 Tĕn. To rhyme, read Ting. According to Shwǒ-wǎn, Tĕn, denotes "The middle," from some allusion to a carriage.

酣 HAN. Same as 酣 Han, "Elated with wine."

歺 Ol. Scrib. 死 Sze. "To die."

侏 MÀE.

A certain medicine procured from the east.

但 TÁN, or Tàn. § ㄉㄢˋ S.C. ㄉㄢˋ R.H.

To expose the naked arm. (Shwǒ-wǎn.) Only; especially; but; very; whenever; as soon as; unrestrained. A surname.

但願你好 Tan yuen ne haou. "Particularly wish you well." 豈 | K'he tan. "How only?" 不 |

無益而且有害 Püh tan woo yih, urh ts'heay yew hae. "Not only no advantage, but injurious."

我今早想來 | 爲下雨不能走動 Wo kin tsaou seang lae, tan wei hea yu püh nǎng tsow tung. "I thought of coming this morning, but I could not move on account of its raining."

| 有信息即行通知 Tan yew sin seih tseih hing t'hung che. "Whenever there is any news, you shall immediately be informed." | 凡有甚

麼事 Tan fan yew shin mo sze. "Whenever any thing occurs." | 馬 Tan ma, or 鞍馬 Tan ma. "A horse left at full liberty." Occurs in the sense of 亶 Tan,

and of 誕 Tan. Also, read Yen.

佇 CHÒO. ㄘㄩˋ S.C. ㄘㄩˋ R.H.

A considerable length of time; to stand a long time; to wait.

瞻望弗及佇立以泣 Chen wang fūh keih, choo lēih e keih. "Having gazed till he was out of sight, he long stood still and wept." (She-king.) |

望好音徘徊延 | Choo wang haou yin



pae hwuy yen choo. "Standing and hoping for a favorable reply."

**佈** POO. 𠂔 S. C. 佈 R. H.

To extend; extensive; filling the whole space. **佈置**

Poo che. "To place in order." | **蓋** Poo kae. "To

spread out." **敷** | Foo poo. "To extend every where."

| **達** Poo t'hä. "To communicate information to."

**侮** Ancient form of **侮** Woo.

Neglect; disrespect. **慢侮之心生** Man

woo che sin sāng. "The disposition of neglect and disrespect was produced."

**佉** KEU.

The name of a country. A man's name. Read Kea, a surname; also, the name of a certain deity. **佉沙國**

Kea sha kwö, A certain country, otherwise called **疏勒**

Shoo lih. | | Kea kea. "The family connexions

of the demi-god **文殊** Wän shoo. | **晒** |

**晒** Kea he, kèa he, The connexions of the demi-god **普**

**賢** Poo hēn. These are of the Sect Füh.

**彼** PEI, or Pe. Irregular; depraved.

**侶** SHAOU. 𠂔 S. C.

The order of persons in the temple of ancestors. In the hall of ancestors, the tablet of the father fronting the south is called

**昭** Shaou; the tablet of the son towards the north is called

**穆** Müh. Now written **侶** Shaou. Read as **紹** Shaou, "The act of communicating betwixt the host and guest in ceremonious visits, between officers of different states."

**仳** TSZE. 仳 R. H.

Small; mean talents and principles. **仳 | 彼**

**有屋** Tsze tsze pe yew ö. "Men of inferior talents and bad principles, these have houses." (She-king.)

Al. Scrib. **𠂔 𠂔** Tsze tsze.

**位** WEI. 𠂔 S. C. 位 R. H.

From Man, and to erect. To sit erect and in order on each side of a portico. (Shwö-wän.) Right; regular; arranged in order. Established; whatever it is proper to establish. A place; a situation; a seat; a throne. A numeral character, used when speaking of persons of respectability. A surname.

天地之大德曰生聖人之大寶曰位何以守 | 曰仁何以聚人曰財理財正辭禁民爲非曰義 T'hēn te che ta tih yüē sang; shing jin che

ta paou yüē wei, ho e show wei yüē jin; ho e tseu jin yüē tsae; le tsae, ching tsze, kin min wei fei yüē e. "The great

benignity of the heavens and earth is expressed by 'Giving life.' The great value (of the instructions) of the Sages, is

expressed by 'The throne,' (regular government.) That by which the throne is preserved is called 'Benevolence,' that by

which people are collected is called 'Property.' To regulate property; to rectify language; to prohibit the people from

doing what is wrong, is called 'Justice.'" (Yih-king.) It is



extremely difficult always to ascertain the exact sense of |  
Wei, which occurs twice in this obscure sentence.

| 理 Wei le. "To arrange, or rule." 地 |  
Te wei. "Place; situation." 他的地 | 是  
甚麼 T'ha teih te wei she shin mo. "What is his  
situation in life." 大地 | Ta te wei. "A high,  
or important situation." 一 | 人 Yih wei jin.  
"A man" of respectability; a gentleman. 列 | Lëe  
wei. "Constituted persons," those appointed to some trust;  
gentlemen. 有人客三 | Yew jin keö san  
wei. "There are three guests, or visitors." 踐履  
之 | Tsëen le che wei. "The place trodden on;" i. e.  
the situation held. 現在所居之 | Hëen  
tsae so keu che wei. "The situation now held." 坐  
| Tso wei. "The place on which one sits; to sit on the  
throne."

To reign. 萬歲爺坐了 | 想着  
聖祖教人的意思 Wan suy yay tso leaou  
wei seang chö shing tsoo keaou jin teih e sze. "The father of  
ten thousand years (His Majesty) sitting on the throne, re-  
flected on the import of the instructions delivered to men,  
by His Sacred Ancestor." 龍 | Lung wei. "The  
dragon's seat;" the imperial throne. 出其 |  
Ch'hüh ke wei. "To leave one's seat; or depart from the  
duties of one's situation." 揖人必違其  
| Yih jin pëih wei ke wei. "In bowing to a person, it is  
required to quit the seat." (Lc-king.) 得 | Tih wei.  
"To obtain a seat;" i. e. a public situation, or the throne.  
失 | Shih wei. "To lose the throne."

The people of 高麗 Kaou le. (Corea) call things that  
are similar, Wei. Originally written 佻 Wei.

低 TE.† 陞 S. C. 低 R. H.

From Man. Low; to bend down; to droop; to hang down.  
Mean. 高之反也 Kaou che fan yay. "The  
opposite of high." 高高低 | Kaou kaou, te te.  
"Very high, and very low." | 頭 Te t'how. "To  
hang down the head." | 首下心 Te show hea  
sin. "To droop the head and lower the heart;" to feel and  
show tokens of submission." | 回 Te hwüy. "To  
hang the head and revolve in the mind." 太 | Tae  
te. "Too low." 身分 | Shin fun te. "Body's  
department low;" a low situation in life. | 下的  
人 Te hea teih jin. "A low worthless person."

黍熟頭 | 麥熟頭昂 Shoo shüht'how  
te; mih shüh t'how gang. "The grain Shoo, when ripe, hangs  
its head; Wheat when ripe, raises erect its head." 價  
錢 | Kea tsëen te. "A low price."

氏 Te, occurs in the same sense, when speaking of the  
price of a thing. 氏 | 減賤平 Te, te, këen,  
tsëen, ping, All express the same, viz. the price being low.  
(Kang-üe.)

住 CHÒO. 陞 S. C. 住 R. H.

To halt; to stop; to erect; to withstand; to dwell. A  
surname. 停住脚 Ting choo keö. "To stop the  
foot;" to cease from walking. 留 | Lew choo. "To  
detain." 寒 | Sih choo. "To stop up" an aperture.



手 Choo show. "To stop the hand," i.e. to cease from working, or doing any thing. 忽然 | 了口  
Hwüh jen choo leaou k'how. "Suddenly stopped the mouth;" i.e. ceased to speak.

那氣息可有甚麼法子遮  
掩得 | 麼 Na k'he seih k'ho yew shin mo fá tsze  
chay yen tih choo mo. "Is there any means of warding off, and stopping (or warding off effectually) that effluvia?"  
抵敵不 | Te teih püh choo. "Unable to with-  
stand an enemy." 忍不 | Jin püh choo. "Unable to endure."

你在那裡 | Ne tsae na le choo. "Where do you live?" or which expresses the same, 你 | 在  
那裡 Ne choo tsae na le. 我係在省  
城居 | Wo she tsae sāng ching keu choo. "I reside at the chief city of the Province." 雜 | Tsä choo.  
"Various ranks or tribes of persons living in the same place."

Occurs in the sense of 數 Shoo, Numbers, 百 |  
Pih choo. "Hundreds."

佐 TSO. ‡ 厶 S. C. 𠂔 R. H.

From Hand and Work. To assist on the left. Man was added in later times. (Shwō-wān.) To assist; a second to; an assistant. An assistant officer in the government, whether high or low. A minister of state, second to the Emperor. 以佐王治邦國 E tso wang che pang kwō.  
"To assist in ruling the country." 顏子王 |  
之才 Yen-tsze wang tso che tsae. "Yen-tsze has talents which fit him for a king's minister." 六 | Lüh tso.

"Six ministers," or assistants in the time of Füh-he.

理 Tso le. To assist in the direction or management of affairs, as secretaries in public offices, &c. 天之五

T'héen che woo tso. "Heaven's five assistants," are said to be the five planets, Venus, Jupiter, Mercury, Mars, Saturn.

佑 YEW, or Yèw. ‡ 司 S. C. 佑 R. H.

From Mouth and Hand. When language fails, to use the hand to assist. Man was added in after times. (Shwō-wān.) To aid; to help; to protect. 上天孚佑下  
民罪人黜伏天命弗僭責若  
草木兆民允殖 Shang t'héen foo yew hea  
min; tsuy jin ch'hüh füh; t'héen ming füh tsēen, pe jō tsaou mūh chaou min yun chih. "Heaven above faithfully protects mankind; the wicked are driven away and subjected. There is no error in the decree of heaven; (thus) the plants and the trees look gay; the myriads of men enjoying confidence and repose, increase." (Shoo-king.) All nature rejoices in the righteous judgments of God. The above is the sense given by Choo-foo-tsze, other Commentators differ much amongst themselves, in their interpretations of some parts of the sentence.

Syn. with 祐 Yew, "Divine assistance." 神保  
| 你 Shin paou yew ne. "God protect you." 祈  
神庇 | Ke Shin pe yew. "Pray to God for protection and support." The sentence "If God be for us, who can be against us!" is, in the MS. Dictionaries of the Romish Missionaries, rendered thus, 天主若 | 我誰  
能害我 Théen choo jō yew wo, shwuy nāng hae



wo. "If the Lord of heaven protect me, (or us) who can hurt me!"

俠 YÀNG.

According to Kang-he, others read it Yang and Yáng. The body unextended. 偃俠 Yen yang. "Lying on the back." Some express it by 偃仰 Yen yang.

体 PUN, or Te.

Used erroneously for 笨 Pun, and still more erroneously for 體 Te. (E-wan-pe-lan.) 体夫 Pun foo. "A driver of a hearse." (Kang-he.)

佔 TĒEN, or Chen.

佔佻 Tēen tow. "To treat lightly, or with contempt."

Chen, To see; to look at. 今之教者呻其 | 畢 Kin che keaou chay, shin ke chen peih. "Teachers, now-a-days, (merely) recite what they see in books," without understanding it themselves, or teaching it to their pupils. (Le-king.)

Occurs in the sense of 沾 Chen.

何 HO. § 阿 S. C. 何 R. H.

Which? who? what? how? Read Hò. To bear; to carry.

如何 Joo ho, or reversed, Ho joo, "How? in what manner?" | 事 Ho sze. "What affair." |

人來 Ho jin lae. "Who comes?" | 處 Ho choo. "Which place." | 物 Ho wūh. "Which thing."

不可知其誰 | Pūh k'ho che ke shwuy ho. "Cannot tell who." 誰 | Shwuy ho. "Who! what!" and 莫敢如 | Mō kan joo ho. "Not dare any how," are the language of defiance; as "Let him do as he likes; he dares not to do any thing."

謀至此而不成更有 | 謀 Mow che tsze urh pūh ching, käng yew ho mow. "Having planned thus far and not succeeded, what further plan is there?"

| 故 Ho koo; 因 | Yin ho; 爲 | Wei ho, each expresses "Wherefore? why? on what account?"

The first expression denotes somewhat of surprise, as "What occasion for!" 無 | Woo ho. 無幾 | Woo ke ho. "For no great length of time."

無奈 | Woo nae ho; and 無可奈 | Woo k'ho nae ho, express that which is unavoidable, as "there is no resource; nothing can be done."

無奈得我 | Woo nae tih wo ho. "It is nothing to me; he can do nothing to me." |

必 Ho pēih. "What necessity?" | 必定

要如此 Ho pēih ting yaou joo tsze. "What necessity to insist on having it thus." | 至如此

Ho che joo tsze. "Why carry it to this extent." 如 |

使得 Joo ho she tih. "How will it answer?" or "what method will succeed?"

子曰不曰如之 | 如之 | 者吾莫如之 | 也已矣 Tsze yuě,

pūh yuě, joo che ho, joo che ho chay, woo mō joo che ho yay; e e. "Confucius said, For him who will not (deliberate

and) say, What is to be done? what is to be done? I do not know what is to be done. It is all over!" (Lun-yu.)



The name of a country in the west. A hat or cap is, in the west, called 突 | Tüh ho. 姪 | King ho. Name of a female officer during the Dynasty Han.

Read, Hò. 儋 | Tan ho. "To sustain, to carry." This is said to have been its original sense, but after being borrowed to denote "Who," &c. its form was altered to 荷 Ho, denoting "To bear," &c. Occurs in the sense of 訶 Ho, "To reprove."

佖 PEIH.

Full. 駢衍佖路 Ping yen peih loo. "The extended groups of horses filled the road."

Shwō-wān, in quoting a sentence of the She-king, uses this character instead of 忒 Peih, and also gives a sense just the opposite of what it bears in the Classic. The passage refers to giving entertainments, and reads 既醉止威儀忒忒 Ke tsuy che, wei e peih peih. "Proceeding to a state of drunkenness and then stopping, is a disgrace to dignity and propriety." Succeeding Dictionaries have followed Shwō-wān, and erroneously define Peih peih, by "Dignity and propriety;" instead of, by "Disgrace." (Kang-he.)

佗 TO. 𠂔 S. C.

To bear; to carry; carried by beasts of burden. 橐佗 Tō to, The camel, now commonly written 駝 駝 Lǔ to. A surname. | 背 To pei. "To carry on the back." As a Noun, Humpbacked, like the camel.

Elegant; handsome. 委委 | Wei wei to to. "Elegant gait, and an easy genteel appearance." (She-king.)

Also read, E, in this last sense, in which it is Syn. with 蛇 E. 委蛇委蛇 Wei e, wei e, denotes the same as the preceding. | 髮 To fā. "To adjust or dress the hair." Occurs in the sense of 他 T'ha, and of 它 To. Also read, Tó, To charge, or blame with. 舍彼有罪予之 | 矣 Shay pe yew tsuy yu che to e. "Disregard those who are in fault, and blame me." (She-king.) To rhyme, read Ta.

余 SHAY.

A surname. The authority of this character is disputed. Some suppose that it is erroneously written for the following.

余 YU. § 余 S. C. 𠂔 R. H.

I; me. An easy style of discourse. The name of a hill; of a district; also of a river. A surname. 余月 Yu yüē. The fourth moon. 接 | Tsëe yu. A certain water plant. 比 | Pe yu. "Ornaments for the hair." Occurs in the sense of 餘 Yu.

佚 YIH. § 佚 S. C. 佚 R. H.

Ease; rest; repose; retirement. To omit; to neglect. A name; a surname. According to Shwō-wān, it denotes "the people." One says, it means "Suddenly." They define it by 安逸不勞也 Gang yih pūh laou yay. "Repose, ease, and exemption from labour or trouble." It is said to be Syn. with the second character, Yih, in the last sentence.

驕奢淫佚 Keaou chay yin yih. "Pride, extravagance, and voluptuousness."



孟子曰口之於味也目之  
於色也耳之於聲也鼻之於  
臭也四肢之於安也性也  
有命焉君子不謂性也 Mǎng-tsze

yuě, K'how che yu wei yay; mǔh che yu shǐh yay; urh che yu  
shing yay; pe che yu chow yay; sze che che yu gan yǐh yay;  
sing yay; yew ming yen; keun tsze pǔh wei sing yay. "Mǎng-  
tsze said, The mouth delights in tastes; the eye in colors; the  
ear in sounds; the nose in fragrance. All the members of the  
body delight in ease and indulgence; this is nature:—but  
there is also a decree (of heaven limiting these desires) and  
the good man does not cry out 'It is natural,' and so give  
himself up to unrestrained indulgence." (Mǎng-tsze.)

遺 | 而不怨 E yǐh urh pǔh yuen. "Left to  
domestic privacy (by his Prince) without feeling chagrined."  
(Mǎng-tsze.) 惟予一人有 | 罰 Wei  
yu yǐh yin yew yǐh fǎ. "Only I (the Emperor) have neglected  
to punish." 一人 Yǐh jin. "The one man;" the man  
who stands alone, denotes the Emperor.

It occurs that 失 Shǐh, is used in the sense of Yǐh. Also  
read, Těě. | 蕩 Těě t'hang. "Slow; easy; careless."  
Occurs in the sense of 遞 Těě, and of 迭 Te, "One after,  
or in place of another;" and of 侑 Yǐh. "Arranged in  
ranks."

佛 FŮH. § 𡗗 S. C. 𡗗 R. H.

To see indistinctly; to examine; to turn aside. Unreason-  
able. A bright appearance; great. Forms part of the names  
of places. A surname. The Founder of a religious Sect, by

Europeans, commonly called Fo, or Foë, now worshipped as a  
god. In this last application of the word, it is said to denote

"Awakening and enlightening mankind." 仿佛若  
夢 Fang fūh jǒ mung. "Seen indistinctly as in a dream."

獻鳥者 | 其首 Hēen neaou chay fūh ke  
show. "He who presents a bird, should turn aside its head,"  
that it may not bite the person to whom it is presented. (Le-  
king.) 其施之也悖其求之也

| Ke she che yay pei; ke kew che yay fūh. "The in-  
struction which is given being contrary to reason; the ques-  
tions asked by the scholar, are also contrary to reason." (Le-  
king.) | 乎正 Fūh hoo ching. "Contrary to what  
is right;" in which sense it is Syn. with 拂 Fūh.

| 桑 Fūh sang. The name of a plant. | 手  
Fūh show. "The hand of (the god) Fūh;" i. e. the Chinese  
Citron, from its resemblance to a hand. | 佗 Fūh to, or  
阿彌陀 | O me to Fūh. An epithet of the god  
Fūh. 三寶 | San paou Fūh. "Three precious  
Fūh." (See under the character 三 San.)

| 教 Fūh keaou, or | 門 Fūh mun. "The re-  
ligion of Fūh." | 法 Fūh fǎ. "Laws of Fūh," some-  
times means the religion or doctrines of Fūh generally; at  
other times, certain enigmatical sayings delivered by Fūh;  
also the powers or means of operating possessed by Fūh.  
| 法無邊 Fūh fǎ woo pēn. "The powers of Fūh  
are unlimited."

無能退敵今勞 | 駕相助  
何幸如之 Woo nǎng tuy teǐh kin laou Fūh kea  
seang tsou ho hing joo che. "Unable to drive back the enemy



but for the assistance for which we have now troubled Füh.  
 What happiness equal to ours!" 現在 | Hëen tsae  
 Füh. "The present Füh;" i.e. he who now presides over the  
 world. 過去 | Kwo k'heu Füh. "The past Füh;"  
 i. e. he whose rule is past. 將來 | Tseang lae  
 Füh. "The Füh who is to come."

A boy in a temple, was playfully asked by the Emperor,  
 Yung-ching, which god he should worship? The boy replied,  
 現在 | 不拜過去 | Hëen tsae Füh,  
 püh pae kwo k'heu Füh. "The god Füh now present, does not  
 worship him whose reign is past." This saying, is remembered  
 and considered, as a ready piece of flattery, by which the  
 Emperor was complimented as being himself equal to a god.

| 化有緣人 Füh hwa yew yuen jin. "Füh  
 influences those in whom there is some (secret) connecting  
 cause," arising from the character of the persons in a former  
 state of existence, &c.

The author of Ching-tsze-t'hung states, that the religion of  
 Füh, entered China during the seventh year of the reign of  
 the Emperor 明 Ming, of the Dynasty 漢 Han, about  
 A.D. 50. The Compilers of Kang-he's Dictionary deny this,  
 and say, that some of the 沙門 Sha mun, or priests of  
 Füh, came to China during the Dynasty 晉 Tsin. 始  
 皇 Che hwang, the first Emperor of that Dynasty, who  
 reigned about 250 years B. C. imprisoned those priests on  
 account of their being foreigners; but, it is said, a golden man  
 broke open the prison doors at night. In the time of  
 武帝 Woo te, (B. C. 150 years) an image of Füh was  
 obtained, and the | 像 Füh seang, "Images of Füh,"

of the present day, are according to that model. They allow,  
 however, that it was during the reign of the Emperor 明  
 Ming, that the religion of Füh entered China more effectually;  
 and that the occasion of it was, a dream of the Emperor's, in  
 which he saw a golden man flying about the palace.

Confucius said, 西方之人有聖者 Se  
 fang che jin yew shing chay. "There are Sages amongst the  
 the people of the west." This sentence has been erroneously  
 quoted, as bearing direct testimony to Füh. (Kang-he.)

Read Peih, To assist. Also, | 仵 Peih yih. "Strong,  
 robust appearance." A surname. To rhyme, read Fe.

作 TSÖ. § 𠂔 S. C. 𠂔 R. H.

To arise. From man and sudden. (Shwö-wän.) To act;  
 to make; to do. To begin; to discover; to invent. To  
 arouse; to stimulate. A surname. 聖人作萬

物觀 Shing jin tsö, wan wüh too. "When Sages arise,  
 all nature looks on them with advantage." (Yih-king.)

振 | Chin tsö. "To excite; to stimulate." 發  
 | Fä tsö. "To sprout out again; to commence; to set  
 in motion again; to relapse, after apparent recovery from  
 sickness." | 新民 Tsö sin min. "To arouse or

stimulate a people to a complete renovation of their conduct."  
 知禮樂之情者能 | | 者  
 之謂聖 Che le yöh che tsing chay näng tsö; tsö chay  
 che wei Shing. "Those who understand the nature or prin-  
 ciples of propriety and harmony, are able to discover or frame  
 the rules; those who frame them, are called Shing-jin, or Sages."

不求非分不 | 非爲 Püh k'hew fe



fun; püh tsö fei wei. "Do not desire what is improper for your station; do not do that which is improper to be done."

爲 Tsö wei, "Actions; conduct." 爲非  
 爲 Wei fe tsö tae. "Perpetrating every species of crime." 大 | Ta tsö. "Great actions; to act vigorously." 大有 | 爲 Ta yew tsö wei. "One

who has performed great actions, and has excellent conduct."

下 | Hea tsö. "Low, immoral conduct." 是

個 | 家 She ko tsö kea. "Is a maker, or inventor;" denotes one who is particularly skilled in any one department.

周公 | 指南車 Chow kung tsö che nan chay. "Chow-kung invented the compass." He was

brother to the Emperor 武 Woo, and lived about 1100 years

B. C. 創 | Chwang tsö, and 制 | Che tsö, express "To make first; to invent."

| 文 Tsö wän. "To write; to compose." |

工夫 Tsö kung foo. "To work; to labour." |

事 Tsö sze. "To transact business." 坐 | Tso

tsö. "Sitting, rising." 將 | Tseang tsö. "A certain official situation."

父 | 子述 Foo tsö tsze shüh. "The father commenced, and the son continued."

Occurs in the sense of 削 Seö, "To scrape off;" and of

詛 Tseu, "To vilify." Also read, Tso; and to rhyme,

read Tsoo and Tseih.

佻 HOW, or Kow.

Extremely short and ugly. Used also in the sense of 拘 Keu. Which see.

佞 NING. 𡇗 S. C. 𡇗 R. H.

Derived from 信 Sin, "Truth," abbreviated, and 女 Neu, "A woman;" because the belief of women is easily obtained by artful and specious language. (Shwö-wän.) Talents; insinuating address. Smart in reply; ready in verbal

disputation. Artful in language; flattering. 古自

稱不才曰不佞 Koo tsze ching puh tsae, yuë püh ning. "Formerly to say one had no talents, was expressed by Püh ning."

利口才曰 | Le k'how tsae yuë ning. "Being expert in the mouth talent is called Ning;" i. e. talkative; ready in reply, to retort or debate.

或曰雍也仁而不 | Hwö yuë, Yung yay, jin urh püh ning. "One said, as to Yung, he is a good man, but not ready and smart in reply."

子曰焉

用 | 禦人以口給屢憎於人 不知其仁焉用 | Tsze yuë, yen yung; ning, yu jin e k'how keih, luy tsäng yu jin, püh che k'he jin, yen yung ning. "Confucius said, What occasion for smartness in reply; to oppose people in conversation, often causes resentments among men; whether (Yung) be a good man or not, I do not know; but loquacity is not necessary to his being so." (Lun-yu.)

不 | 未便是短於才 Püh ning, we pëen she twan yu tsae. "From slowness of speech, it does not follow of course, that there is a defect of talent." (Lun-yu.)

夫子不斥其非而特惡其

| Foo tsze püh ch'hih k'he fe, urh tih woo k'ke ning. "Confucius did not expose his erroneous reasoning, but only



hated his loquacity." (Lun-yu-choo.)

諂 | Chen

ning. "Cringing, specious flattery."

奸 | Kēn

ning. "Crafty; specious; malicious adulation."

佟

TUNG. A surname; a man's name.

信

Ol. Scrib. 剛 Kang. See Rad. 刀 Taou

命

Ol. Scrib. 甲 Keä. See Rad. 田 Tēn.

佛

Ol. Scrib. 佛 Füh. See above.

金

Ol. Scrib. 施 She. See Rad. 方 Fang.

*Characters formed by Six Strokes.*

保

Same as 保 Paou. See below.

佩

PEI. ‡ 佩 S. C. 佩 R. H.

Things attached to a girdle. As a Verb, to attach to the girdle. To gird about one; to have always with one.

Metaphorically, To remember. A great river receiving and carrying along the smaller streams in its winding course.

玉佩 Yüh pei, and 雜 | Tsä pei, denote gems variously strung together, and attached to the girdle. 天

子 | 白玉 Thēn tsze pei pih yüh. "The Emperor hangs to his girdle white gems."

凡帶必有 | 玉唯喪否 Fan tae pēih yew pei yüh, wei sang fow. "Every girdle must have

gems attached, except when mourning."

農夫 |

耒耜工匠 | 斧婦人 | 鍼縷

Nung foo pei lae sze; kung tseang pei foo; foo jin pei chin leu. "The husbandman attaches to himself the (instruments

of husbandry) Lae and sze; the mechanic attaches to himself the hatchet; and the female, her needle and thread."

文

士 | 劍武士 | 刀 Wan sze pei kēn, woo sze pei taou. "Civil officers gird on the double edged

sword; military officers the single edged sword."

感

大德

Kan pei ta tih. "Remember gratefully (your) great goodness."

感

不忘

Kan pei püh wang; and | 服之至 Pei fuh che che, express "Grateful and everlasting remembrance."

帶

衆溪

Tae pei chung k'he. "Carries with it all the streams." This character is commonly written

珮

Pei: some Critics say erroneously; others say, it ought to be written so, when used as a Noun.

From Jin, "A man,"

凡

Fan, "All," and

巾

Kin, "A napkin." The napkin is indispensable, and is for ornament.

(Shwō-wän.) The Chinese of the present day, commonly attach to their girdle, a napkin, or handkerchief, for shew only; a purse, a fan; a large stone ring, occasionally worn on the thumb; and a case containing a knife with a pair of ivory sticks, used in lifting food to the mouth.

佩

SÜH.

偻佩

Chüh süh. "Unextended, not stretched out." Some consider it an erroneous form of the preceding, but this Kang-he denies.



徊 HWUY.

徘徊 Pae hwuy. "A state of indetermination; irresolution." To hover about, as a bird in going and coming.

徘徊 | 往來 Pae hwuy wang lae. "Going backwards and forwards in a state of indetermination;" more commonly

written 徘徊 Pae hwuy. | | Hwuy hwuy. "A stupid dull state of mind."

倨 The character 倨 Hwan, is by some written

倨 Hwan, which by abbreviation, is written 倨 Hwan.

倨 HÖ. A surname.

佬 LEAOU.

佬 | Leaou leaou. "Large, great appearance."

倅 HEANG.

倅倅 Yung heang. "Unsubmissive, unsubdued."

倅 SHOW.

The name of a district in Ho-nan. The accuracy of this character is doubted. It is supposed that it ought to be 倅 Yew.

倅 KÖ, or K'hö. To take.

倅 YANG. 倅 R. H.

False; unreal; pretended. To feign. 倅爲不知 Yang wei püh che. "Affected not to know."

狂辟世 Yang kwang pe she. "Feigned madness to avoid the world." 善爲詐 | 者 Shen wei chà yang chay. "Skilled in making a feint."

陽 Yang and 詳 Tseang, occur in this sense in some Historical Works. 內不然而外飾僞

曰陽 Nuy püh jen, urh wae shih wei, yuè yang. "A false external gloss, contrary to what is really within, is called

Yang." 倚 | E yang. "A child's basket."

佰 PĪH. ‡

A hundred men, or the leader of a hundred men; like 仟

Ts'hëen, "A thousand men." These two characters occur, as denoting a thousand, or a hundred pieces of copper coin.

It occurs also, in the sense of 陌 Mih, which, with 阡 Ts'hëen, is applied to the four quarters of the empire. The

first character, viz. Pih, denoting the East and the West; Ts'hëen, denoting the North and South. Others affirm, that

the reverse of this is correct, that Ts'hëen, denotes the East and West; and Pih, the North and South. (Kang-he.)

金 Ol. Scrib. 法 Fă. A law, a rule.

倅 HWUY.

倅倅 Pe hwuy. "An ugly appearance."

倅 MING.

Very drunk. In which sense, it is Syn. with 酩 Ming.

Also, written 倅 Ming. Occurs in the sense of 茗 Ming,

A certain kind of Tea.



佳 KEA.§ 佳 S. C. 佳 R. H.

Good; excellent. (Shwō-wǎn.) Beautiful. 佳人

Kea jin. "A beautiful woman." 才子 | 人

Tsae tsze kea jin. "A genius and a beauty." | 筆

Kea peih. "Good hand writing." | 作 Kea tsō.

"Fine style of writing." | 章 Kea chang. "A

piece of fine writing." 頗 | Po kea. "Rather good."

不見 | Püh kēen kea. "See no excellence." |

景 Kea king. "A fine landscape." | 音 Kea jin.

"Good news" by letter.

對 | 兒說 | 話 Tuy kea urh shwō kea

hwa. "To a fine boy speak in a fine style;" i. e. 是其

人講其話 She k'he jin keang k'he hwa. "Suit

your language and reasoning to the person addressed." Without

thus distinguishing, they say, a man may sometimes be guilty

of the egregious folly of 對牛彈琴 Tuy new tan

kin. "Tuning his harp to a cow."

To rhyme, read Ke and Ko.

𠂔 Ol. Scrib. 𠂔 Sūh. See Rad. 夕 Sēih.

𠂔 YĪH.

A slow and interrupted state of the pulse. 解𠂔 Kae

yīh. They feel the pulse with three fingers laid upon the

wrist at the same time; that part nearest the patients hand,

and pressed by the third finger of the operator, is called 寸

脈 Tsun mīh; the next part felt by the middle finger, is

called 關脈 Kwan mīh; and the part highest up the

arm, felt by the forefinger, is called 尺脈 Chīh mīh;

when the Chīh mīh is slow and interrupted, the above phrase

is used. A certain disease. 善食而瘦謂

之食 | Shen shīh urh sow, wei che Shīh-yīh. "A

good appetite with a thin emaciated habit, is called Shih-yīh."

𠂔 NÉ, or Urh.

Second, or next to; an assistant. In this sense, 𠂔次

Urh t'hsze, are Syn. with 副貳 Foo urh. The name of

a place. Also read, Tae, A surname.

併 PING. Same as 併 Ping. See 8 str.

𠂔 KEĪH.§ 𠂔 S. C. 𠂔 R. H.

Strong; robust appearance. Regular; right. (Shwō-wǎn.)

四牡既𠂔既 | 且閑 Sze moŋ, ke

keīh, ke keīh ts'heay hēen, "Four stallions both strong and

well trained." (She-king.)

很 HĀNG.

很山 Häng shan, The name of a District that pro-

duces medicinal plants, in the Province of 湖廣 Hoo

kwang. This character occurs in the sense of 很 Hän, An

adverb, forming the Superlative degree.

𠂔 KWŬH. 𠂔 S. C. 𠂔 R. H.

To unite all the parts; to take the whole number; to in-

clude the whole. 𠂔 | Kwüh kwüh, "Appearance of

strength." Also read, Kūh and Hwüh.



𠵹 KÚNG.

Small confined place. To stoop; to bend servilely. -Al.

Scrib. 𠵹 Kung.

𠵹 KWEI. 𠵹 R. H.

To involve deeply; to accord with; to rely on; distorted.

Resembling; seemingly desirous. A man's name. 𠵹 𠵹

Le kwei. "A pillar." 陣 | 異 Chin kwei e. A provoking expression, implying a want of government throughout the Empire.

𠵹 SE. Little, mean.

𠵹 TSUEN. 𠵹 R. H.

𠵹 𠵹 üh tsuen, The name of one of the 仙 Sēn.

𠵹 TEAOU. 𠵹 S. C. 𠵹 R. H.

Appearance of walking alone. Slender; weak; unable to bear the fatigue of travelling. To steal; to assume; levity of deportment. Also, read Teàou, in the same sense. Read Yaou, Slow; servile. In some parts, used to express To hang above the table. 𠵹 天以爲已力 Teaou t'hüen e wei ke leih. "To assume what heaven has effected, as the result of one's own efforts." | 人 Teaou jin, The name of a country.

𠵹 KEAOU. 𠵹 S. C. 𠵹 R. H.

Good; excellent; beautiful. A surname. To blend. (Shwö-

wän.) 月出皎兮佼人僚兮 Yuě chüh keaou he, keaou jin leaou he. "When the pale moon goes forth, how fine the appearance of a beautiful woman!" (Sheking.) In this quotation, some write the word 姣 Keaou.

In some parts of the country, 凡好謂之 | Fan hao wei che keaou. "Whatever is good is called Keaou."

形體 | 好 Hing te keaou hao. "A good figure."

上世之人侗長 | 好堅強老壽 Shang she che jin t'hung ch'hang, keaou hao, kēen keang, laou show. "The men of the higher ages were erect, tall, handsome and good looking; strong, robust, and long-lived."

Occurs in the sense of 健 Kēen, and of 郊 Keaou.

𠵹 T'HSZE. § 𠵹 S. C. 𠵹 R. H.

Dexterous; agile; adjusted; ready; prepared. To assist; for; instead of; to the end that. 𠵹 飛 T'hsze fe, in ancient times, "An expert swordsman, or archer." In the time of Han, adopted as the name of a military office. Fe, denotes "To fly," implying that he is light and nimble, as if flying. (E-wän-pe-lan.) 人無兄弟胡不 | 焉 Jin woo heung te, hoo püh t'hsze yen. "A man without brothers, why not assist him?" | 助貧乏 T'hsze tsou pin fa. "To assist the poor and destitute."

Used in common with 次 T'hsze, and 𠵹 T'hsze. (Kang-he.)

𠵹 YĪH. § 𠵹 S. C.

A kind of band of musicians arranged in squares, used when sacrificing in the temple of ancestors. In ancient times, each



group consisted of eight persons, the Emperor chose 八  
 佾 Pā yīh, or sixty four. The highest officers of the state  
 were allowed six groups, inferior officers four, and the literati  
 two. | 生 Yih sāng, One of those performers.

Man, was added to the character in later times. The ori-  
 ginal parts are, Eight and Flesh, referring to the Eight persons,  
 and the Flesh of the sacrifices.

使 SHE, or Sze. ‡ 使 S. C. 使 R. H.

From Man and Business. To send a man to manage affairs.  
 (Lüh-shoo.) To order; to send; to cause; to succeed, or an-  
 swer the purpose; to use, or employ. Read Shé, To be sent;  
 to be employed on public service. A messenger. 使  
 人去 She jin k'heu. "Send a man." 指 | Che  
 she. "To point out," or direct "what others are to do."  
 不要 | 他忿怒 Pūh yaou she t'ha fun noo.  
 "Do not make him angry." 不以細事勞  
 之而 | 之得從容 Pūh e se sze laou che,  
 urh she che tih sung yung. "Do not annoy him with trifling  
 affairs, that he may obtain time to do things with comfortable  
 leisure." 好 | 人憂悶 Haou she jin yew  
 mun. "Enough to make one very sorry."

| 得 She tih. "Will it answer?" or affirmatively,  
 "It will answer." 這樣 | 不得 Chay yang she  
 pūh tih. "It will not answer in this way." 這也  
 | 得 Chay yay she tih. "This also will do." |  
 役 She yūh, "A servant;" also | 喚的人 She  
 hwan teih jin. "A man sent, or called;" i. e. a servant.

| 用 She yung. "To employ, or use, that which

is used, expense." | 用的 She yung teih. "One  
 employed" in a family, a domestic. 許多 | 用  
 Heu to she yung. "A great deal of expense." 不敷  
 | 用 Pūh foo she yung. "Not enough for (necessary)  
 use." | 用錢不够 She yung tsēen pūh kow,  
 or 銀子不足 | 用 Yin tsze pūh tsūh she  
 yung. "Not money enough to use." | 費大  
 She fe ta. "Great expense."

將命而往者曰 | Tseang ming urh  
 wāng chay yuē She. "He who receives an order, and goes  
 about it, is called She." | 人 She jin. "A messenger."  
 | 官 She kwan, or | 臣 She chin. "An envoy,  
 or ambassador." | 人 She jin, or 差 | 的  
 人 Chae she teih jin. "A person sent, or dispatched on any  
 business." 一個來 | Yih ko lae she. "A mes-  
 senger who comes." 去 | K'heu she. "One who goes."  
 你有甚麼差 | Ne yew shin mo chae she.  
 "On what duty are you commissioned?" 官屬  
 衆盛足任 | 令 Kwan shūh chung shing,  
 tsūh jin she ling. "Inferior officers attached (to a superior)  
 in abundance, sufficient to undertake (his various) commissions."

聖人者天地之 | 也 Shing jin chay  
 t'hēen te che she yay. "Sages are the messengers of heaven  
 and earth." An Imperial messenger is called, rather presump-  
 tuously, 天 | T'hēen she, "The messenger of heaven."  
 To act, or operate. 天以時 | 地以  
 材 | 人以德 | 鬼神以祥 |  
 禽獸以力 | T'hēen e she she; te e tsae she;  
 jin e tih she; kwei shin e tseang she; kin show e lēih she.



“Heaven operates by the seasons; earth by the vegetable kingdom; man by virtue; spirits by prodigies; and brutes operate by force.”

例 HING.

Body; figure; figure completely formed. Perfect; fixed. Applied to punishments enacted by law, which should be embodied with the utmost care, and when completed, remain unalterably fixed. Used to illustrate the word 刑 Hing, “Punishments.” (Le-king.) Same as 形 Hing; the middle part ought to be written 开 K'een, “Even,” and the character placed under eight strokes. (Kang-he.)

佚 SIN.

Trying to be foremost in walking; a multitude; a group, said of horses or other animals. A surname. Used in common with 駢 Sin.

佻 Original form of 仝 Cha, A young girl.

僖 T'ü, is used in the same sense.

侃 K'HÀN, or K'hán. 侃 S. C.

From 侃 Sin, “Truth,” and 侃 Chuen, “A Stream flowing always in the same channel.” (Shwü-wän.) Faithful; plain; unceremonious language, said to have been the language of Confucius when at Court. (Lun-yu.) 侃 | 而談 K'han k'han urh tan. “Plain, homely, sincere, conversation.”

侃 Same as the preceding.

侄 CH'ĪH.

Firm; unbending. Foolish. Name of an animal. 侄

乞 Ch'ih y'ih. “Not advancing.” Sometimes erroneously used for 姪 Ch'ih.

孩 KAE, or Hae. §

Unusual; uncommon. The same is expressed by 奇 孩 Ke kae, and | 事 Kae sze. Syn. with 孩 賅 Kae, kae, kae, all of which imply something of relation or connexion.

來 LAE. § 來 S. C. 來 R. H.

A certain kind of auspicious wheat: the Seal Character represents a sheaf bound up; it comes by the special blessing of heaven; hence the Character is borrowed to denote To come; to effect; to bring to the point wished. Also, a surname.

往來 Wang lae. “Going and coming.” 我與 他未有往 | Wo yu t'ha we yew wang lae. “I have no intercourse with him; am not intimate with him.”

自去自 | Tsze k'heu tsze lae. “Going and coming of its self, or of one's self.” 自遠方 | Tsze yuen fang lae. “To come from a distant part.” 你

幾時 | Ne ke she lae. “When did you come.” 他未曾 | 到 T'ha we tsäng lae taou. “He has not yet arrived.” | 呀 Lac ya. “Come here!” used by the Chinese, when calling a servant. 他 | 了

T'ha lae leaou. “He has come.”

禮尚往 | 往而不 | 非禮



也 | 而不往亦非禮也 Le shang wang lae, wang urh püh lae, fe le yay, lae urh püh wang, yih fe le yay. "Politeness demands reciprocal visits, for one to go; and the other not to come, is rude; when the other comes and I do not go, it is also rude." (Le-king.)

他做得 | Tha tso tih lae. "He can do it; he can succeed." 做不 | Tso püh lae, or 辦不 | Pan püh lae. "Cannot do it; cannot succeed." 講不 | Keang püh lae. "Cannot express it; or unable to persuade to."

It is sometimes used in conversation at the end of a sentence as a mere expletive. 自己往齡官房裡 | Tsze ke wang Ling-kwan fang le lae. "He himself went into Ling-kwan's room." 你往那裡 | Ne wang na le lae. "Where are you going?" 又 | Yew lae leaou. "Again come;" a cant phrase, like "You are thereabouts, are you?" used when a person makes a broad allusion to some subject which is wished to be avoided.

| 歷 Lae leih. "The origin and successive progress of a thing." 是甚麼 | 歷 She shin mo lae leih. "How did it come about." 原 | Yuen lae, or | 由 Lae yew. "The original cause." 原 | 如此 Yuen lae joo tsze. "Originally thus; the matter stands thus, does it?" | 頭 Lae t'how. "That from which a thing proceeds." 沒 | 頭 Müh lae t'how. "No source from which to spring." | 得急 Lae tih keih, or | 得緊 Lae tih kin. "Urgent, pressing." 從古以 | Tsung koo e lae. "From ancient

times and onward to the present." 從 | 沒有 Tsung lae müh yew. "Has never been." 向 |

Heang lae. "Heretofore." 將 | Tseang lae, or 後 | How lae. "Hereafter." 今以 | Kin e lae. "From this time henceforward." | 人 Lae

jin. "A messenger." — | Yih lae. "One come;" 二 | Urh lae. "Second come," &c. express in order the objects aimed at in any particular course of action.

| 孫 Lae sun. The grandson of a grandson. Read Láo. To induce to come, 勞之 | 之 Laou

che lae che. "Commend their labours and induce them to come, or to turn to." (Mäng-tsze.) To rhyme read Le and Leih. 登 | Täng lae, In the language of the people of 齊 Tse, denoted To try to obtain.

使 E. Order, class, or species. To cover a corpse. 侈 CHÈ. 𠂔 S. C. 𠂔 R. H.

Large; tending to expand; extended; profuse; prodigal. To screen or shelter the ribs. (Shwö-wän.) 奢侈 Chay che. "Extravagant, prodigal." 也有極奢 | 粧體面的 Yay yew keih chay che chwang t'he mēen teih. "There are also those who are extremely prodigal, and affect respectability." 或 | 於費用 Hwö che yu fe yung. "Perhaps extravagant in expenditure." 祿 不期 | Lüh püh ke che. "In the emoluments of office not expecting that they should be large." 侈 兮 | Chay he che he, denotes the apparent expanding, or the scintillation of the stars.



Also written 參 Che. 心參體泰 Sin che, t'he tae. "The heart expanded, and the body at ease." Also read E and Chay.

𠂔 WANG. Same as 𠂔 Wang, Weak, distorted.

𠂔 KWA. 𠂔 S. C. 𠂔 R. H.

Ostentatious; a set speech. (Shwŏ-wăn.) 驕淫 矜𠂔 Keau yin, king kwa. "Luxurious and dissipated; self indulgent and ostentatious." Syn. with 𠂔 Kwa. Also read O, Crying out from pain.

𠂔 KWANG.

Large. 𠂔飯不及壺食 Kwang fan pūh keih hoo shih. "A great feast is not equal to a simple meal." A small appearance. (Shwŏ-wăn.)

例 LÉ. 𠂔 S. C. 𠂔 R. H.

To compare together; to adjust; to class; to arrange; to generalize. Laws; regulations. 比例 Pe le. "To compose, to adjust." 凡 | Fan le. "General rules;" in which 發凡以言 | Fă fan e yen le. "Every topic is produced and adjusted by words." Chinese books have commonly a few particulars called Fan-le, in which the reader is apprized of the objects of the book, and rules given how to read it with advantage.

開 | Kae le. "To make a new regulation, or law." 照 | 辦理 Chaou le pan le. "To act or manage agreeably to standing regulations." 律 | Leüh

le. "Laws" in general. The word Leüh, denotes the original standard laws of the Empire; the word Le, denotes explanatory and emendatory clauses, or by-laws.

違 | Wei le. "To oppose the laws; contrary to law." 天朝定 | T'hēen chaou ting le. "The fixed regulations of the Celestial Empire," viz. China. 無 | 不可增有 | 不可減 Woo le pūh k'ho tsāng; yew le pūh k'ho kēn. "Where no regulation exists, none should be added; where a regulation does exist, it should not be taken away;" a saying brought forward to combat any innovation, particularly in public courts. 這件事 永遠爲 | Chay kēn sze yung yuen wei le. "Let this be a perpetual observance; an everlasting regulation."

Also read, Lěě, To shade, to screen.

𠂔 Ol. Scrib. 陰 Yin. See Rad. 阜 Fow. (Kang-le.) Ancient form of 𠂔 Yin. See Rad. 雨 Yu. (E-wăn-pe-lan.)

侍 SHE. 𠂔 S. C. 𠂔 R. H.

To receive, as the orders of a superior. (Shwŏ-wăn.) To be near to; to be at the side of; to follow; to wait upon. 垂手侍立 Shwuy show she lēih. "To stand by with the hands hanging close to the side;" the posture of respect in Chinese attendants. | 講學士 She keang heŏ sze. "Literati about the person of the Emperor; tutors of the princes." | 讀 She tūh, is used in a similar sense. | 郎 She lang. A certain office about the court. | 衛 She wei. The imperial body guard.



常 | Chang she. A denomination of ten Eunuchs, who assumed the government during the Dynasty 漢 Han.

| 奉左右 She fung tso yew. "To attend on superiors."

他已曾把家中之事 付與 | 兒掌管 T'ha e tsäng pa kea chung

che sze, foo yu she urh chang kwan. "He had already taken all the affairs of the family, and delivered them over to the care of the attendants."

| 坐於先生先生問焉終 則對請業則起請益則起 She

tsao yu sēn sāng, sēn sāng wān yen, chung tsih tuy; ts'hing

neih, ts'ih k'he; ts'hing yih, ts'ih k'he. "Sitting by the side of a

tutor, if the tutor ask any thing, wait till he has ended, and

then reply; if requesting information from him, stand up; requesting further information, again stand up."

其 She k'he. A double surname. Occurs in the sense of Advice.

佻 NÀ. Loose flabby skin.

侏 ME.

To love; to soothe; to encourage; to tranquillize. Al. Scrib.

救 Me, and 憐 Me.

侏 CHOO.

侏儒 Choo joo. "A short small person; a pigmy."

Also the small pillars above the rafters of a house; in which sense it is commonly, but erroneously written 株樵 Choo.

now. 伶 | Ling choo. Name of an ancient musician.

儻 HĒĪH. Still, quiet, silent.

In the same sense, also read He.

侑 YĒW. 偻 R. H.

To assist; to accompany; to do the honors of the table; to entreat to eat and drink. 侑食 Yew shih. "To

attend upon guests who are honored." 凡 | 食

不盡食 Fan yew shih, pūh tsin shih. "All who do the honors of the table, should not (themselves) eat to excess."

以樂 | 食 E yō yew shih. "To help the repast by music." 歌以 | 酒 Koe yew tsew. "Singing

to assist the wine." 酬酢 | 報 Chow tsoo yew

paou. "The host and guest exchanging cups when drinking; to give mutually, to give and to recompense." | 卮

Yew che. A certain vessel for wine, used in ancient times.

Al. Scrib. 醕 Yew. Syn. with 媯 Yew, A companion. Occurs in the sense of Respite, indulgence granted.

倝 GAN.

A clear sky; evening repose. (Kang-he and Ching-tse-t'hung.) Rest; a feast; an entertainment. (E-wān-pe-lan and Tsze-hwuy.)

律 LEÜH.

律魁 Leüh kwei. "A large appearance."

侔 MOW. 侔 S. C. 侔 R. H.

Equal to; of the same rank or class; even. 才力



齊曰侔 Tsae lēih tse yuē mow. "Talents and strength equal, is called Mow." (Lüh-shoo.) 罔極之恩 | 於天地 Wang keih che gān, mow yu t'hēen te. "The boundless kindness (of parents) is equal to that of the heavens and the earth." 畸於人而 | 於天 Ke yu jin urh mow yu t'hēen. "Single amongst men, and equal to heaven." 迥不相 | Hing pūh seang mow. "Totally different; quite unequal." | 莫 Mow mūh. "Strong, violent," in the dialect of the north. Used for 螽 Mow, and 蚱 Mow, Names of a certain insect that feeds on grain. To rhyme read, Poo.

伻 URH. Numerous appearance.

侖 LUN.‡ 𡗗 S. C.

From 厶 Tseih, To collect, and 冊 Tsīh, To record on a roll. To arrange in order. To think. (Shwō-wān.)

昆侖 Kwan lun, The figure of the heavens; any thing spherical. The name of a famous hill, the parent of all other hills; in this sense it is also written 崑崙 Kwan lun.

離 | Le lun. The name of a god.

侏 LUY. Of the second rank or class.

侗 T'HUNG. 𡗗 S. C. 𡗗 R. H.

Ignorant; rude; a person possessing no ability; plain; sincere. Useless. 無知也 Woo che yay. "Without knowledge." 人不成器曰侗 Jin pūh ching k'he yuē t'hung. "A man who is good for nothing is

called T'hung;" a term by which 成王 Ching-wang, designated himself. He was the son of 武王 Woo-wang, and is said to have lived about 1100 years B. C. 在後之 | 敬迓天威嗣守文武大訓無敢昏逾 Tsae how che t'hung, king ya t'hēen wei, tsze show Wān Woo ta heun, woo kan hwān yu. "I, a person of no talent, who have succeeded (the famous Wān-wang and Woo-wang), with veneration receive and hold, what the majesty of heaven has conferred; that is, (in other words) the instructions of Wān and Woo, which I would not presume blindly to transgress." (Shoo-king with the Commentary.)

倥 | Kung t'hung, A boy, a lad; in which sense, formerly written 空同 Kung t'hung. Also read, T'hung.

櫛 | Lung t'hung. "Straight forward, large, great."

侘 CHA.

侘傺 Cha tse, "Irresolute, undetermined, boastful."

𡗗 CHĪH. Alarmed, timorous, afraid.

𡗗 SEÚN. Used for 𡗗 Seun. See Rad. 步 Tae.

To bury one or more living persons with the dead; said to have been an ancient custom. At one time, a wooden image was used instead of a human being.

Used for 徇 Seun "Extending to every place." Also for 俚 Seun, "Hastily, swiftly."

供 KUNG. 𡗗 S. C. 𡗗 R. H.

To place; to arrange; to offer to; to supply with; to give;



to declare; to give in evidence. A surname. 供養

父母 Kung yang foo moo. "To serve, or supply respectfully one's parents." 飲食 | 奉 Yin shih kung

fung. "To offer meat and drink to one's parents, or to the gods." | 獻神物 Kung hēen shin wūh.

"Respectfully to supply, and offer oblations to the gods."

| 給 Kung keih. "To give to, or to supply with."

| 應一切 Kung ying yih tse. "To supply all necessary wants."

然勤而不儉則十夫之力不足 | 一夫之用 Jen kin urh pūh kēen;

tsih shih foo che lēih pūh tsūh kung yih foo che yung. "But

if diligent without economy, then the efforts of ten men are not enough to supply the consumption of one." 以

| 山寨之用 E kung shan chae che yung. "To supply the camp on the hill."

口 | K'how kung. "Evidence, deposition, declaration of a witness, or the confession of a criminal." 所

| 是實 So kung she shih. "That which is declared, is the real truth." | 職 Kung chih. "To fulfil the

duties of a situation." Also used for 共 Kung.

倂 CHOW.

有靡蔽也 Yew yung pe yay. "Having something intercepting and covering from the view." (Shwō-wān.)

False, slanderous stories, to obstruct the intercourse of lovers:

誰倂予美 Shwuy chow yu mei. "Who keeps away her whom I admire!" (She-king.) | 張 Chow

chang, same as 謔張 Chow chang, False.

依 E. § 順 S. C. 依 R. H.

To rely on; to trust to; to accede to; to conform to; as; according to. A surname. A space between the door and window. 憑依 Ping e. "To lean upon." 無

| 倚 Wo e e, or 無所 | Woo so e. "Nothing

on which to depend." 楊柳 | | Yang lew e e. "The willows in abundance mutually reclining." |

着 E chō. "To lean against." | 人作活 E jin tsō hwūh. "To depend on other people for a livelihood."

| | 不舍 E e pūh shay. "To cling to; unable to part from (a friend.)" 不勝瞻 | 之至

Pūh shing chen e che che. "The highest possible degree of reliance on, or regard to a person."

| 舊 E kew. "As of old; as formerly; as before."

| 道 E taou. "According to reason, reasonable."

斧 | Foo e. A kind of painted wooden screen in the Imperial apartments.

E, also denotes the wrapping of a bow. Comparison, similitude, imagery. 不學博 | 不能安

詩 Pūh heō pō e, pūh nāng gan she. "Those who have not learned similitudes thoroughly, cannot be at home in

poetry." (Le-king.) To rhyme, read Nac.

徂 NAOU. A surname. Al. Scrib. 徂

伐 YUNG.

俄人 Yung jin. Human beings with three horns, said to be situated in the West.



倂 JOO.

To equalize; to tranquillize. 欲安遠方當先順倂其近 Yō gan yuen fang, tang sēn shun joo ke kin. "He who wishes to make tranquil a remote place, should first make obedient and tranquil that which is near."

𡗗 Ol. Scrib. 虞 Yu.

𡗗 𡗗 Tsow yu, Name of an animal, like a white tiger with black streaks, it is called The keeper of the passes amongst the mountains, which passes are said to be represented by the character.

侍 An erroneous form of 侍 Choo.

See above, under five strokes.

倭 Ol. Scrib. 備 Pe, To prepare. See under 10 str.

倂 Same as 薦 Tsēn. See Rad. 艸 Tsaou.

倂 Ol. Scrib. 倂 Che. See above.

倂 Ol. Scrib. 儉 Kēen. See under 13 str.

倂 E. Humble deportment.

倂 Ol. Scrib. 光 Kwang.

See Rad. 儿 Jin, under four strokes.

Characters formed by Seven Strokes.

侮 WOO. § 侮 S. C. 侮 R. H.

To injure. (Shwō-wān.) To treat negligently; to behave contemptuously; to despise; to ridicule; to turn what is good into ridicule; to burlesque. 德盛不狎侮 Tih shing pūh heā woo. "The eminently virtuous do not behave with contemptuous levity." 夫人必自 | 然後人 | 之 Foo jin pēih tsze woo, jen how jin woo che. "A man must have first lowered himself, or acted ridiculously, ere other people despise and ridicule him." (Mäng-tsze.) 不可 | 於鰥寡 Pūh k'ho woo yu kwan kwa. "Contempt should not be shewn to the widower or widow." (Heauo-king.)

孔子曰君子有三畏畏天命畏大人畏聖人之言小人不知天命而不畏也狎大人 | 聖人之言 Kung-tsze yuē, Keun tsze yew san wei, wei t'hēn ming, wei ta jin, wei shing jin che yen. Seaou jin pūh che t'hēn ming urh pūh wei yay, heā ta jin, woo shing jin che yen. "Confucius said, The virtuous man has three objects of awe: he stands in awe of those right principles instilled by heaven; he stands in awe of great and good men; and he stands in awe of the sayings of the Sages. The bad man is ignorant of celestial principles; he pours contempt on great and good men, and turns into ridicule the sayings of the Sages." 無啓寵納 | 無恥過作非 Woo k'he chung nā woo; woo che kwo tsū fe.



“Do not shew familiar regard (to dependants) and bring upon yourself their contempt; do not be ashamed to acknowledge a mistake, and commit an intentional and positive wrong.” (Shoo-king.)

以 | 慢而違遜讓之風 E woo man urh wei sun jang the fung. “By contempt and insolence, oppose humble and yielding manners.” 禦 | Yu woo. “A bold enterprising officer.” (She-king.)

In the States 秦 Tsin, and 晉 Tsin, it was used as a term of abuse addressed to male and female slaves. Occurs written 務 Woo, and 姆 Woo.

身 SHIN. The name of a deity; pregnant; a surname.  
伴 LAOU.

Large. 膠伴 Keaou laou. “Coarse, large.” (Kang-he.) Other Dictionaries use 膠 Keaou for the first character.

侯 HOW.\* 𡥉 S. C. 侯 R. H.

Representing a cloth extended, and an arrow hanging from it. (Shwǒ-wǎn.) A target. Of the form of the target, there were many varieties, differing according to the rank of persons who shot against it. Promotion was obtained by good archery, hence 諸侯 Choo how, became an epithet of the Chiefs, or Princes of States, Viceroyes, and Noblemen. There are five degrees of Nobility, viz. 公 | 伯子男 Kung, how, pīh, tsze, nan; hence | 爵 How tseö, the second rank of nobility. 封 | 掛印 Fung how kwa yin.

“To make a nobleman of the How rank, and give him his seal to suspend.” 列國諸 | Lëë kwǒ choo how.

“The Princes of the constituted states.” 吾之不遇魯 | 天也 Woo che pūh yu Loo how, t’hëen yay. “My not meeting with the Prince of Loo, is (the will of) heaven.”

Handsome, pretty. A particle ushering in a sentence, the same as 惟 Wei, and 維 Wei. Also a surname.

Occurs in the sense of 兮 He, A tone closing a period; and 何 Ho, Who? what? how? To rhyme, read Che.

倨 Same as 窘 Keun. See Rad. 穴 Heuě.

企 Ol. Scrib. 企 Ke. See above.

俚 CHING. To serve.

Same as 徃 Ching, To walk on a footpath.

儼 Same as 价 Keae. See above.

儼 Ol. Scrib. 兵 Ping. See Rad. 八 Pǎ.

儼 CHIN.

Boys from ten to twelve years of age. 儼 Chin, denotes Good. | 子 Chin tsze, and | 童 Chin

tung, Boys employed to play on instruments at funerals. A hundred and twenty of these are sometimes dressed in red caps and black clothes, with hollow pieces of wood on which to beat, to drive away the spirits of pestilential infection.



In the States 燕 Yen, and 齊 Tse, Chin was used to denote a Horse-keeper.

倝 TAN. Large, great.

𡵓 SO. To go; to walk; to play anticks incessantly.

𡵓 TSÓ.

A man sitting; rest; repose. To disgrace; to defile.

𡵓 CHOW. A surname. Al. Scrib. 丑 Chow.

侵 TS'HIN. 𡵓 S. C. 𡵓 R. H.

From Man and Hand taking a broom to sweep within the door. (Shwǒ-wǎn.) To advance, or enter gradually; to invade secretly; to plunder; to seek for. A barren year. A surname. 聲罪致討曰伐潛師掠境曰侵 Shing tsuy che taou yuě fǎ; tsēn sze leǒ king yuě ts'hin. "To declare openly the offence, and proceed to punish is called Fǎ; secretly to lead on troops and plunder the boundaries is called Ts'hin."

五穀不登謂之大 | Woo kūh pūh tǎng wei che ta ts'hin. "A deficiency in the five sorts of grain (a complete famine) is called Ta-ts'hin." 一穀不升曰歉二穀不升曰饑三穀不升曰饑四穀不升曰荒五穀不升曰大 | Yīh kūh pūh shing yuě kēen; urh kūh pūh shing yuě ke; san kūh pūh shing yuě kin; sze kūh pūh shing yuě hwang; woo kūh pūh shing yuě

ta ts'hin. "A deficiency in one kind of grain is called Kēen; in two kinds is called Ke; in three is called Kin; in four, Hwang; and a deficiency in the five kinds is called Ta-ts'hin."

| 佔 Ts'hin chen. "To usurp another person's country." | 奪 Ts'hin tö. "To seize upon; to usurp."

相 | Seang ts'hin. "To invade mutually." |

肖 Ts'hin seǒ. "To usurp gradually; as to pare off little by little." | 害 Ts'hin hae. "To injure." |

陵 Ts'hin ling. "To encroach upon, and insult." |

近 Ts'hin kin. "To encroach upon; come nearer to." |

| 叛 Ts'hin pwan. "Rebellion, usurpation." 貌

| Maou ts'hin. "Short and small; diminutive."

侶 LEU. 侶 R. H.

An associate; a companion. A fellow traveller.

侷 KEÜH.

侷促 Keüh tsüh. "Contracted, cramped, small, confined."

伫 SHOO.

Erect, standing erect. Also read, Tow. 佔伫 Chen tow. "Extremely enfeebled." 僂 | Low tow. "Hanging down." Al. Scrib. 伫 Ya, and 討 Shoo.

倝 TING, or Ting. 倝 S. C. 倝 R. H.

長貌 Ch'hang maou. "A long appearance." (Shwǒ-wǎn.) Straight; level; even; respectful. One says it denotes "Placed on the ground." Another defines it by 代 Tae, "For, instead of."



𠂇 TĒĒ.

𠂇 𠂇 Chă tĕĕ. "Appearance of a worthless bad man."

𠂇 SHIN.

𠂇 Lin shin. "The head bending forwards."

𠂇 TŪH.

To unite; to join together; easy; light. Artful. (E-wăn-pe-lan.) Occurs in the sense of 脫 Tūh, "To put off," &c.

𠂇 PŪH. Violent, resentful, perverse.

𠂇 NAN.

Vulgar form of 男 Nan, The male of the human species.

𠂇 NO.

Occurs in the Books of 佛 Fūh, but in what sense the Dictionaries do not say.

𠂇 Same as 𠂇 Hwŭh. See above.

𠂇 HEAOU.

𠂇 Heaou heaou. "Large appearance."

便 PĒÉN. 便 S. C. 便 R. H.

From Man and Change. To alter the situation of him who is in uncomfortable circumstances. Rest; ease. (Shwŭ-wăn.) Convenient; expedient; advantageous; giving repose to. Ac-

customed to; experienced in. To perform the offices of nature. Then; thus; so; immediately; forthwith; straightways.

Just; just the same as; that is. Read Pĕen, and repeated,

as 便 | Pĕen pĕen. "To discuss. A fat, plump, fine appearance." A surname. 不 | Pŭh pĕen. "Inconvenient; disadvantageous; inexpedient."

| 當 Pĕen tang. "Convenient and safe; comfortably arranged." 簡 |

Kĕen pĕen. "Less troublesome; more convenient and pleasant." 取順 | Tseu shun pĕen. "To embrace a convenient opportunity."

鴻 | Hung pĕen. "A very convenient opportunity of sending a letter." Hung, is the name of a bird of passage, and the expression has an allusion to an ancient tale of a letter having been conveyed by being attached to the Hung bird.

就 | Tsew pĕen. "To aim at convenience, ease or comfort, or that which contributes to them." 凡言

| 殿 | 宮 | 坐者所以就 | 安也 Fan yen pĕen t'hĕen, pĕen kung, pĕen tso chay, so e tsew pĕen gan yay. "All the expressions, Pĕen palace, pĕen

hall; pĕen seat, denote that which is calculated for convenience and repose." 從 | Tsung pĕen, and 隨 | Suy

pĕen. "To follow one's convenience." 你隨 | Ne suy pĕen. "Follow your own convenience; do as you please." It is understood well or ill, according to the temper and tone in which it is uttered.

隨 | 出入 Suy pĕen chŭh jŭh. "To go out and in at pleasure." 公 | Kung pĕen. "Just and expedient."

得了 | 益 Tih leaou pĕen yih. "Obtained what is advantageous." 買得 | 宜 Mae



tih pēn e. "To be bought advantageously," for the purchaser; to be bought cheap.

何等 | 易說  
tāng pēn e. "How very convenient and easy!"  
得 | Shwō tih pēn. "Easy utterance; or said to the point."

方 | Fang pēn, is a phrase used by Moral and Religious Writers, denoting "General advantage," that which tends to the welfare of all persons.  
行方 | Hing fang pēn. "To do what is kind and benevolent, in relieving the distresses, and supplying the wants of fellow creatures."

不敢自擅 | Pūh kan tsze shen pēn. "Dare not assume what is convenient to one's self," irrespective of the public good.

大 | Ta pēn, expresses either "Great advantage," or according to its connexion, "To ease nature by stool."  
小 | Seaou pēn, likewise expresses either "An inferior degree of advantage," or "To pass urine."

卽 | 買舟來省 Tsēh pēn mae chow lae sāng. "Forthwith buy a boat and go to the Metropolis of the Province."

兒子舉動之間不端端正正的這就是褻慢了父母的遺體 | 爲不孝了  
Urh tsze'keu tung che kēn, pūh twan twan ching ching tēih, chay tsew she sē man leaou foo moo tēih e te, pēn wei pūh heaou leaou.  
"If a son in his conduct be irregular, this is disgracing that body which he has derived from his Parents, and is the same as a want of filial piety."

| 是一時間有些閑言閑語只當他醉了或是說夢話 | 大家撒開了  
Pēn she yih she kēn yew seay hēn yen, hēn yu, chih tang t'ha

tsuy leaou, hwō she shwō mung hwa, pēn ta kea sū kae leaou.

"Thus, should it happen that he talks idly or improperly, just treat him as if he were drunk or dreamed; then all parties will dismiss the subject, and there will be no more about it."

| 可 Pēn k'ho. "Then, or thus may."  
至 Pēn che. "Then it comes to; at last."  
吾 | 習於此事之人耳  
Woo pēn seih yu tsze sze che jin urh. "I am a person accustomed to this business."

(Le-king Commentary.)

Read Pēn, It also denotes To accord with the people's desires.

慎簡乃僚無以巧言令色 | 辟側媚其惟吉士  
Shin kēn nae leaou, woo e keaou yen ling sih, pēn pēih, tsih mei, k'he wei kēih sze. "Be careful in selecting your officers; those who do not study specious language, nor fair appearances; who do not (invariably) accord with the people's desires, nor artfully flatter and praise;—those are good men." (Shoo-king.)

孔子於鄉黨恂恂如也似不能言者其在宗廟朝廷 | 言唯謹爾  
K'hung tsze yu heang tang, seun seun joo yay, sze pūh nāng yen chay; k'he tsac tsung meau chaou ting pēn pēn yen, wei kin urh. "Confucius, when in the country amongst his kindred, seemed simple and homely, as if he could not converse; but, when in the Hall of Ancestors, or at Court, he discussed fully (questions that regarded the rules of ceremony and the affairs of the state): Still his manner was respectful." To rhyme, read Pin.

倭 TUY. Weak. Formerly read To.



侯 Ol. Scrib. 辟 Pëih. Sec Rad. 辛 Sin.

侯 YU.

Large features; large person; large appearance.

係 HÉ. 係 S. C. 係 R. H.

To bind; to connect; to succeed to; to continue. Connected with; belonging to; is; am. 殺其父兄係累其子弟 Shǎ k'he foo hung; he luy k'he tsze te. "Killed the fathers and elder brothers, and bound the children and younger brothers." (Mǎng-tsze.)

世 | She he. "Generations succeeding each other; record of; genealogy." 世 He she. "That which relates to the age." 屬 He shüh. "Connected with; related to." 戀 He leuen. "Bound in affection to; ardent attachment."

懸 | Hëuen he. "To suspend or hang up." 關 | Kwan he, "Consequences; result; that which is connected with a particular event, or line of conduct." 關 | 不小 Kwan he püh scaou. "No small consequences." 這件事

大有關 | Chay k'een sze ta yew kwan he. "This affair will have the most serious consequences." 有 關 | 於我 Yew kwan he yu wo. "It involves me." 於我何關 | 呢 Yu wo ho kwan he ne. "Of what consequence is it to me!"

他 | 山西人 T'ha he Shan-se jin. "He belongs to Shan-se; or he is a Shan-se man."

Occurs in the sense of 曳 E. "To trail."

促 TS'HÜH. 促 S. C. 促 R. H.

Near; close; short; urgent; pressing. 促膝談

心 Ts'hüh tseih tan sin. "With knees close, pouring out the heart;" said of friends newly met after a long absence

舉足 | 狹 Keu tsüh ts'hüh hä. "Lifting the foot and stepping short," a cautious, careful pace. 局

Keüh ts'hüh. "Small appearance."

Some say that | Ts'huh, is the same as 趣 Ts'huh, others that it is synonymous with 蹴蹴戚足 Tsüh, tsüh, tsüh, tsüh. On those who consider so many Characters synonymous, E-wän-pe-lan, makes the following remark, 此讀書通不通之謂也 Tsze tüh shoo t'hung, püh t'hung che wei yay. "To discern so much sameness in reading, shews a want of discernment." The circumstance of so many words being pronounced alike in Chinese, occasions at this day, in the partially educated, the gross error of putting one word for another of the same pronunciation, though the meaning is quite different. Chinese writers in every age, appear to have fallen into the same error, which has in many instances, rendered the meaning of words extremely indeterminate.

俄 GO. 俄 S. C. 俄 R. H.

Hasty; momentary; appearing to fall. 俄頃 Go

king. "An instant of time." 既醉不知其 郵側弁之 | 屢舞傑傑 Ke tsuy püh che k'he e; tsih p'een che go, luy woo so so. "When drunk he knows not his excess; off goes the cap, whilst unweariedly he capers about." (She-king.) | 然 Go jen. "Suddenly."



𡗗 Common form of 癡 Che. "Foolish."

𡗘 MÀNG, or Mang.

𡗙 Màng keang. "Not pleasing; not flattering."

𡗚 KEW. 𡗛 S. C. 𡗜 R. H.

An ornamented cap; respectful and yielding. Name of a man. 載弁𡗚 | Tsae pëen kew kew. "Cap adjusted in the most respectful manner." (She-king.)

徐 SEU.

Easy manner; leisurely; the mind not hurried; not fluttered. Same as 徐 Seu. (Kang-he.) With 彳 Chih, by the side, Seu, is nearly, but not quite the same as 徐 Seu. The one refers to a person's general manner, the other to his walking in a leisurely, slow pace. (E-wän-pe-lan.)

𡗞 KWÁNG.

Remote; distant. To go a distance. Read Kwàng, 𡗞 | Kwang kwang. "Haste; to hasten; speed; expedition."

𡗟 SŪH.

𡗠 Tüh sùh. "To move or shake the head. A short ugly appearance."

𡗡 K'HÜH.

帝𡗡 Te k'hüh, A man's name. Al. Scrib. 𡗢 K'hüh.

𡗣 WOO.

To meet with; to see against one's inclination.

俊 TSEUN. 𡗤 S. C. 俊 R. H.

Superior talent; a high degree of excellence. 智 過千人曰俊 Che kwo ts'hëen jin yuě tseun.

"Knowledge surpassing a thousand men is called Tseun."

萬人之秀曰 | Wan jin che sew, yuě tseun.

"Adorned with the excellencies of ten thousand persons is called Tseun." 才智拔類也 Tsae che pǎ

luy yay. "(Tseun denotes one by) talents and knowledge raised above his species." (Lüh-shoo.)

甚生得丰姿 | 秀 Shin sǎng tih fung tsze tseun sew. "Formed by nature extremely handsome, and possessing elegant abilities." | 傑才德之

異於衆者 Tseun kěě, tsae tih che e yu chung chay. "Tseun kěě, denotes one who is by talents and virtue distinguished from the multitude." (Mǎng-tsze Commentary.)

| 父 Tseun e. "Great talents." The word E is also read Gae. | Tseun, and 𡗥 峻 𡗦 𡗧 𡗨

𡗩 Tseun, tseun, tseun, tseun, tseun, ts'heun, are found occasionally used for each other.

𡗪 YIH.

Strong; robust appearance; ploughman-like trudging along.

𡗪 | 乎耕而不顧 Yih yih hoo kǎng urh püh koo. "Trudges along and heedless ploughs the ground."



佞 YĪH.

佞 | YĪh yĭh. "The appearance of a crowd of people."

輔 FOO. To assist. Syn. with 輔 Foo.

俚 LEANG.

To do good; a good work. 工乎天而俚  
乎人者惟全人能之 Kung hoo t'hēen,  
urh leang hoo jin chay, wei tsuen jin nǎng che. "To do the  
work of heaven, and be good to men, is that for which only  
the perfect are capable."

Also read, Lang. | 傷 Lang tang. "A long ap-  
pearance."

俎 TSŌO. 俎 S.C. 俎 R.H.

From the half of the Character 肉 Jow, "Flesh," and  
且 Ts'heay, "A vessel." A vessel to contain the victims  
used in sacrifice. A surname. Used to denote a block on  
which to cut meat. 鼎俎 Ting tsoo. "A kind of tri-  
pod."

庖人雖不治庖尸祝必  
不越 | 而代之 Paou-jin suy pūh che paou,  
She-chūh pēih pūh yuē tsoo urh tae che. "Though the Paou-  
jin, who dresses victims, should not attend to his duty, the  
She-chūh, who has the care of the vessels, may not pass over  
his attention to them, and take the Paou-jin's place." This  
is used to inculcate the duty of every one attending to his own  
business; one who does not do so, is said 越 | 代  
庖 Yuē tsoo tae paou. "To neglect the vessels and take

the cook's place." Written thus 爻 erroneously. Read  
Chòo. To rhyme, read Chuy.

俏 TS'HEAOU, or Seaou.

Like; appearing like; as if. 俏 Seaou, or | 措  
Seau ts'hoo. "Handsome, pretty." 生得波 |  
Sǎng tih po seaou. "Formed very pretty."

俾 Common form of 俾 Pe. See below.

俐 LÉ. 俐 R.H.

伶俐 Ling le, A common phrase To denote being  
"Clever, ingenious." 精乖伶 | Tsing kwae ling  
le. "Very ingenious." More elegantly expressed by 黠  
慧 Kēh hwuy. There are no authorities for | Lc.  
(Kang-he.) It is, however, in constant use.

俑 YUNG.

To commiserate. Also read Yùng, A wooden image made  
with springs, so as to move, and appear as much like a living  
person as possible.

In high antiquity, straw was tied up and made to represent  
imperfectly human beings, and so interred with the dead, as at-  
tendants upon them. In the middle age, as the Chinese say,  
that is, about the time of Confucius, the 俑 Yùng, or more  
perfect representations of men were invented and used. Con-  
fucius spoke against them, foreseeing that they would lead to the  
use of living persons, for the same purpose. On the death of  
武公 Woo-kung, of the State 秦 Tsin, sixty six per-



sons were put to death in order to be buried with him. 穆公 Müh-kung, had a hundred and seventy-seven common persons, and three persons of note, put to death, to be interred with him. The She-king contains an ode lamenting the fate of the three. About 150 years B. C. 始皇帝 Che-hwang-te, ordered his household women and domestics to be killed, and buried with him. After him, it still remained a custom, and when voluntary, was thought nobly disinterested, and therefore not prohibited. Commentators condemn all the parties; both those who required the practice, and those who submitted to it. (She-king and Mäng-tsze.)

平空起事謂之作 | Ping kung ke sze wei che tsö yung. "To invent any thing bad is called Tsö-yung." 誰人作 | Shwüy jin tsö yung. "Who is the wicked inventor?"

完 HWÄN.

Finished; closed. Also used for 恩 Hwän, "Sorry distressed."

徑 KING.

Straight; firm; unbending. Read Ying, Haste; urgency. Same as 徑 King.

俛 KĒÉN.

Like; to be compared to. 俛天之妹 Kĕen t'hĕen che mei. "Like a celestial woman" for eminent virtues. (She-king.)

Also read Hĕen. 閒 | Kĕen hĕen, A kind of spy sent

amongst the enemy. In some works, the same is expressed by 謀 Tĕĕ. And in the style of the present day, by 細作 Se tsö. It also denotes A vane or weathercock. Occurs in the sense of 覷 Hĕen, "To look." 忪忪 | | Sin sin hĕen hĕen. "To look about under apprehension."

斲 CHE.

That which unites two leaves, or planks. 斲絳 Che fung. "To join a seam." Also read Chĕ, To carve or engrave.

忖 TĪH.

儻忖 Tan tih. "Silly, foolish." Shwö-wän, writes | Tih, without Man by the side, and hence, in the Kae-shoo hand, that is considered the proper form.

攸 YEW. A surname.

𨔵 PE.

𨔵𨔵 Pe k'he. "To extend, or stretch out the feet in walking."

侏 SAN. 儻侏 Tan san, "Silly, foolish."

倂 LUNG.

Ignorant; stupid; silly. There are no authorities for this word. It may be considered an erroneous form of 倂 Lung.

倂 YING.†

To accompany a bride to the house of her husband. From



Man and Fire, preparatory to an entertainment. The third and lower part of the character, viz. 升 Kung, "To join hands," denotes the compliments paid on the occasion. (Lüh-shoo.) Commonly, but erroneously written 滕 Ying. The characters 解 Chin, "I;" 勝 Shing, "To overcome;" 饋 Ying, "To accompany;" and 遜 Sung, which denotes the same, are derived from this.

**倍** PEI.

Should not; ought not. Ol. Scrib. 倍 Pei. "Double; twice the quantity."

**俗** SÜH. § 𡵚 S. C. 俗 R. II.

Practiced; common; the custom; vulgar; inelegant. Also, The common business of life, in contradistinction from the pursuits of those who affect to rise above the affairs of this world 習之所成爲俗, Seih che so ching wei süh. "That which practice effects is called Süh," custom.

**風** | Fung süh. "The public manners; the customs of the world." 上所化曰風下所

習曰 | Shang so hwa yüè fung; hea so seih yüè süh.

"The opinions and practices of the higher orders are called Fung, (wind, in allusion to its extensive influence) the practices of the lower orders are called Süh."

**世** | She süh. "The customs or manners of the age."

入境而問禁入國而問 | 入門而問諱 Jüh king urh wän kin; jüh kwö urh wän süh; jüh mun urh wän hwuy. "Entering a territory, enquire what are its laws; entering a nation, enquire what are

its customs; entering a door, ask its owner's sacred name," that it may not be unintentionally profaned." (Le-king.) See Page 21.

千里不同風所以入國而必問 | 也 Ts'hëen le püh t'hung fung, so e jüh kwö urh pëih wän süh yay. "In a thousand Le a different wind blows, therefore in entering a state you must enquire into its customs." (Le-king Commentary.) This has a reference to their ideas of the influence of wind and climate, on the inhabitants.

**風** | 有淳漓 Fung süh yew shun le. "There are customs both good and bad." | 人 Süh jin. "A common vulgar person."

可爲知者道 難與 | 人言 K'ho wei che chay taou, nan yu süh jin yen. "It may be told to the well informed, but it is difficult to explain to the vulgar." 僧 | Säng süh.

"Priests and people." 還 | Hwan süh. "To leave, or be turned out of the priesthood." 未能免

| We näng mēen süh. "Unable to rise above vulgarity; or, unable to soar above the common affairs of life."

| 語 Süh yu. "The common dialect; a common saying; a proverb." | 語說得好 Süh, yu shwö t'ih haou. "The common proverb says well."

欲也 | 人所欲也 Süh yüh yay; süh jin so yüh yay. "Vulgar desires; those thing which vulgar men desire."

不雅曰 | Püh ya yüè süh. "Inelegant is called Süh." 言語不 | Yen yu püh süh. "Style of conversation not inelegant." 我有些須 |

事 Wo yew seay seu süh sze. "I have a little trifling com-



mon place affair to transact; or am engaged with."

物 Süh wüh. "A vulgar thing." 一鄉有  
一鄉之 | 一國有一國之 |  
Yih heang yew yih heang che süh; yih kwö, yew yih kwö che  
süh. "Every village and every nation have their peculiar  
customs."

俗 KEIH.

Weary; fatigued. Distinguished from the preceding by  
being joined at the top.

俘 FOO. 俘 S. C.

To take; to take in war; a prisoner. 生獲曰  
俘 Säng hwö yuě foo. "He who is taken alive is called  
Foo." 賤 | Tsēen foo. "(I) a degraded captive."

倖 HE. 倖 S. C. 倖 R. H.

A contest between the heart and the countenance; an effort  
to put on an honest face. 面相是心相非

曰倖 Mēen seang she, sin seang fe yuě he. "To appear  
right in the face, but be wrong in the heart, is called He."

(Tsze-hwuy.) 依 | E he. "Appearing as if;" other-  
wise expressed by 彷彿 Fang fūh.

僂 | Gae he. "Obscure." One writes them 雲  
氣 Gae he, by which the characters allude to the obscurity of  
a cloudy day. According to Kang-he, it was originally written

徭 Hae, on turning to Hae, he says, that the character rests  
on no good authority; and that it is an erroneous form of  
this very character | He.

俚 LĒ. 俚 S. C. 俚 R. H.

To trust to; depend upon. Rustic; vulgar. 無俚  
之至耳 Woo le che che urh. "Nothing to depend  
on."

質而不 | Chh urh pūh le. "Plain, but  
not vulgar."

| 俗之言 Le süh che yen. "Lan-  
guage of the vulgar." 無文雅之言曰

| Woo wän ya che yen yuě le. "An inelegant style of  
discourse is called Le." 俗語曰 | 言 Süh yu

yuě le yen. "The common dialect is called Le-yen." 野

人歌曰 | Yay jin ko yuě le. "The song of the  
rustic is called Le." | 子 Le tsze. The name of a

place. 里 Le, occurs in the same sense. (She-king.)

俛 FOO.

To hang down the head. 俛啄 Foo chö. "To hang  
down the head and peck." 在 | 仰之間

Tsae foo yang che këen. "Within a look down and a look up;"  
i. e. within the compass of one's view. A redundant character,

the same as 俯 Foo, and 頤 Foo. Also read Mēen in the  
sense of 勉 Mēen, "Exertion; effort."

倖 PING.

To possess a generous confidence in. To employ; to send.  
Occurs in the sense of 嬖 Ping, as 伶俖 Ling ping.  
"Walking distortedly, or obliquely."

保 PAOU. 保 S. C. 保 R. H.

From Man, and an abbreviated form of 孚 Foo, "To



hatch." (Shwǒ-wǎn.) To feed; to nourish. To embrace; to defend; to protect; to preserve entire; to give repose to; to sustain; to be surety for; to be answerable for. A surname.

A city of a certain size. 師保 Sze paou. "A master"

to teach, and "A guardian" to protect the person of the Prince. (Yih-king) 太子太保 Tae tsze tae

paou. "Guardian of the Prince;" often a merely honorary situation. 太子少 | Tae tsze shaou paou, de-

notes an assistant to the preceding. | 抱提攜

Paou paou te he. "To embrace and raise up." | 重

身體 Paou chung shin te. "To take particular care of one's person; to nurse one's self." | 民如赤

子 Paou min joo chih tsze. "To nurse the people like infants." | 全 Paou tsuen. "To preserve entire." |

全身命 Paou tsuen shin ming. "To preserve life."

| 守城池 Paou show ching che. "To defend the city and ditches." | 護 Paou hoo. "To preserve;

to protect." | 家 Paou kea, or 主 | Choo paou. "A surety," one who is answerable for another. 中 |

人 Chung paou jin. "A middle person; a mediator."

| 商 Paou shang. "A security merchant;" a native merchant who is made responsible for foreign merchants who trade to China.

| 舉 Paou keu. "To recommend a person, and be security for his good behaviour." | 長 Paou ch'hang.

A kind of constable; an old person in a street or neighbourhood, who is made, by government, responsible for the persons in the neighbourhood. 酒 | Tsew paou, A kind of waiter in a tavern.

| 祐 Paou yew. "To protect and help; the protection and aid of the deity." 天 | 定爾 Th'een paou

ting urh. "Heaven protect and give repose to thee," my Prince. (She-king.) Occurs in the sense of 祿 Paou, and

縹 Paou. Which see.

俞 Com. form of 俞 Yu. See Rad. 入 Jüh.

佞 PĀNG. False, insincere.

俟 SZE. 𠂔 S. C. 𠂔 R. H.

To wait; to stay. Great. (Shwǒ-wǎn.) A surname. Repeated, 俟 | Sze sze. A herd of animals walking slowly.

| 候 Sze how; or 等 | Tǎng sze, "To wait." 君命召不 | 駕行矣 Keun ming chaou

pūh sze kea hing e. "When the Prince called (for Confucius), he did not wait for his carriage to go in," but went immediately

on foot. (Lun-yu.) 凡君召在官不 | 屨 Fan keun chaou, tsae kwan pūh sze keu. "Whenever

the Prince calls, those in the palace do not wait for their shoes," but run instantly. 儻儻 | | Peaou peaou sze

sze. The herd "sometimes runs hastily on, sometimes (the animals) wait for each other." Also read Ke. 高麗

官第四等曰意 | 奢 Keaou le kwan te sze tǎng yuě E-ke-chay. "Officers of the fourth rank in Corea,

are called E-ke-chay." To rhyme, read E.

俠 HĒĒ. 俠 S. C. 俠 R. H.

Generous and disinterested; forward to exert one's self in



behalf of others; emulous to do what is noble and disinterested;  
an undaunted spirit in the cause of what is conceived to be  
right. 豪俠 Haou hě. "Wealth and power exerted

in the cause of justice and humanity." The Chinese define  
the character thus, 挾負力氣以任自  
豪也 Keä foo lěih k'he e jin tsze haou yay. "To stir  
up one's utmost efforts in order to sustain personal justice and  
generosity of character." (Lüh-shoo.) 或曰 | 之  
言挾以權力 | 輔人者也 Hwö  
yuě, Hěe che yen, keä e keuen lěih hěe foo jin chay yay.

"Some say, that Hěe expresses exerting authority and influence  
for the assistance of others." (Woo-chay-yun-foo.)

平生有 | 氣 Ping sāng yew hěe k'he.  
"Through life possessed a generous disinterested spirit."

任 | Jin hě. "A generous confidence and disin-  
terested, undaunted friendship." 相與信爲任

同是非曰 | Seang yu sin wei jin, t'hung she  
fei wei hě. "Mutual trust makes Jin; espousing each others  
cause, is called Hěe." 所謂權行州里

力折公侯者是也 So wei keuen hing chow  
le, lěih chě kung how chay, she yay. "What is called, Authority  
felt through all the country, and efforts which make the nobles  
stoop, is the sense" conveyed by Jin hě. (Woo-chay-yun-foo.)

Used for 挾 Keä, "To take under the arm." Also read  
Keä, in the sense of 夾 Keä, "By the side." Commonly,  
but erroneously written thus 俠.

信 SIN. ‡ 信 S. C. 信 R. H.

From Man and Word. A man of his word. (Shwö-wän.)

Man and Word make Truth, that which is not true, is not

信 Sin, The word of a man. (E-wän-pe-lan.) Sincere; un-  
suspicious; unwavering; true to one's word; truth. To be-  
lieve; to trust. Faith. A seal. According to ancient usage,  
A messenger. To lodge two nights. A surname; a name of a  
district. 言不渝也誠在言前 |

在言後 Yen püh yu yay; ching tsae yen tsēen, sin tsae  
yen how. "Words which remain unchanged: Ching, Sincerity  
of intention, precedes words; Sin, Sincerity of declaration,  
comes after them." (Lüh-shoo.) | 實的人

Sin shih tēih jin. "A sincere man." | 行君  
子 Sin hing keun tsze. "A man of truth and virtuous  
conduct."

子曰人而無 | 不知其可  
也 Tsze yuě, jin urh woo sin, püh che k'he k'ho yay. "Con-  
fucius said, a man without truth;—I know not how he can pro-  
ceed." (Lun-yu.) | 乃人之本人若

無 | 則言行皆妄 Sin nae jin che pun,  
jin jö woo sin, tsih yen hing kae wang. "Truth is a funda-  
mental human virtue. If a man be destitute of truth, his  
words and actions will all be irregular." (Sze-shoo hō-keang.)

與朋友交言而有 | Yu päng yew  
keaou, yen urh yew sin. "In intercourse with a friend; he in  
whose words there is truth." Now commonly used in a hor-  
tatory sense, In intercourse with a friend, speak the truth.

(Lun-yu.) 上好 | 則民莫敢不  
用情 Shang haou sin, tsih min mūh kan püh yung tsing.  
"Let superiors delight in sincerity, and the people will not  
dare to be undevoted." (Lun-yu.) Notwithstanding the ex-



cellence of these sentiments, the Chinese are generally destitute of truth in a very high degree.

這個話不可 | Chay ko hwa pūh k'ho sin. "This story is not credible." 似屬可 |

Sze shūh k'ho sin. "It appears worthy of belief." 我

不 | Wo pūh sin. "I do not believe." 你們

在西邊 | 鬼神否 Ne mun tsae se pēn

sin kwei shin fow? "Do you, who live in the West, believe in gods and spirits, or not?" 堅 |

Kēen sin. "To confirm faith;" or, Kēen being an Adjective, "Firm belief." 固

| Koo sin, denotes the same. 易 | E sin. "Cre-

dulous." 豈可深 | K'he k'ho shin sin. "How worthy of entire belief?"

印 | Yin sin. "A seal." 書 | Shoo sin. "A letter." | 息 Sin seih. "News." 失 | Shih sin.

"To break one's word." | 口說 Sin k'how shwō.

"To say whatever comes first; to speak at random." |

步轉入 Sin poo chuen jūh. "Turned in, trusting steps;" i. e. going wherever the road may lead to. |

臣 Sin chin. "An envoy." | 德 Sin tih. "Truth, or faith"

Also read Shin, in the sense of 申 Shin, "To extend straight." (Yih-king.) Occurs also in the sense of 身 Shin, "The body."

倣 Ol.Scrib. 順 Shun. See Rad. 頁 Hēē.

𠂔 Ol. Scrib. 伊 E. See under 4 str.

傘 Ol.Scrib. 宰 Tsae. See Rad. 𠂔 Mēen.

𠂔 Ol. Scrib. 役 Yūh. See Rad. 𠂔 Chūh.

### Characters formed by Eight Strokes.

修 SEW. § 𠂔 S. C. 𠂔 R. H.

To direct; to regulate; to repair; to adorn; to cultivate the reasoning faculty, or the principles and practice of virtue. A surname. 修理 Sew le. "To direct to regulate." | 理自鳴鐘 Sew le tsze ming chung. "To regulate a clock." | 補 Sew poo, or | 整 Sew ching. "To repair." | 橋整路 Sew keaou ching loo. "To repair bridges and mend the roads."

| 德 Sew tih. "To cultivate the practice of virtue."

| 身 Sew shin. "To adorn one's person with virtuous habits." 正心 | 身 Ching sin sew shin. "To rectify the heart and regulate the actions of the body." 天

下有道人皆 | 德 Thēen hea yew taou jin, kae sew tih. "There are, throughout the empire, men of (the Sect) Taou, who cultivate virtue." | 道 Sew

taou, or | 真 Sew chin. "To cultivate, and endeavour to carry to their highest degree of excellence, the principles and practice of reason and religion." It is a phrase much used by the Chinese priests and moralists.

你乃佛門子弟理應深藏古寺煉性 | 真 Ne nae Fūh mun tsze te, le ying shin tsang koo sze, lēen sing, sew chin. "You are a dis-



ciple of Füh, and ought, in a deep recess or ancient temple, to refine your nature (as gold is refined), and to study the true (way.) | 煉 Sew lēen. "To study the refining and purifying of one's nature." 前 | Tsēen sew. "The Sages of antiquity." 前世不 | Tsēen she pūh sew. "Not adorned with virtue in a former life," therefore men suffer in this life by poverty and sickness. 勤 | Kin sew. "To be attentive or diligent in the regulation of of one's conduct."

| 書 Sew shoo, | 函 Sew han, and 潛 | Tsēen sew. "To compose a letter with care." 蹇 | Kēen sew, In ancient usage, denoted a person skilled in going between parties to contract a marriage. | 金 Sew kin, or 束 | Shüh sew. "Stipend paid to a school-master, or tutor." | 竹 Sew chüh. "Long bamboos."

| 築 Sew chüh. "To build." Occurs in the sense of 卣 Yew, "A vessel used in temples to present offerings." To rhyme, read Seu.

俯 FOO. 𠂔 S. C. 𠂔 R. H.

To stoop the head and bend forward; to condescend. 俯 首默想 Foo show mih seang. "To hang down the head and think in silence." | 伏待命 Foo fūh

tae ming. "To fall prostrate and wait for orders." 垂 首視下曰 | 舉首望上曰仰 Shwuy show she hea yuě foo; keu show wang shang yuě yang.

"To droop the head and look down is called Foo; to raise the head and look upwards is called Yang." | 准施

行 Foo chun she hing. "Condescend to grant that it may

be done." A phrase that commonly follows a written request to a superior magistrate. Prayers written, and offered by fire to invisible beings, close with | 垂洞鑒 Foo shwuy tung kēen. "Bend down and fully observe" my prayer.

仰以觀於天文 | 以察於地理是故知幽明之故原始反終故知死生之說精氣爲物游魂爲變是故知鬼神之情狀 Yang ekwan yu t'hēen wān; foo e chā yu te le; she koo che yew ming che koo: yuen che fan chung, koo che sze sāng che shwō. Tsing k'he wei wūh; yew hwān wei pēen, she koo che kwei shin che tsing chwang. "To look up and observe the appearance of the heavens, to look down and examine the principles of the earth, is the way to know the cause of light and shade: to go back to the commencement, and turn again to pursue the end, is the way to know the import of life and of death. The pure aerial principle operates in the formation of things; the wandering soul undergoes certain transformations; from hence, is to be known the nature of spirits." (Yih-king.) This is the range, which the famous Füh-he is said to have taken, and thus to have exhausted the whole circle of science.

Syn. with 頤 Foo, and 俛 Foo. Occurs in the sense 府 Foo, A district of a certain size.

和 HO. To agree; to harmonize.

俱 KEU. 𠂔 S. C. 𠂔 R. H.

All; both; together with; fully supplied with, or prepared.



A surname. 俱是 Keu she. "Both, or all are right."

| 全 Keu tsuen. "Complete in every thing." 父

母 | 存 Foo mo keu tsun. "Father and mother are both preserved" in life. (Mǎng-tsze.) 才貌 | 佳

Tsae maou keu kea. "Mind and person both superior." |

不得其死然 Keu pūh tih k'he sze jen. "None of them die a natural death." | 已接入矣

Keu e tsë jüh e. "All have been received."

𠂔 Same as 𠂔 Heaou, "To imitate."

𠂔 PAE. 𠂔 S. C. 𠂔 R. H.

𠂔優 Pae yew, or reversed, Yew pae. "Dissipated play and amusement; theatrical amusement." The same is expressed by 倡優 Ch'hang yew, and | 笑 Pae seaou.

Also read Pei. | 𠂔 Pei hwuy. "Irresolute; undetermined; flying about from thing to thing." Properly written with 𠂔 Chih, by the side. See Chih, under eight strokes.

𠂔 TSEEN. 𠂔 S. C. 𠂔 R. H.

Shallow; thin; thin metal. 𠂔駟 Tsëen sze. "Horses of war carriages with thin metal armour." (She-king.) 小

戎 | 收 Seaou yung tsëen show. "Small war carriage, with a shallow place in which to stick the weapons." (She-king.)

昏 HWĀN. Obscure; dull.

黄昏時候 Hwang hwān she how. "The dusk of the evening." Read Hwā'n, The forgetfulness of old age.

𠂔 LAN.

𠂔𠂔 Lan tae. "The appearance of a feeble old horse; debility; mental weakness."

𠂔 PEAOU.

𠂔散 Peaou san. "To give; to distribute."

𠂔 Same as 𠂔 Maou, "Pretty eyes."

𠂔 E.

Light; that which is made light of. To be distinguished from 𠂔 Tang. See under nine strokes.

𠂔 SHŪH. 𠂔 S. C. 𠂔 R. H.

To begin; to move; to act; to do; to repair. Good; excellent. Also, read T'heih, in the sense of 𠂔 T'heih. See below. To rhyme, read Chüh.

𠂔 FE.

To injure; to ruin. To turn away from, and oppose what is good. 無作怨無𠂔德 Woo tsö yuen, woo fe tih. "Be not resentful, do not turn away from virtue."

𠂔 FUNG.

The salary granted by government to its officers. 𠂔

禄 Fung lüh, expresses the same. | 薄 Fung pö,

or | 禄鮮薄 Fung lüh sën pö. "A small income." 增百官 | Tsäng pih kwan fung. "To



increase the emoluments of all the officers of government."

丨 薄欲其無侵漁百姓難矣

Fung pō, yǔ k'he woo tsin yu pih sing nan e. "When their

income is small, though you wish them not to encroach upon, nor fish from the people, it is difficult" to prevent them.

莫若省官而益 丨 Mō jǔ sāng kwan urh

yih fung. "Better to diminish the officers and increase the emoluments."

罰 丨 Fà fung. "To deduct an officer's pay as a punishment."

罰 丨 三月 Fà fung sān yuē. "To forfeit three month's pay. 支 丨 Che fung, or 給

丨 Keih fung. "To pay the salary." It occurs written without Man by the side.

伹 YÁ. To lean upon; to trust to. Read Ya, Proud.

俺 GÀN. 俺 S. C. 俺 R. H.

Used by the people in the Northern part of the empire, for the Pronoun "I." 北人稱我曰俺 Pih jin ch'ing wo, yuē gan. "Northern people expressing I or Me, say Gan." Also read Yen, or according to some, Yě, Great.

備 Same as 備 Pe, "To prepare."

脩 Com. form of 鬻 Yǒ, "To nourish."

忻 HIN.

To rejoice; to be glad. The name of a district. Al. Scrib.

忻 Hin.

俾 PÈ. § 俾 S. C. 俾 R. H.

To cause that; to enable; to give; to benefit; to fulfil the duties of an official situation. To accord, or follow. 俾

得衣食有賴 Pe tih e shih yew lae. "To enable to obtain somewhat to depend on for raiment and food."

丨 得有所遵循 Pe tih yew so tsun seun. "Give a rule or an example to which to conform." 蠻

貊罔不率 丨 Man mih wang pih shüh pe. "Not any of the barbarians but will accord." (Shoo-king.)

丨 倪 Pe ne. "To squint, or look a slant." In which sense, these two characters are also written with 目 Mch. by the side.

僦 CHE.

A wheel. Also the same as 僦 Che, "Uneven."

俚 CHANG. 俚 S. C. 俚 R. H.

Blind; blindly. Madly; madly going on without knowing whither. One says, To fall down. 俚狂 Chang kwang.

"Crazy kind of conduct." 子曰禮者何也 即事之治也君子有其事必有其治治國而無禮譬猶瞽之無相與 丨 丨 乎其何之 Tsze

yuē, Le chay, ho yay? tseih sze che che yay; keun tsze yew k'he sze, p'ih yew k'he che, che kwō urh woo le, pe yew koo che woo seang yu chang chang hoo k'he ho che. "Confucius said, Le, (commonly translated Rites, ceremonies, rule of propriety, &c.) what is it? It is the rule to direct affairs. A



Prince who has affairs, must have a rule by which to direct them. To rule a nation without Le, is like (the case of) a blind man without a guide, who does not see clearly whither he is going." (Le-king.)

丨 鬼 Chang kwei, or 老虎鬼 Laou hoo kwei. "The spirit of a man who has been devoured by a tiger."

This spirit is said to keep near the tiger ever after, and to lead him on to devour others; hence, a person who covertly instigates a man, already rapacious, to annoy and distress others, is called Chang-kwei, or Laou-hoo-kwei, "The tiger's demon."

Read Chǎng, To stand alone. 崩 | Mang chǎng. "To lose the road." | 惇 Chǎng hǎng. "Careless."

𨔵 CHE. To walk; to go.

𨔵 Tǎ. 𨔵 𨔵 Wan tǎ, "To disregard business."

𨔵 Common form of writing 胤 Yin.

Children and grand children in continued succession.

併 PING. 𨔵 S. C. 併 R. H.

On a line with; even with; together. 老幼𨔵 行肩臂不得併 Laou yew ping hing, kēen pe pūh tih ping. "The old and the young walking together, must not walk with their shoulders on a line with each other;" i.e. the younger must keep back a little.

Same as 𨔵 Ping, and 併 Ping, "Together with; to contend." 無人可 | 事二主 Woo jin k'ho ping sze urh choo. "No man can equally, and at the

same time, serve two masters." (MS. Dictionary.)

起 Ping k'he. "To rise up together; to contend."

倨 Ping keu. "To stand opposed as an enemy."

命 Ping ming. "To expose one's life in combat with."

與你 | 個死活 Yu ne ping ko sze hwūh "I will venture death or life with you."

Used in the sense of 屏 Ping. "To reject or cast away."

丨 已之私欲必以道 Ping ke che sze yǒ pēih e taou. "It must be by Tao (reason), that we renounce our selfish desires."

俗 KEW.

In resentment of a crime, to injure or destroy. In Colloquial books, read Tsǎ. Used by the northern people for

"I, or Me." 俗們 Tsǎ mun. "We, us."

們自己 Tsǎ mun tsze ka. "We, ourselves."

𨔵 Ol. Scrib. 𨔵 Sūh, "The morning."

See Radical 夕 Sēih.

脩 HEAOU, Yŭy, or Yae.

To suffer cutting, piercing pain; the cry of suffering. Pronounced differently in different parts of the country.

倅 TSUY. 倅 S. C. 倅 R. H.

To assist; an assistant officer; an assistant carriage. Also read Tsūh, A hundred men. In which sense it is likewise written 卒 Tsūh.



倆 LEÁNG, or Lèang. 尙 R. H.

伎倆 Ke leang. "Art, craft, ingenuity." 用些伎 | Yung seay ke leang. "Use a little craft." 你既有此仙術伎 | 何愁朱師不退 Ne ke yew tsze sēen shüh ke leang, ho tsow Sung sze püh tuy. "Since you possess this supernatural art and ingenuity; Why be concerned that the generals of Sung do not retire?"

倅 TSEÚ. Narrow, limited, confined.

仵 Same as 劫 Kě, To rob; to plunder.

俛 YUEN.

To rejoice and make merry; to advise and admonish.

徠 Same as 徠 Lae. Ol. Scrib. 來 Lae.

倉 TS'HANG.† 倉 S.C. 為 R. H.

From 食 Shih, "To eat," abbreviated, and 囗 Hwü, "An enclosure." (Shwō-wăn.) A place to store up corn; a granary. Name of an officer whose duty it is to superintend stores of grain. A surname. Round granaries are called 囷 Keun; square ones 倉 Ts'hang. | 房 Ts'hang fang, or | 廩 Ts'hang lin. "A granary." 神 | Shin ts'hang. "Divine granary;" i.e. a storehouse for grain which is to be offered to the gods. (Le-king.) 求千斯 | Kew ts'hēn tsze ts'hang. "Seek for a thousand granaries." (She-king.)

| 廩實府庫充 Ts'hang lin shīh foo koo chung. "The granaries crammed, and the treasury full;" the most prosperous times. 開 | 賑濟 Kae ts'hang chin tse. "To open (the public) granaries and supply the wants" of the people. 錢糧 | 庫 Tsēen leang, ts'hang koo. "Money and provisions, granary and treasury."

| 卒 Ts'hang tsüh. "Haste, hurry." Occurs used for 蒼 臧 滄 愴 桑 Tsang, tsang, tsang, ts'hang, and sang.

僦 TSUNG.

Wearied; fatigued. Also the same as 僦 Tsung, though some persons improperly consider them different.

個 KO. 個 R. H.

Common form of 箇 Ko, and 个 Ko, a Particle that precedes a variety of Nouns, and denoting individuality; as 一個人 Yih ko jin. "One man." 二 | Urh ko. "Two." 三 | San ko. "Three," &c. It is sometimes used without any numeral figure or word; thus 我有 | 意思與你說 Wo yew ko e sze yu ne shwō. "I have a thought to mention to you." 併 | 生死 Ping ko sāng sze. "To hazard life or death in single combat with."

倌 KWÁN.

A charioteer; an inferior officer. 倌人 Kwan jin, expresses the same.



倍 PEI. 𡗗 S. C. 𡗗 R. H.

To oppose to act contrary to. Low; vulgar; vicious. To increase to as much again.

倍叛 Pei pap. "To rebel." 出辭氣斯遠鄙 | 矣 Chüh tsze k'he sze yuen pe pei e. "Let the words which you utter be

remote from vulgarity." (Lun-yu.) | 阿 Pei o, Name of an evil spirit, said to infest the eastern side of houses.

| 文 Pei wän. "To extract from books secretly."

加 | Kea pei, or 加一 | Kea yih pei. "To double the number or quantity."

加 | 賠還 Kea pei pei hwan. "To repay double."

加五 | Kea woo pei. "To add five times as much."

千 | Ts'hëen pei. "A thousand times more."

| 尾 Pei wei, The name of a hill. Al. Scrib. 陪 Pei.

倬 TEEN.

Abundance; plenty. Same as 塹 Teen, and 腆 T'hëen.

倬 SHÜH. § 𡗗 S. C. 倬 R. H.

倬忽 Shüh hwüh, "Hastily, rapidly; a dog running fast."

倬 Common, but erroneous form of the preceding.

Sometimes written with 大 Ta, in the lower part of the character, which is also erroneous.

候 LE.

Anger; angrily; wrangling. 很候 Hǎn le. "Disobedient; refractory."

僇 TŪH. To move; to strike.

們 MŪN. 們 R. H.

們渾 Mun kwän. "Fat, full, plump appearance."

A Particle added to Pronouns and Appellatives of persons, to form the plural; as 我 | Wo mun, or 俺 | Gan mun. "We, or us." 你 | Ne mun. "Ye, or you."

他 | T'ha mun. "They, or them." 弟兄 |

Te heung mun. "Brothers." 爺 | Yay mun, The attendants of officers of government in public offices.

各位爺 | Kō wei yay mun. "All you gentlemen."

姑娘 | Loo neang mun. "You ladies." By the Tartars, 這 | Chay mun, is used for "This, here," &c.

那 | Na mun, for "That; there; they," &c. 一羣

人騎着馬往這 | 來了 Yih keun jin ke chō ma wang chay mun lae leaou. "A group of men

riding on horseback came hither." 他把臉往

那 | 一紐望着天過去了 T'ha pa lëen wang na mun yih new, wang chō t'hëen kwo k'heu leaou.

"He gave his face a twist away (in contempt), and stared up

at the heavens."

倒 TAÒU. § 𡗗 S. C. 𡗗 R. H.

To fall; to fall prostrate; to subvert; turn upside down.

As an Adverb, it possesses a qualifying sense, Such as; yet; still; after all.

首反在下曰倒 Show fan tsae hea yuē taou. "The head inverted, and placed below, is called

Taou." (Lüh-shoo.) 路滑跌 | Loo hwǎ tēē



taou. "To fall on a slippery road." 房屋 | 塌  
Fang uh taou tä. "The house fell down." 二人 |  
身下拜謝神聖指示 Urh jin taou shin  
hea pae seay shin shing che she. "They both fell prostrate and  
worshipped, giving thanks for the warning or direction, of the  
holy gods."

顛 | Tēen taou. "To turn upside down; to put  
into disorder; the mind deranged;" as 足上首下  
謂尊卑之顛 | Tsüh shang, show hea, wei  
tsun pe che tēen taou. "The feet uppermost, and the head  
below, expresses the order of superiors and inferiors being re-  
versed." Again, 顛 | 是非 Tēen taou she fe.  
"To confound right and wrong." 退 | Tuy taou.  
"To go back; to recede." 推 | Tuy taou. "To  
push over."

絕 | Tsuē taou. "Immoderate laughter." 令  
人笑 | Ling jin seaou taou. "Make a person fall  
down with laughing." 傾 | King taou. "To fall down  
in ruins; to disorder." 心胃傾 | Sin heung  
king taou. "The heart disordered, or perplexed." |

麻 Taou chwang. "To lay one's self down in bed." |  
茶 Taou cha. "To pour out tea." | 頓 Taou  
tun. "Trowsers, or pantaloons." 揪 | 他 Tsew  
taou ta. "Knocked, or threw him down." 潦 |  
Laou taou. "The tottering appearance of an old man."

他未有甚麼話好說 | 是  
個明白的人 T'ha we yew shin mo hwa haou  
shwō, taou she ko ming pih tēih jin. "He has not much to  
say, yet after all, he is an intelligent man." 主意 |

好只是太費本些 Choo e taou haou;  
chih she tae fe pun seay. "Your resolution is, to be sure,  
good; only it incurs a rather too great waste of money," or of  
trouble. To rhyme, read Too.

談 TAN.

Stillness; quiet; rest; repose. Settled, unsuspecting con-  
viction of. Used in the sense of 贖 Tan, "To redeem by  
money." 南蠻殺人者得以談錢  
贖死 Nan man shā jin chay, tih e tan tsēen shüh sze.  
"Southern barbarians who kill a man, may redeem their lives  
by money."

倔 KEÜH. 倔 R. H.

倔強 Keüh keang, or | 彊 Keüh keang. "Per-  
verse; refractory."

倅 CHUY, or Shwuy.

Heavy. Name of a person famous for his craft and inge-  
nuity, in the time of 黃帝 Hwang-te. Shoo-king, writes  
it without Man by the side.

倖 HING. 倖 S. C. 倖 R. H.

徼倖 Keau hing. "To obtain by other means than  
those of merit or of right." To be unremitting in the pursuit  
of gain. Al. Scrib. 僥 | Keau hing. 倖 |  
Ning hing. "Sycophantick; parasitical." | Hing, was  
originally written without Man by the side, it is a vulgar and  
a superfluous addition. (E-wān-pe-lan.)



# 朋 PĀNG.

From 朋 Pāng, "A friend, or an associate," who may therefore be confided in. (Lüh-shoo.) To assist; to help; to send; to engage to do; to intrust with. A surname.

# 倖 YĒ.

To make light of; to reject. Same as 僕 Yĕ.

# 倘 CH'HÀNG. 倘 R. H.

To stop suddenly. Read T'hàng, A conditional Particle, if; suppose; should it be. Joined with 若 Jǒ, or 或 Hwǒ, it denotes the same. 倘然止 Ch'háng jen che. "Suddenly stopped."

Phangjǒ pan pūh tih. "If unable to do it." 或

復蹈故轍 T'háng hwǒ fuh taou koo chě. "If you tread in your former footsteps." In the last sense, this character is in general use; the Dictionaries, however say, it ought to be written 儻 T'háng.

# 候 HÓW. 候 S. C. 候 R. H.

To enquire; to wait; to expect. To protect, or guard. 問候 Wǎn how. "To make civil enquiries; to visit an equal." 特來奉 Tih lae fung how. "I have come on purpose to pay my respects." 恭 | 近

安 Kung how kin gan. "Respectfully enquire about (your) recent repose;" is a common phrase in the close of letters, implying civil enquiries about health, &c. 順 | 日

佳 Shun how jih kea. "By the present opportunity, I would

pay the compliments of the day." 未遑裁 |

We hwang tsae how. "Not leisure to cut and ask;" have not time to write and pay my respects. 俟 | Sze how, or

等 | Tǎng how. "To wait for." 已經等

| 許久 E king tǎng how heu kew. "Already waited a long time." 守 | Show how. "To wait and watch."

時 | She how. "Time." 甚麼時 |

Shin mo she how. "What time? when?" 火 | 到

了 Ho how taou leaou. "The period of fire is completed."

An allusion to the use of fire by Alchemists, in order to produce the Philosophers stone. The phrase is applied by way of compliment to literary men, implying, that with respect to them, there is no further use for study;—their work is completed; the stone that turns every thing to gold, is produced.

氣 | K'he how, 節 | Tsě how, A period of fifteen days, into twenty-four of which, the year is usually

divided. 證 | Ching how. "Sickness." 甚麼

證 | Shin mǒ ching how. "What complaint." 斥

| Chih how. "To wait and watch a banditti."

人道路迎送賓客之官 How jin, taou loo ying sung pin kǐh che kwan. "How jin, is an officer

on the road, who receives and passes forward visitors."

To rhyme, read Hòu.

# 倚 È. 倚 S. C. 倚 R. H.

To lean against; depend upon. Inclined to one side. A surname. 倚依 E e, | 靠 E keaou; 依賴

E lae; | 恃 E shē; | 仗 E ch'háng, All express

"Reliance on; dependance upon." 無所 | 靠 Wǒ.



so e keaou. "Nothing to depend on." 曹操 | 仗  
軍威決不肯和 Tsaou tsaou e ch'hang  
keun wei, keuě püh käng ho. "Tsaou tsaou, depending on the  
powers of the army, obstinately refused to come to terms."

| 閭而望 E leu urh wang. "Leaning against  
the gate of the village, and looking with expectation." 樓  
上 | 欄杆的女子 Low shang e lan  
kan tēih neu tsze. "The women leaning against the railing  
of the upper story." 設机而不 | 爵盈  
而不飲 Shě ke urh püh e; tseö yingurh püh yin. "To  
lay a plan, but not depend on it; to fill the cup, but not

(rudely and hastily) drink of it;" i. e. to be always vigilant  
and attentive, never presuming to be quite confident and  
secure. 不要 | 着自己的力量

Püh yaou e chō tsze ke tēih lēih leang. "Do not depend  
upon your own strength." 中立而不 |

Chung lēih urh püh e. "Standing erect in the middle; not in-  
clining to either side." | 廬 E loo. "A coarse shed

by the side" of tombs, where dutiful children are said to have  
long remained to weep over their parents.

Occurs in the sense of 奇 Ke, and of 畸 Ke. |  
E, and 依 E, are nearly alike in meaning, as well as in  
sound; the first is the stronger term. Shwǒ-wǎn, explains  
these two words, the one by the other; and in a great many  
cases, merely gives a word which has nearly the import of the  
word to be defined. (Lüh-shoo-koo.)

俱 K'HE.

A square ugly face. 仲尼面如蒙俱

Chung ne mēen joo mung k'he. Chung-ne's (Confucius') face  
was like, what is expressed by Mung k'he," irregular and ugly.

Al. Scrib. 傾顛魁 K'he, k'he, and k'he.

倜 T'HEIH. 儻 S. C. 倜 R. H.

倜然 T'heih jen. "Raised high; noble freedom;  
unrestrained." | 儻 T'heih t'hang. "Freedom and

ease of disposition and manner; raised above others; un-  
restrained." 風流 | 儻 Fung lew t'heih t'hang.

"Gaiety and freedom of manner."

軌 KÁN. 軌 S. C.

軌 | : Kan kan, "The light of the rising sun; the  
light of day."

倥 KING, or Keang.

Strong; violent; wrangling. Also read Léang. Remote;  
distant. To seek; to desire.

借 TSEAY. 借 S. C. 借 R. H.

To assist; to assume; fictitious; to transfer; to borrow,  
or lend. To pretend; to use metaphorically; to suppose  
for the sake of illustration. To praise. 借來 Tseay

lae. "To borrow." | 去 Tseay k'heu. "To lend."

挪 | No tseay. "To transfer; to borrow; or to lend."

挪 | 物件若干 No tseay wüh kēen jō kan.  
"How many things were transferred?"

| 書原比 | 荊州 Tseay shoo, yuen  
pe tseay King-chow. "Lending a book, is like lending King-



chow," which place was never returned.

人 Tsey taou shǎ jin. "To borrow a knife to kill a man;"

i. e. to use a third person as the instrument of an injury which one wishes to inflict. 假 | Kea tsey. "Falsely

borrowed;" i. e. having no foundation in fact; supposed; borrowed; used metaphorically. | 如 Tsey joo.

"Suppose for example." | 意 Tsey e. "The metaphorical sense."

| 問 Tsey wǎn. "To enquire civilly." | 問  
酒家何處有 Tsey wǎn tsew kea ho cheo yew.

"Allow me to ask where an innkeeper is to be found?" |

名 Tsey ming. "To pretend; to assign an untrue cause for one's conduct." | 遊玩爲名 Tsey yew

wan wei ming. "Under pretence of walking for amusement."

不 | Püh tsey. "Sandals made of straw."

藉 Tsey, and 藉 Tsëë, occur in the sense of |  
Tsey; but according to Shǎ-müh, improperly so. Originally  
written 借 thus. Al. Scrib. 借 Tsey. Syn. with 假  
Kea.

催 HWUY. 比催 Pehwuy, "Ugly."

倡 CH'HANG. 倡 S. C. 倡 R. H.

倡優 Ch'hang yew, "Entertainments of singing and music by players." Players; singing girls; prostitutes. To seduce; to lead away the multitude. Commonly written 娼 Ch'hang.

| 優俳諧共給戲笑者也 Ch'hang yew, pae heac kung keih he seaou chay yay.

"Ch'hang yew, are those who make sport to afford mirth and

laughter." | 狂 Ch'hang kwang. "Irregular, vicious conduct." Al. Scrib. 猖 Ch'hang. Syn. with 唱 Ch'hang.

| 率 Ch'hang shüh, or | 導 Ch'hang taou.

"To lead; a leader," either in a good or bad sense. |

亂 Ch'hang lwan. "To be the leader of an insurrection."

躬爲至尊不憚勤勞爲天下

| Kung wei che tsun, püh tan kin laou, wei t'hëen hea ch'hang. "He (the Emperor), the most exalted personage, was

not afraid of severe labour, (but himself ploughed the ground) to stand forth as an example to the whole empire." |

和 Ch'hang ho. "To sing, or to recite alternately."

| 予和汝 Ch'hang yu ho yu. "Do you sing and I will respond to you." (She-king.) 夫婦之有

| 隨 Foo foo che yew ch'hang suy. "Let the husband lead and the wife follow." (Shing-yu.)

奴僕 | 優及曾充皂隸禁役之子孫均不准出仕應試

Noo püh, ch'hang yew, keih tsǎng chung kwo tsaou le, kin yüh che tsze sun, keun püh chun chüh sze ying she. "Slaves, pimps, play actors, and the children and grand children of those who have served as runners of the police, or prison keepers, shall not be admitted to attend the literary examinations preparatory to holding a place in the government."

健 TSËË. 健 S. C.

健子 Tsëë yu, Certain female officers, during the Dynasty 漢 Han. Al. Scrib. 婕 Tsëë.

Also used in the sense of 捷 Tsëë, "To retire stepping sideways; prompt; expert; observant." 以利 |



見於上也 E le tsě kēn yu shang yay. "See superiors with proper attention to the requisite observances."

倣 FÀNG. 𢌿 S. C. 倣 R. H.

To imitate; to copy. 相倣 Seang fang, and | 倣 Fang heaou, express "Like; in imitation of; according to." The two last occur written without Man by the side. 這物是我 | 他的樣子倣的 Chay wù she wo fang t'ha tēih yang tsze tso tēih. "I made this in imitation of his pattern."

值 CHE. 𢌿 S. C. 值 R. H.

To manage, or transact; to occur; to take hold of. Read Chih, To be worth; the value of; the price. 大值事 Ta che sze. "The principal managers of an affair." 適 | 這幾日有事 Shih che chay ke jih yew sze. "It has so happened, that I have been occupied these few days." | 其鷺羽 Che k'he loo yu. "Take hold of, (and wave) the feathers of (the bird) Loo," as a signal. (She-king.) | 凶禍 Che heung ho. "To meet with severe misfortune."

價 | Kea chih. "The price." 是甚麼價錢 She shin mo kea tsēn. "What is the price of it?" | 得十圓 Chih tih shih yuen. "It is worth, or cost, ten dollars." 不 | 錢 Pūh chih tsēn. "It does not cost much; it is not expensive." 不 | 一錢 Pūh chih yih tsēn. "Not worth a farthing." 不 | 與他計較 Pūh chih yu t'ha ke keaou. "It is not worth while to argue with him."

倥 K'HUNG. 倥 R. H.

倥侗 K'hung tung. "Ignorant; rude." In this sense, Syn. with 倥 K'hung. Read K'hung. |

倥 K'hung tsung. "Hurry of business; haste; urgent." Read K'hung. | 倥 K'hung tsung. "Weary; fatigued." 愁 | 倥於山陸 Chow k'hung tsung yu shan lüh. "Pensive and weary amongst the hills."

倦 KEÚEN. 𢌿 S. C. 倦 R. H.

To desist. (Shwō-wǎn.) Labour; fatigue; weariness; lassitude. 精神困倦 Tsing shin kwǎn keuen. "The spirits flagged." 誨人不 | Hwuy jin pūh keuen. "In teaching unwearied." (Lun-yu.) 居之無 | Keu che woo keuen. "To remain indefatigable in a pursuit." 樂善無 | Lǚ shen woo keuen. "Unwearied delight in goodness." 不知厭 | Pūh che yen keuen. "Not know what fatigue is." 儒有博學而不窮篤行而不 | 幽居而不淫 Yu yew pǔ heō ūrh pūh keung; tūh hing ūrh pūh keuen; yew keu ūrh pūh yin. "The scholar, (the wise man) possessed of extensive learning, does not desist; in solid virtuous conduct he is unwearied; in secret, he does not commit excess." (Le-king.) Occurs in the sense of 倨 Keu, "Proud." Al. Scrib. 泰 Keuen.

侖 TSUNG.

侖上古神人 Tsung, shang koo shin jin. "Tsung, a demi-god of high antiquity."



倨 KEÚ. § 倨 S. C. 倨 R. H.

To stand erect. (Lüh-shoo.) Not humble; proud, haughty carriage; contempt of decorum. Sitting with the feet stretched out. Sleeping about carelessly. In the Le-king, applied to firm strong sounds. 倨傲不遜 Keu gaou püh

sun. "Proud, haughty, unhumbled." 貴爲天子而不驕 | Kwei wei t'héen tsze urh püh keaou

keu. "Though possessing the dignity of Emperor, yet not proud." 前 | 後恭 Tsëen keu, how kung.

"Proud in the beginning, and afterwards respectful."

遊母 | 立母跛坐無箕寢 母伏 Yew woo keu; lëih woo po; tso woo ke; tsin woo fuh. "Do not walk with a proud gait; do not stand on one

foot; do not sit with the feet stretched out; do not sleep lying on the face." (Le-king.) | 牙 Keu ya, Name of an animal.

倩 TS'HËEN. 倩 S. C. 倩 R. H.

Good; excellent. An epithet applied to men, implying praise and commendation. Pretty formation of the mouth. Read Tsh'ing, A daughter's husband; borrowed to act instead of; employed to serve for the time being. 巧笑倩

兮美目盼兮 Keaou seaou ts'hëen he; mei mùh pëen he. "How handsome her mouth when she artfully smiles! How pretty her eyes, in which the black and the white are clearly distinguished!" (She-king.) 代 | Tae ts'hing. "For; instead of."

倪 E, Ne. 倪 S. C. 倪 R. H.

Appellative of little children; of those that are weak and small. To benefit; to distinguish; a limit; the utmost limit.

The banks of a river. A surname. 反其旄倪 Fan k'he maou ne. "Send back their old men and children."

端 | Twan ne. "The extreme point; the first budding forth; the commencement; the origin." 不露

端 | Püh loo twan ne. "Not to make the least disclosure." 俾 | Pe ne. "To peep; to look obliquely."

左 | 右 | Tso e, yew e. "To look on the right and the left."

倫 LUN. 倫 S. C. 倫 R. H.

Constant; regular. Species; class; kindred; relation; capable of comparison and arrangement; that which is right and proper. To choose. A surname. 五倫 Woo lun.

"Five relations," in which human beings stand to each other: they are also expressed by 人 | Jin lun. "The relations of mankind;" and 大 | Ta lun. "The great relations."

Those relations, and their appropriate duties, are thus expressed,

父子有親君臣有義夫婦有別長幼有序朋友有信 Foo tsze

yew tsin; keun chin yew e; foo foo yew pëih; ch'hang yew yew seu; päng yew yew sin. "Between a father and son, kindness

and duty; between a prince and minister, rectitude in ordering and in serving; between a husband and wife, separation of the duties which lie abroad from those at home, and each taking their appropriate parts; between seniors and juniors, elder



brothers and younger, order; between friends, truth." (Mǎng-tsze and Hō-keang.)

於戲聖人之德本於人 |

Woo hoo! Shing jin che tih, pun yu jin lun. "Most truly!

The morality of the Sages (of antiquity) centered in the relative duties." 他不識五 |

T'ha pūh shīh woo lun. "He is ignorant (of the common) relative duties." 語

無 | 次 Yu woo lun t'hsze. "Discourse without any order." 儼人必於其 |

E jin pēih yu k'he lun. "In comparing men, you must rank them with their own class." (Le-king.) 毛猶有 |

Maou yew yew lun. "A hair (though small), yet (has figure) is capable of being compared." (Chung-yung.) 彛 | 攸敍

E lun yew seu. "The unvarying principles by which the great relative duties are arranged." (Shoo-king.)

倬 CHÖ. 倬 S. C. 倬 R. H.

Great; lofty; bright; manifest. 倬彼雲漢

Chö pe yun han. "Clear and extensive as the Milky Way."

(She-king.) 有 | 其道 Yew chö k'he taou. "There is a large open road." (She-king.)

佺 Same as 狂 Kwang. See above.

倭 WEI, and Wo. 倭 S. C. 倭 R. H.

Read Wei. Yielding appearance. A man's name. 倭

遲 Wei che. "Appearance of returning from a distance."

周道 | 遲 Chow taou wei che. "At a distance appearing to return upon the great road." (She-king.)

Read Wo, It denotes the Japanese; as | 人 Wo jin.

"A Japanese." | 國 Wo kwö. "Japan." 樂

浪海中有 | 國在會稽之東

又謂之日本國 Lō-lang hae chung, yew Wo

kwö, tsae Hwuy-ke che tung, yew wei che Jih-pun kwö. "In

Lō-lang sea, to the east of Hwuy-ke, (in Chō-keang) there is a

country called Wo; it is also called Jih-pun, 'The source of

day;' hence the European name Japan. In a Geographical

Work, published about the beginning of the Christian era, the

| 人 Woo jin, or Japanese, are said to be divided into

upwards of a hundred different states. It is added, that the

surrounding islands were all peopled by the | 種 Wo

chung, i. e. The Japanese race.

裸 LO.

The name of an insect. The name of a country. Used

for 裸 Lo. "Naked." Read Ko. 齧裸 Hae ko.

"Narrow, illiberal, mean." Also read Hwà, Naked shoulders.

倮 SUNG.

Lazy. 倮倮 Keung sung, "To rail; to abuse; to

heat with contempt." It is a local word.

倭 LING.

To insult; to exceed or pass over. Also read Lǎng,

倭踉 Lǎng tǎng. "Walking feebly; weak; stumbling."

倭 HWǎN.

倭倭 Hwǎn tun. "Dull; stupid; blockish." Name



of a person famous in history, who was particularly stupid. In Tso-chuen, written with 水 Shwüy, "Water," by the side.

儻 TUNG.

儻儻 Lung tung. "Weak, feeble." 悞 |  
Lung tung. "Simple, stupid."

傳 TSZE.

To stick any thing in the ground; to erect, or establish.  
A local word used in the Eastern part of the country.

俾 HAN.

To extend the head and look towards. A good looking appearance.

災 Ol.Scrib.盜 Taou. See Rad. 皿 Ming.

倭 Same as 倦 Keuen. See above.

倭 PUN. Name of a Military Officer.

倭 WOO. A man's name.

Characters formed by Nine Strokes.

併 PING.

All; all complete; arranged. Al. Scrib. 併 Ping.

倭 Common form of 英 Ying. See Rad. 艸 Tsaou.

稱 CHING.

Ol. Scrib. 稱 Ching. To commend; to praise; to exalt.

僦 TSËEN. To advance, to go forward.

僣 YEN. 僣 S. C. 僣 R. H.

To cease; to cause to cease. To lie down; to sleep; prostrate. The name of a place. A surname. A place partitioned off for the offices of nature.

僣武修文 Yen woo sew wän. "Put a stop to military operations, and cultivate literary pursuits." (Shoo-king.) 風行草 |

Fung hing tsaou yen. "The wind blows, the grass reclines." 或息 | 在牀 Hwö seih yen tsae chwang. "Some at rest lying sleeping on their beds." (She-king.) |

臥 Yen go. "To lie down; to lie down to sleep." |

服 Yen fuh. "To subject." | 息 Yen seih. "To desist, to cease." | 蹇 Yen keen. "Stupid; irresolute; proud." |

豬 Yen choo. "Marshy ground." (Tso-chuen.)

僂 NWÁN, or No.

Weak; soft; to stop. By Sha-müh, read Lwan and Lo.

僇 CHUNG.

僇僇 Lung chung. "Not meeting with; not succeeding; imbecility; dotage." Syn. with 僇 Chung, "Irresolute."

僇 CH'HUN. Thick; substantial; rich.



假 Same as 僂 Sëen. See below.

假 KĒA. 假 S. C. 偽 R. H.

False; fictitious; to borrow; to suppose; great. Read Kea, Excellent; beautiful. Read KĒa, Leave of absence.

Read Kĭh, To come to. The name of a place. 其言

未知真假 K'he yen we che chin kea. "Do not know whether the words be true or false." 是真的

還是 | 的 She chin tēih, hwan she kea tēih. "Is it true, or is it false?" | 借 Kea tseay. "To trans-

fer nominally; to borrow, or lend." | 如 Kea joo.

"If; or suppose that it be." | 使 Kea she. "Suppose for example." | 手於人 Kea show yu

jin. "To borrow the hand of a person;" i. e. to commit to

his care. 心之憂矣不遑 | 寐 Sin

che yew e, pūh kwang kea mei. "The mind distressed, not leisure to undress to sleep." (She-king.)

稟 | Pin kea, or 告 | Kaou kea. "To request, or announce leave of absence from official duties."

銷 | Seaou kea. "To have finished the service on which one was absent, and to announce his return." | 哉

天命 Kea tsae t'hēn ming. "Great was the sanction of heaven" obtained by Wān-wang. (She-king.) |

有廟 Kĭh yew meaou. "To repair to the temple." (Yih-king.) To rhyme, read Hoo and Ko.

偈 KĒĒ.

Repeated, 偈 | KĒĒ kĒĒ, "The appearance of using

violent effort." Urgent; with haste. A martial appearance.

A bamboo rod. Also read Ke, under which some Dictionaries

place the last sense. To cease; to stop. | 句 Ke keu,

Certain verses, or enigmatical sentences of the Sect Füh.

講佛 | Keang fūh ke. "To rehearse, or explain the enigmas of Füh."

偉 WĒI. 偉 S. C. 偉 R. H.

Great; extraordinary; surprising. A surname. 人

才傀偉 Jin tsae kwei wei. "Extraordinary talent."

英 | 非常 Ying wei fe'chang. "A great and extraordinary character."

偶 YU.

Repeated, 偶 | Yu yu. "Walking alone; solitary; none to associate with." Bent down; stooping.

倂 Same as 倂 Ping. See below.

倂 JĀY. A surname.

倂 TE. To advance with difficulty. Al.Scrib. 倂 Te.

倂 HWĀN. A surname.

倂 WEI. To approximate; to attach to; to love.

倂 CHUEN, or Swan. 倂 S. C.

Affairs fully provided for; to collect together. Orig. 倂 thus.



倬 SHOO. To erect; to establish.

倬 Another form of 佺 Seun. See above.

御 KEÏH, or Keö.

Weary; fatigued. 徼御 Keaou keïh. "To receive ill usage."

偏 P'HĒEN. 偏 S. C. 偏 R. H.

By the side; lateral; inclined; partial to; bent upon having, or doing; retired; selfish; depraved; one half; belonging to.

Fifty men; twenty-five chariots of war. A surname. 中 之兩旁曰偏 Chung che leang pang yuë p'hēen.

"The two sides are called P'hēen." 東 | Tung p'hēen.

"The east side." (Tso-chuen.) In the passage alluded to, it is explained as denoting something inferior and worthless in the

East; the same is affirmed of the West and North, as not being central.

坐須正坐勿 | 倚 Tso, seu ching tso, wüh p'hēen e. "When sitting, sit straight, do not lounge on one side."

| 高 P'hēen kaou. "High on one side."

| 愛 P'hēen gae. "Strong partiality." 性情

| 癖 Sing tsing p'hēen peïh. "Led away by a perverse attachment to; disposition wholly devoted to one form of pleasure or amusement." 一 | 之見 Yih p'hēen

che kēen. "Singularity of opinion." 誤執 |

見 Woo chih p'hēen kēen. "Obstinately to adhere to a partial and erroneous view of the subject." | 房

P'hēen fang. "A concubine." | 要 P'hēen yaou.

"Inconsiderately bent on a thing; determined to have it at all events." 無 | 無黨 Woo p'hēen, woo t'hang.

"Not influenced by selfish motives, nor devoted to a party."

(Shoo-king.) 於己無所 | 私於人 無所阿黨 Yu ke woo so p'hēen sze; yu jin woo

so o t'hang. "As to one's self, not in any degree influenced by selfish motives; as to others, not devoted to the interests of a

party." (Tso-chuen.) | 衣 Phēen e. "Bicolored raiment." (MS. Dictionary.) | 枯 Phēen koo. "De-

cayed on one side, or one half decayed." | 度 P'hēen t'hoo. "Degrees of longitude."

減 K'HĒEN. The thoughts disturbed; disquieted.

倂 YEN. A counterfeit article.

佩 FUNG. The name of a place.

湯 T'HANG. A long appearance.

倕 Ǿ. 倕 S. C. 倕 R. H.

倕促 Ǿ tsüh. "To restrict; to limit." A surname.

| 倕 Ǿ tsuen, Name of an immortal.

倕 YÖ. Many; much.

偕 KAE. 偕 S. C. 偕 R. H.

Together with; uniting with others in strenuous effort.



偕 | Kae kae. "Strong vigorous appearance." (She-king.)  
 必 | 言與其儕同作同  
 止不得自如也 Pëih kae, yen yu k'he chae  
 t'hung tsö, t'hung che, püh tih tsze joo yay. "Pëih kae,  
 expresses that he must act with his comrades, and stop with  
 them; he could not do as he pleased." (She-king.) | 游  
 Kae yew. "Together rove."

偕 An erroneous contraction of 搯 Chay. "To  
 drag." (Kang-he.) According to Tsze-hwuy, read Ch'hay, To  
 rend asunder.

倅 SÄNG.

Straight, direct appearance; long appearance.

侶 Same as 侃 K'han. See under 6 str.

倅 MOW. 倅倅 Keu mow. "Mean, miserable."

倅 TE.

To raise up. Read T'he, Feeble, weak. The two characters  
 written 倅倅 Te tseun, according to Ching-tsze-tung, and  
 three other Chinese Dictionaries, are in Kang-he's, written |  
 倅 Te hwuy, but no where are they defined. The MS. Dic-  
 tionaries have defined them by "Sapientissimus." They pro-  
 bably mean "To Elevate; to exalt; to dignify."

做 TSO. 𡵓 S. C. 𡵓 R. H.

Common form of 作 Tsö. To make; to do; to act as;

to be. 你做甚麼 Ne tso shin mo. "What are  
 you doing?" 你去那處 | 甚麼 Ne

k'heu na choo tso shin mo. "What did you go there to do?"

難 | Nan tso. "Difficult to effect." | 不

來 Tso püh lae. "Unable to do; cannot be effected."

你 | 得不 | 得 Ne tso tih, püh tso tih.

"Can you do it or not?" | 得 Tso tih. "Do can;"

i. e. either "I can do it; or It will do." 都好私

偷不喜明 | Too haou sze t'how, püh he ming

tso. "All like to snatch it secretly; and do not wish to do it

openly." 我要你 | 一張桌子 We

yaou ne tso yih chang chü tsze. "I want you to make a table."

| 下許多冤恨 Tso hea heu to yuen hān.

"To make to one's self a great many enemies." | 官

Tso kwan. "To be a magistrate, or officer of government."

| 人 Teo jin. "To act as a man." 你名叫

| 甚麼 Ne ming keaou tso shin mo. "What is your

name?"

倅 Same as 倅 Sow. See below.

倅 CHÄ.

倅倅 Chä tē. "Appearance of a worthless bad man."

停 TING. 隔 S. C. 𡵓 R. H.

To cease; to stop; to delay; to stay; to fix in a place.

停止 Ting che, or | 息 Ting seih, "To cease;  
 to stop." | 工 Ting kung. "To stop work." |

手 Ting show. "To cease from doing." | 一會



Ting yih hwuy. "To stop a while." 無一息之

| Woo yih seih che ting. "Not a moment's delay." 此

事趕緊辦訖不可 | 留日久

Tsze sze kan kin pan keih; püh k'ho ting lew jih kew. "Hasten the finishing of this affair; it must not be delayed many days."

恐怕 | 息買賣 Kung pa ting seih mae

mae. "Apprehend a stoppage of trade." 我兒此

間繁雜不可久 | Wo urh, tsze keen fan

tsä, püh k'ho kew ting. "My child, there is a great and mixed concourse in this place, we must not remain long."

有 王命在身不敢 | 留無分日

夜進發 Yew wang ming tsae shin, püh kan ting lew, woo fun jih yay tsin fä. "Being under King's orders, he did not dare to delay; but pushed on, irrespective whether it was

night or day."

| 車道左 Ting keu taou tso. "To stop the carriage on the left side of the road." 腳步漫

漫 | 着些走 Keö poo man man ting chö seay tsow. "Going leisurely; stopping and walking alternately."

| 陞 Ting shing. "To delay promotion." 調 |

Teaou ting. "To arrange; to modify; to settle." |

當 Ting tang, or | 妥 Ting to. "Arranged well; settled fully."

It sometimes seems to denote, A part. 將我這

家私 | | 分開 Tseang wo chay kea sze

ting ting fun kae. "Take my family property, and divide it into shares."

三 | San ting, Are said to be the forehead, nose, and chin. Originally written 亭 Ting.

To rhyme, read Tang.

偕 PEI.

To reject; to turn away from. 毋偕立 Woo pei lëih. "Do not stand with the face turned away." (Le-king.)

倜 KWA.

倜倜 Teih kwa. "Appearance of walking."

傑 YE. Light; mean. One says, Handsome; pretty.

惶 HWANG.

At leisure. 彷徨 Fang hwang. "Agitated; concerned; distressed."

僂 YAOU.

僂僂 Yaou neaou. "Small waisted." | 紹

便娟 Yaou chaou pëen keuen, Expresses "Crowds of handsome young men and women, on a Spring ramble."

僊 CHAN.

僊然 Chan jen. "Regular; properly adjusted."

倖 TSEAOU.

倖倖 Sha tseou. "Vicious; malevolent."

候 Same as 候 How. See above.

倍 YEN.

Clean. Some make it the same as 媼 Gan, "A female



of impure mind;" and hence, they consider the definition "Clean," as improper.

**倨** YEW.

To stand by, or wait upon as an attendant. The authority of this character is doubted.

**健** KĒEN. **隲** S. C. **健** R. H.

Strong; not susceptible of fatigue; indefatigable; unwearied and unceasing as the daily revolution of the heavens. Read Kĕen, Difficult; to raise. A surname. **天行健** T'heen hing kĕen, keun君子以自疆不息 T'sze e tsze, keang p'uh seih. "Heaven is unwearied and unceasing in its daily motion; and the good man, in imitation thereof, is indefatigable and unceasing in his personal efforts to attain virtue and excellence. **精神强** | Tsing

**壯** | Chwang kĕen. "Strong, able bodied." **尊** 體還康 | Tsun te hwan kang kĕen. "Honored body still strong and vigorous;" i. e. You, Sir, are still very hale and stout. | **卒** Kĕen ts'uh, "An able bodied soldier."

**倨** TŪH.

**倨倨** Tang t'uh. "Want of humility; abrupt." Properly written without Man by the side.

**倨** SOO. A surname.

**倨** Original form of **便** Pĕen. See above.

**倨** SEU.

Epithet applied to those who possess talents and knowledge.

Read Seu, Open; loosely connected.

**像** An erroneous Character, supposed to be used for

**殽** Hwuy, "Extreme debility."

**倨** CHA. To extend.

**倨** TŌ. To commit to; to place dependance on.

**倨** TSZE, or Che.

**倨倨** Tsze sze, (or che che.) "Irregular; apparent disorder," as in the flight of birds and the frisking of fish.

**倨** TŌ. A surname.

**倨** Same as **倨** Ying. See Rad. **女** Neu.

**倨** FŌW.

To accord with. Read Foo, To rely upon. **禮樂**

**倨**天地之情 Le yŏ fow t'heen te che tsing.

"Propriety and music accord with the nature of the heavens and the earth." **自** | Tsze foo. "To be self-confident."

**倨** PEIH.

To oppress; to ill use; to compress; to fill; to distend.

**君子不倨上不倨下** Keun tsze p'uh



ts'hin shang, pūh peih hea. "A good man does not encroach on superiors, nor oppress inferiors." (Le-king.) 邪

| Seay peih, and 幅 | Fūh peih, A kind of buskin tied round the leg, from the knee to the foot, used in ancient times when going to Court. | 屨 Peih keu, A kind of leather buskin, said to give firmness and strength to the muscles of the leg; similar to what is now called 行滕 Hing täng. Read Fūh, | 陽 Fūh yang, The name of a place.

侍 CHE. To wait on. To prepare; to provide.

僇 TSUNG, or Tsung.

倥僇 K'hung tsung. "Oppressed by a multiplicity of business; completely wearied out." Al. Scrib. 僇 Tsung, which, by Kang-he, is called the vulgar form; other Dictionaries call the above the vulgar form.

面 MEEN.

Towards; rather inclined towards; to place towards. Occurs in an opposite sense, viz. "Contrary to."

倅 TSEIH.

The appearance of many persons; a multitude.

偯 È.

Moaning; the tone of lamentation after weeping. 童子哭不偯 Tung tsze kūh pūh e. "Children (at the tombs of their parents) weep, but do not moan and lament afterwards." (Le-king.)

僕 SEIH.

One of the sons of 帝嚳 Te-kūh, and brother of the famous 堯 Yaou, who is supposed to have lived about A. M. 1600. 成湯 Ching-tang. The first of the Dynasty 商 Shang, was descended from Seih, removed from him twelve generations. Ol. Scrib. 契 Seih. A surname.

循 SEUN.

To transmit to others what has been committed to one's self.

僇 SZE. 僇 S. C. 𠂔 R. H.

僇 | Sze sze. "To reprove, or admonish, with frankness and sincerity." 子曰切切 | | 怡怡如也可謂士矣 Tse yüë, tsëë tsëë sze sze, e e joo yay, k'ho wei sze e. "Confucius said, He who with unfeigned sincerity reproves and admonishes (his friend), who lives in agreeable harmony (with his brothers), may be called Sze," a well instructed good man.

Read Ts'hae, Strenuous effort; great talent and ability. Appearance of a large beard.

僇 TWAN. 僇 Chaou twan, Little, small.

側 TSIH, or Chih. 𠂔 S. C. 𠂔 R. H.

Latera; oblique; deflected; perverted; depraved; mean; vile. 側室 Tsih shih. "A second, or inferior wife; a concubine." 無反無 | 王道正直 Wu fan woo tsih, wang taou ching chih. "Without contrariety,



without obliquity, the royal law is right and direct." (Shoo-king.)

在南山之 | Tsae nan shan che tsih. "By the side of the southern hills," (She-king.) | 臥 Tsih go.

"To sleep on the side." | 耳而聽 Tsih urh urh ting. "To apply the ear to, to listen." | 陋 Tsih low, "Of low rank; mean; vile."

反 | Fan tsih. "A rebellious faction." | 日 | Jih tsih. "The sun declining to the Westward; about two hours after noon."

| 注 Tsih kwan. A certain kind of cap. | 生 Tsih sāng, A species of the fruit commonly called

荔支 Le che. 赤 | Chih tsih. A certain coin. Occurs in the sense of 特 Tih. Which see.

偵 CH'HING. § 偵 S. C. 偵 R. H.

To inquire. A spy; a scout sent to watch the motions of the enemy. 游偵 Yew ch'ing; 邏 | Lo ch'ing;

| 伺 Ch'ing sze, All express the same. A spy is otherwise called 細作 Se tsö, and 間諜 Kēen tē.

偶 GOW. § 偶 S. C. 偶 R. H.

A carved image of a human being. Two, or a pair; an even number; of the same company or class of persons; to accord with; to harmonize. To pair; to unite; union; to occur; to happen accidentally. A surname. 偶像 Gow seang.

"An image, an idol," 木 | Mūh gow. "A wooden image." 土 | Too gow. "An earthen image." |

人 Gow jin. "A statue." 雙數曰 | 隻數曰奇 Shwang shoo yuē gow; chih shoo yuē ke.

"Pair (or even) numbers are called Gow; single (or odd) numbers

are called Ke." 匹 | P'heih gow. "To pair; to unite in marriage; a pair; husband and wife." 配 | Pei

gow, and 合 | Hō gow, also express To unite in pairs."

聖人因時以合 | 男女 Shing jin yin she e hō gow nan neu. "The Sages accorded with the seasons in uniting persons in marriage;" they appointed that

it should take place in the Spring. 你我訂了姻緣兩下許成佳 | Ne wo ting leaou yin yuen leang hea heu ching kea gow. "You and I agree upon the marriage, and both promise to become a happy pair."

| 然 Gow jen. "Accidentally; by chance." |

然而有的 Gow jen urh yew tēih. "Happened accidentally." | 為奴家所得 Gow wei

noo kea so tih. "It is what I obtained accidentally." Noo kea, "Slave," is an epithet by which a woman designates herself.

鄭國之治 | 耳非子之功也 Ching kwō che che gow urh, fe tsze che kung yay. "The order

introduced into the country, Ching, was by chance, and not Tsze, from any merit of yours." To rhyme, read Yu.

倣 CHE. Things coming together, coming into contact.

偷 T'HOW. 偷 S. C. 偷 R. H.

Remiss; careless; weak; ill-managed. To steal; by stealth, clandestine. 子曰君子莊敬日強

安肆日 | Tsze yuē; Keun tsze chang king, yih keang; gan sze jih t'how. "Confucius said, a good man, by a

reverence for propriety daily strengthens his virtuous habits; he who indulges in pleasure, and gives up the restraint of his



passions, becomes daily more weak and remiss." (Le-king.)

| 薄 T'how pō. "Negligent; remiss." 苟且  
以 | 安 Kow ts'heay e t'how gan. "Careless and  
remiss in order to obtain ease." | 閒 T'how hēen.

"To idle about." | 盜 T'how taou. "To steal; to  
pursue one's own gain by clandestine means." | 兒

入室 T'how urh juh shih. "To steal a child and bring  
it home," is applied to a fraudulent person. 鼠竊狗

| Shoo ts'ē k'how t'how. "To pilfer as a rat, and steal as  
a dog," expresses a petty thief. | 得利而後

有害 | 得樂而後有憂者聖  
人不為也 T'how tih le urh how yew hae; t'how  
t'ih lō urh how yew yew chay, shing jin pūh wei yay.

"Clandestinely to obtain gain, from which will result future  
harm; clandestinely to enjoy pleasure, from which will result  
future sorrow, are things which the wise man will not do."

| 做 T'how tso. "To do by stealth." | 視  
T'how she. "To look by stealth."

To rhyme, read Yu.

侵 Ol. Scrib. 辟 Peih. See Rad. 辛 Sin.

傲 Ol. Scrib. 瞞 T'heih. See Rad. 目 Mūh.

余 Ol. Scrib. 陰 Yin. See Rad. 阜 Fow.

保 Ol. Scrib. 保 Paou. See above.

### Characters formed by Ten Strokes.

傀 KWEI. § 儼 S.C. 倣 R.H.

Great; extraordinary; excellent; magnificent; strange; mon-  
strous. 大傀異裁 Ta kwei e-tsae. "Great and

extraordinary calamity;" a convulsion of nature, as mountains  
rushing down and occupying the beds of rivers at an eclipse of  
the sun or moon. Read K'hwei, | 偶 K'hwei luy,

Certain ludicrous, but ingenious moving figures, made of  
wood, first invented about A. M. 3000; at present, called 木  
偶戲 Mūh-gow he. "Comic performance by wooden  
figures;" a mock drama, or puppet show. Also read Kwuy.

In Chinese Dictionaries, the Pronunciation, as has been  
already noticed, is given by what is called the 切 Ts'ē, and  
also by the 音 Yin; thus, the Character under  
definition, Kwei, is made from Koo and Wei, which are the  
Ts'ē. The Yin, is a single word derived from Koo and  
Wei, united. The Ts'ē, are called 母 Moo, "Mothers;"  
and the Yin, 子 Tsze, "Sons." Under this character,  
Kang-he's Tsze-teén, charges the Dictionaries Tsze-hwuy, and  
Ching-tsze-tung, with mistaking the Mother and Son. The  
first of the above Dictionaries, gives Koo hwuy, as the Ts'ē,  
and Kwei as the Yin, but the finals, Wuy and Wei do not  
agree; or as Kang-he says, Wei is not the Son of Wuy.  
The other Dictionary, is charged with mistaking both Mother  
and Son, as it gives for the Ts'ē, K'hoo hwuy, and for the  
Yin, it gives 魁 Kwei, which Kang-he, in this place, says  
is not aspirated. However, under the character 魁



Kwei, Kang-he gives, as its Tsëč, the very same syllables, viz. K'hoo hwuy.

In the Imperial Dictionary, this disagreement between the syllables given, and the syllable derived, sometimes occurs, as, from "Fang peaou," the word "Peaou" is derived; from "Wang keu," they derive "Yu;" from "Chang keu," "Shoo," and so of others. The fact is, that the Pronunciation is by no means so invariable and determinate, as some European Writers, who dash at once into the intricate and less tangible parts of the Language, would insinuate. The Aspirates and Tones, and even the Initial Sounds, vary with different Writers, in different places, and as enunciated by different Speakers. There are some cases, in which the usage is general and determinate; and there are also many cases, in which it is not so. When Natives disagree, it ill becomes foreign students to affect infallible accuracy in Aspirates and Tones.

叟 SÒW.

Aged; an epithet of respect addressed to aged persons.

A man's name. Some say, properly written 倭 Sow.

僞

TSEW. To hire one's self out to others.

僂

CHE. 僂 僂 Che che. "Irregular; without order." The name of a place.

僂

Same as 僂 Ts'hin. See above.

僂

SŌO. Towards; constantly inclined to.

儻

HEÄ, or Hă.

Fearless.

儻

Mă hă. "Strong, robust."

儻

Same as 儻 Sěč. See below.

儻

SHĪH.

儻

Chĭh shĭh, or Tsĭh sĭh, "Vicious, wicked."

儻

KE. Looking on the right and left.

儻

T'HAN.

At rest; still. A duplicate form of 儻 T'han.

儻

FŌO. §

儻 S. C.

儻 R. H.

To annex to; to superinduce; to lay on a surface, as colours on paper; to arrange; to insert names; to bring together; to extend to. A Tutor. A kind of agreement, of which document, each party takes half. The name of a plant. A surname. 皮之不存毛將安傳 Pe che pŭh tsun, maou tseang gan foo. "As the skin does not remain, how are the hairs to be inserted?" (Tso-chuen.)

儻

顏色 Foo yen sĭh. "To lay on colours."

儻

油 Foo shing yew. "To apply the sacred oil." (MS. Dictionary.)

儻

儻

儻

儻

Mĕen joo foo fun.

"Face as if painted."

儻

儻

儻

儻

Tae foo, and

Shaou foo, Were anciently Tutors to the Princes.

儻

Foo yu, A certain office about court.

儻

儻

Tsze foo. "A Tutor; a master; a literary patron." Persons



emulous of promotion, commonly pay their court to one in power, and when presenting a donative, compliment their expected patron with the epithet, Sze foo.

會 Foo hwuy. "To bring together; to drag together." 會其說 Foo hwuy k'heshwö. "To drag together a number of particulars; a forced application of what is said." 亦 | 于天 Yih foo yu t'hëen. "Rising to Heaven," said of a bird flying. (She-king.)

To rhyme, read Fe.

源 YUEN.

Knowledge and talent employed on the side of what is vicious and unprincipled.

倖 YUNG. Many; a multitude; luxuriant.  
倖 LEIH.

The tablet, dedicated to the deceased, in the temple of ancestors. Some affirm, that the character should be written without Man by the side.

倖 MUH. Part of a surname containing three letters.  
倖 YIN. Superabundance.

According to Lüh-shoo, there is no authority for this character.

倖 KEËN.

倖 Lëen këen. "Coming up to in walking; overtaking."

儻 KEANG.

儻 Keang mang. "Not pleasing; not flattering."

Also read, Heang.

儻 MA.

A person's name. To rail, or scold. The same as 罵 Ma.

傍 PANG. 傍 S. C. 傍 R. H.

To approach to; to lean against. Read Pang, The right and left side; lateral. Read Päng, 傍 | Päng päng. "Al-

ways occupied, unable to obtain rest." (She-king.) 倚 |

E pang, or 着 Pang chö. "To draw near to; to recline against." 人門戶 Pang jin mun hoo. "To

depend on some family for support." 花而坐

Pang hwa urh tso. "To go near to flowers and sit down."

作舍道 | 三年不成 Tsö shay taou

pang, san nëen püh ching. "To erect a shed by the side of the road, cannot be effected in three years," because so many per-

sons interfere and object; a proverbial saying, intended to express the difficulty of effecting that in which many persons claim

a right to interfere. 不啻 | 人說短長

Püh kwan pang jin shwö twan ch'hang. "To disregard whether

by-standers say it is short or long;" i. e. ill or well.

倖 TSEIH. 倖 S. C.

Envious; injurious; poisonous.

倖 HE. Anger.



眞

Same as 眞 Tēen, "Subverted, deranged, mad."

能

T'HAE. Same as 態 T'hae. Which see.

僇

T'HANG.

僇倖

T'hang t'hüh. "Wanting in humility; abrupt."

倖

HAOU. The name of a place. This character is doubtful.

傑

KĚĚ. 傑 S. C. 傑 R. H.

The shooting forth of grain; eminent virtue and talents.

Proud. 知過萬人者謂之英千人者謂之俊百人者謂之豪十人者謂之傑 Che kwō wan jin chay, wei

che Ying; ts'hēn jin chay, wei che Tseun, pih jin chay, wei che Haou; shih jin chay, wei che KĚĚ. "Knowledge superior to ten thousand persons, is expressed by Ying; to one

thousand, by Tseun; to a hundred, by Haou; to ten, by KĚĚ." 才德之異於衆者曰俊

Tsae tih che e yu chung chay, yuě Tseun-kĚĚ. "Talents and virtue superior to the rest of mankind, is expressed by Tseun-kĚĚ."

孟子曰尊賢使能俊 | 在位則天下之士皆悅而願立於其朝矣 Mǎng-tsze yuě,

Tsun hēn, she nang; tseun kĚĚ tsae wei, tsih t'hēn hea che sze kae yuě, urh yuen lōih yu ke chaou e. "Mǎng-tsze said, Honor the virtuous and employ the able; let men of eminent

talents fill public offices; then the learned and good throughout the Empire will be pleased; from other States they will desire to come and live under the auspices of such a court." (Mǎng-tsze and Hō-keang.)

英 |

Ying kĚĚ, or 豪 | 之士 Haou kĚĚ

che sze. "A person eminent for virtue and talents," a hero.

他乃一女中豪 | 智勇雙全

T'ha nae yih neu chung haou kĚĚ; che yuug chwang tseun.

"She is an heroine, complete both in knowledge and valor."

倖

MING. Very drunk. Same as 酩 Ming.

倖

CH'HOW. A person of a tall appearance.

倖

KEUNG.

倖

Keung sung. "To rail at; to abuse by opprobrious language." A local phrase.

倖

HE. A certain people. A man's name. Occurs in the sense of Is; are. Also said to denote, To wait on; to follow.

倖

Same as 徇 Seun. See above.

倖

SHEN. To excite; to inflame: conflagration.

倖

K'HĚEN. To follow; to wait on; to attend on.

倖人

K'hēn jin, "Attendants."

倖

KEŌ. A surname; a name.



儻 TSǎNG, or Sǎng.

A term applied to those in inferior stations of life. Also read, Ts'hang. 儻父 Tsǎng fò, and 老 | Laou tsǎng, Are epithets applied to persons. | 父催

妝 Tsǎng foo tsuy chwang. "The messenger (of the bridegroom) urges (the bride) to dress." The bridegroom sends a messenger and letter on the day appointed for the marriage, to the house of the bride; the letter contains compliments, praises, and intreaties to hasten and come away. The intention of it is, to remove the unpleasant idea of going unasked.

| 囊 Ts'hang nang. "Confused appearance."

偻 CH'HŭH.

偻佩 Ch'hüh süh. "Bent; made to crouch or stoop." Occurs in the sense of 畜 Ch'hüh. "Domestic animals."

傘 SAN. 傘 R. H.

To cover; to shade off the sun or rain; an umbrella. Parasols and umbrellas were first mentioned in books, published about A. D. 300. It is said, that they took their rise, from standards and banners waving loose in the air.

雨傘 Yu san. "An umbrella to keep off the rain." 羅 | Lo

san. "The large parasol of the officers of government, carried by attendants; it is otherwise called, 日照 Jih chaou.

笠 | Leih san, The broad brimmed bamboo hats of the poor Chinese. 張 | Chang san, 開 | Kae

san, "To open, or spread out an umbrella." 五人

共 | 小人全仗大人遮 Woo jin

kung san; seaou jin tsuen ch'hang ta jin chay. "Five men with one umbrella; little men's sole dependance is on the shelter afforded by great men." This is said in allusion to the form of the character, in which the top part represents the character 人 Jin, "Man," of which there are four small ones within.

備 PÉ. 備 S. C. 備 R. H.

Completed; ready; prepared; provided against; sufficient; entirely; every thing prosperous. To provide; to assist; to guard against. A surname. Occurs denoting the Claws of animals, and long military weapons. 告備 Kaou pe.

"To announce that a thing is completed." 准 | Chun pe. "To prepare." 凡事齊 | 了 Fan sze

tse pe leaou. "Every thing is ready."

預 | Yu pe. "To provide for; to make previous arrangements." 凡事必先預 | Fan sze

pēih seen yu-pe. "In every thing (you) must be prepared, or make previous arrangements." 惟事事乃其

有 | 有 | 無患 Wei sze sze nae k'he yew pe yew pe woo hwan. "In managing any affair, (whether in war,

husbandry, or other affairs in life) there must be preparation; being prepared, will prevent evil." (Shoo-king.) 凡所

養士之恩教士之法無不 | 至 Fan so yang sze che gän; keaou sze che fā, woo pūh pe

che. "Every favour calculated to encourage the scholar, every regulation calculated to further his progress in learning, is fully provided" by His Imperial Majesty. (Shing-yu.)

可曾 | 有家宴麼 K'ho tsǎng pe yew kea



yea mo. "Is the family entertainment prepared yet?" |  
 下了 Pe hea leaou. "Prepared." 無所不  
 順者謂 | Woo so pūh shun chay wēi pe. "Every  
 thing prosperous is expressed by Pe." (Le-king.) 防 |  
 Fang pe. "To guard against." 無求 | 於一  
 人 Woo k'hew pe yu yīh jin. "Do not expect every thing  
 from one man." (Lun-yu.)

人才各有短長必也因能  
 授任不強其所不能無求全  
 責 | 於一人焉 Jin tsae kō yew twan ch'hang;  
 pēih yay yin nāng show jin; pūh keang k'he so pūh nāng;  
 woo k'hew tsuen, tsīh pe yu yīh jin yen. "The talents of men are  
 various: they must be employed according to their ability; and  
 not a duty forced upon them for which they are not capable.  
 Do not seek perfection, nor require every service from one  
 man." (Lun-yu and Hō-keang.)

To rhyme, read Peih.

倨 SAOU. Proud. 𢀓 S. C.

倣 HEÁOU. 倣 R. H.

To imitate; to regard something as a law, or rule. 倣

倣 Fang heaou; | 法 Heaou fā; and 則 |  
 Tsih heaou. "To conform to some rule." 此物係

| 那個樣子做的 Tsze wūh he heaou na  
 ko yang tsze tso tēih. "This is made according to that pattern."

| 驗 Heaou yen. "Effect, or consequence." | 勞  
 Heaou laou, "To labour, or exert one's self agreeably to the  
 wish of others." 功 | Kung heaou, "Meritorious service."

俗 YUNG. 𢀓 S. C.

俗華 Yung hwa, Name of a certain official situation,  
 filled by a female, during the Dynasty 漢 Han. |

| Yung yung. "To become easily habituated to; also dis-  
 quieted; uneasy from disease." Read Yung. One says, It  
 denotes, Elegant.

徭 YAOU

To serve; to be under the orders of others; not pure;  
 depraved. A surname. 莫徭 Mō yaou, A certain  
 tribe of foreigners, who profess that their ancestors, for some  
 meritorious service, were manumitted, hence the name implies,  
 "Not to serve."

𢀓

T'HAN. Uneasy; disquieted. Read T'hō,

𢀓

T'hō jung, "A person of no talent or conduct."

The same is written 𢀓 T'hō jung; and 𢀓  
 T'hō jung; commonly 𢀓 T'hō jung. | 𢀓 T'hō

sō. "Vicious;" or as one says, "Inattentive; unobservant."

𢀓

SO. 𢀓 S. C.

The wild frolics, or ludicrous tricks of a drunken man.

屢舞𢀓 |

Luy woo so so. "Repeatedly play  
 drunken frolics." (She-king.)

𢀓

UNG. Distorted, perverse.

𢀓

TSEIH. Little, small.



尙

FÜH.

To act contrary to justice and propriety. 無道爲  
侏無義爲尙無道反義衆惡  
所歸故宜決 Woo taou wei choo, woo e wei  
fuh, woo taou fan e, chung gö so kwei, koo e keně. "Destitute  
of right reason, is Choo; destitute of justice and propriety, is  
Füh; all wickedness may be resolved into what is unreasonable  
and unjust, therefore it is proper to punish decidedly."  
Considered Syn. with 伐 Fä

個

Properly written 候 Yu. See above.

倭

To abscond. The pronunciation not known.

倖

Ol. Scrib. 寶 Paou. See Rad. 宀 Mëen.

儼

Original form of 儼 Tso. See above.

倖

Ol. Scrib. 保 Paou. See above.

飢

KEIH. 殍 飢 Hwuy keih, Weary, fatigued.

Characters formed by Eleven Strokes.

倖

TS'HAN. 儼 S. C.

A good appearance; a man's name.

倖

Same as 儼 Luy. See below.

倖

Same as 蹕 Peih. See Rad. 足 Tsüh.

催

TS'HUY. 催 S. C. 催 R. H.

To urge; to impel; to importune; to press. 趣 Tseu,  
was originally the character used in the above sense; 催  
Ts'huy, was adopted in later times, they must be considered  
the same in pronunciation and meaning. (Kang-ho.) Not-  
withstanding this, they are now manifestly different.

他快些來 Ts'huy t'ha kwae seay lae. "Urge him  
to make haste and come." | 討 Ts'huy taou. "To  
urge the giving of what is due; to require urgently."

錢糧 Ts'huy ts'hëen leang. "To urge the payment of  
duties or taxes in kind," required by government.

倖

Same as 倖 Te. See Rad. 彳 Chih.

傭

YUNG. 傭 S. C. 傭 R. H.

To serve for hire; to engage to labour for daily hire. Read  
Ch'hung, Equal; even; to treat in the same manner; impartial.  
Occurs in the sense of, To do; to use. 傭人 Yung jin.

"A person hired." 家 | Kea yung. "Persons hired  
for domestic use." 去做 | 工講定四

兩銀一年 K'heu tso yung kung, keang ting sze  
leang yin yih nën. "Went and hired himself to labour, and  
settled for four tales a year." 賣菜 | Mae tsae

yung. "A person who sells vegetables."

昊天不 | 降此鞠訕 Haou t'hëen  
püh ch'hung, keang tsze keüh heung. "The ways of Heaven



are not equal, in sending (on us) this great confusion." (She-king.) In this apparently blasphemous sentence, the Poet is said to have referred to the reigning Prince.

**僧** TSAOU. The whole; one complete round.

**儻** Mǎ. 儻儻 Mǎ hǎ. "Strong, robust."

**倅** SHŪH. Same as 倅 Shŭh.

**倅** Same as 倅 Tsung. See under 9 str.

**倅** PǎNG.

Of the same company or class. A surname; a name.

**從** SUNG. Rapidity of motion; going fast; the

swift motion of the wind. To rhyme, read Tsung.

**儻** CHÀY.

儻儻 Chay lo. "Strong, but not virtuous."

**傲** GAÓU. 傲 S. C. 傲 R. H.

Uncivil; proud; to treat with neglect. To brave proudly.

情性驕傲 Sing tsing keaou gaou. "Proud, haughty disposition." 長其驕 | Ch'hang k'he

keaou gaou. "To nourish his pride."

| 虐 Gaou yǒ. "Proud and injurious."

不可長欲不可從志不可滿  
樂不可極 Gaou pūh k'ho ch'hang; yǒ pūh k'ho

sung; che pūh k'ho mwan; lǒ pūh k'ho keih. "Pride should not be cherished; the passions should not be indulged; the mind should not be self-full (or inflated with a conceit of having already attained every thing); the enjoyment of pleasure should not be carried to the extreme point." (Le-king.)

菊殘猶有 | 霜枝 Keüh tsan, yew yew  
gaou shwang che. "Though the Keüh flower be faded, it still proudly braves the hoar-frost on the branch."

Al. Scrib. 敖 Gaou, and 傲 Gaou. Some also use it in the same sense with 稟 Gaou, and 傲 Gaou.

**儻** Same as 儻 Le. Which see.

**儻** LEÖ. Name of a deity.

**儻** KEA.

It is defined by 假主也 Kea choo yay. "A false, or pretended master." The sense given is doubted.

**傳** CHUEN. 傳 S. C. 傳 R. H.

To transfer to; to deliver over to in succession; to communicate information; to deliver an order; to promulge; to record; to hand down to posterity; to send by express; a kind of pass; to follow in succession. Read, Chuen, The instructions, or books containing the instructions of moral writers.

授 Chuen show. "To deliver to." | 位 Chuen wei. "To transmit the throne to." | 聞 Chuen wǎn. "To tell, that persons may hear; to declare to."

| 道 Chuen taou. "To promulge virtuous doctrines"



or principles." | 教 Chuen keaou. "To propagate religion." | 教的人 Chuen keaou tēih jin. "One who propagates religion." | 遞 Chuen te. "To pass from one to another." | 遞文章 Chuen te wān chang. "To transfer a written document from one hand to another." | Chuen, expresses a person's having arrived at the age of seventy, from his then transferring the management of affairs to the hands of others. | 說 Chuen shwō. "To transmit by tradition; to spread by verbal communication."

你不用上來 | 話 Ne pūh yung shang lae chuen hwa. "You need not come up stairs to report any thing that occurs." 好事不出門惡事 | 千里 Haou sze pūh chūh mun; gū sze chuen t'shēn le. "A good action is not heard of out of doors; a bad action is reported to the distance of a thousand le." 可 | 於後世 K'ho chuen yu how she. "Worthy to be transmitted to succeeding generations." 歷代相 | Lēē tae seang chuen. "Transmitted through successive generations." 秘 | Pe chuen, "To transmit secretly;" some secret, as the composition of quack medicines &c., communicated by others. 祖 | Tsou chuen. "Received from one's ancestors." 春秋 | Chun tsew chuen, Name of an Historical Work, by Confucius, one of the Five King. Also read, Ch'huen.

偻 YÜ. 𠂔 S. C. 𠂔 R. H.

To bend forward as a mark of respect. Hunch-backed.

徕 SUY. Lateral; inclined.

債 CHAE. 贖 S. C. 債 R. H.

To bear a burden; to be in debt; to owe something. 欠

下重債 Keēn hea chung chae. "To owe a large debt."

| 人 Chae jin, or 負 | Foo chae. "A debtor."

| 主 Chae choo. "A creditor;" also, one who has some

claim on another, some reason for resentment against. 忍

忍忍 | 主冤家從此盡 Jin, jin, jin, chae choo yuen kea, tsung tsze tsin. "Endurance, endu-

rance, endurance, (or patiently suffering poverty and hardship),

is that by which all revengeful claimants and resentments, will be entirely prevented." 孽 | Nēē chae, Some

debt owing to justice; or some crime left unpunished in a former state of existence, which involves the individual in this life.

愧我未酬書史 | Kwei wo we chow shoo she chae. "I am ashamed that I have not paid the debt which I owe to the Classics and Historians;" the import of this is, I have neglected, I have not read them. 自古

道父 | 子還 Tsze koo taou, foo chae, tze hwan.

"From ancient times it has been said, the son should pay the father's debts."

冤有頭 | 有主 Yuen yew t'how, chae yew choo. "Resentments have a head, debts

have a lord;" i. e. resentments and debts have respect to a particular individual, let them not involve others; find the

person to whom the affair properly belongs, and it will soon be arranged. 責 Tsih, occurs in the sense of Chae.

儻 Same as 僥 Tang.



𡗗 TSÜH. A surname.

𡗘 YAOU. 𡗘 S. C.

To deceive by mutual falsehoods. To be pleased; dissimilarity in size; that compared with this. 兩邊𡗘  
Leang pēn yaou. "Both parties deceived."

𡗙 CHEN. To stand and wait upon.

𡗚 Same as 癰 Keuě.

𡗛 CH'HANG. Appearance of standing erect; erect.

傷 SHANG. 傷 S. C. 尙 R. H.

To wound; to injure; to hurt; to wound the heart; grieved; mournful thoughts; distressed in mind; to give pain to the feelings. A surname. Also read Sháng. 戮傷致  
死 Chō shang che, sze. "Mortally wounded." 跌  
打損 | Tě ta sun shang. "To wound and injure  
by falls and blows." 君子不重 | Keun

tsze pūh chung shang. "A good man (a brave soldier), does not wound twice;" i.e. he does not inflict the unnecessary wounds of wanton revenge. (Tso-chuen.) 身體髮

膚受之父母不敢毀 | Shin te, fā  
foo, show che foo moo, pūh kan hwuy shang. I "would not

presume to injure that body, with its various parts, which (I) have received from (my) parents." 內 | 病 Nuy  
shang ping. "An inward complaint." | 財 Shang

tsae. "To waste property."

| 人名 Shang jin  
ming. "To injure a person's reputation." 含血噴

人先汚自口 | 人之語還是  
自 | Han heuě pun jin, sēn woo tsze k'how; shang

jin che yu, hwan she tsze shang. "He who takes blood into his mouth to spurt at another person, first defiles his own mouth. He who utters injurious language, injures himself."

與歌妓往來無 | 於名節  
Yu ko ke wang lae, woo shang yu ming tsě. "To have intercourse with singing girls and harlots, will not injure (your) reputation," is the language of a profligate man. 無

| 於禮 Woo shang yu le. "No breach of politeness."  
我心憂 | Wo sin yew shang. "My heart is

grieved and wounded." (She-king.) 恐他睹景  
| 情 Kung t'ha too king shang tsing. "Apprehensive,

that observing appearances, (former circumstances would be brought to recollection, and) his feelings would be hurt." 當

下侍女幾人勸解小姐不必  
| 心 Tang hea she neu ke jin, keuen kae seaou tsey,  
pūh pēih shang sin. "Then, several of the women in waiting, endeavoured to persuade the young lady, that it was not necessary to be deeply grieved."

𡗜 Com.form of 𡗝 Neaou. See Rad. 衣 E.

𡗞 CH'HANG. Bad, vicious.

𡗟 Same as 𡗠 Keang, "To lay prostrate."  
Occurs also in the sense of 競 King.



僚 CH'HE, or Tse.

To stop; to embarrass; to detain. 侏僚 Cha ch'he.

"Undetermined; irresolute."

傻 SHÀ.

Light; giddy; sprightly; light-headed; crazed. 寶

玉不似往常直是一個傻子  
似的 Paou-yùh, püh sze wang chang, chih she yih ko sha

tsze sze tēih. "Paou-yùh, was not as usual, but appeared like  
a light-headed person." | 俏 Sha seaou, or | 倖

Sha tsew. "Vicious; immoral."

僕 HAN. A surname.

葩 Orig. form of 花 Hwa, "A flower."

璋 CHANG.

A husband's parent; same as 璋 Chang. 璋惶

Chang hwang. "Alarmed, frightened."

傾 K'HING. 傾 S. C. 傾 R. H.

Indirect; lateral; sideways; aslant; overturned; thrown  
down. Forms part of the name of a hill. Read King, An instant  
of time. 凡視上於面則敖下於

帶則憂傾則姦 Fan she shang yu mēen tsih  
gaou; hea yu tae tsih yew; k'hing tsih kēen. "In all cases of

looking at a person, to look higher than the face, indicates pride;  
to look lower than the girdle, indicates sorrow; to look aslant,

indicates perfidy." (Le-king.) In the passage from which this  
is taken, rules are given how persons may be looked at by their  
inferiors. The ministers of state are not allowed to look the  
Emperor in the face, they may not look higher than the vest that  
binds round his neck, nor lower than his girdle; they must fix  
their eyes upon his heart, and with profound reverence, wait for  
the high decisions of his Sovereign will.

| 耳而聽 K'hing urh urh ting. "To apply  
the ear and listen." | 倒 K'hing taou. "To subvert."

| 瀉 K'hing seay. "To rush down," as a mountain.

| 俯 K'hing foo. "To lay prostrate." | 敗

K'hing pae. "To ruin." | 側 K'hing tsih. "To

lay sideways." | 財 K'hing tsae. "To waste property."

| 覆流離 K'hing fuh lew le. "Affairs being over-  
turned or ruined, (he) becomes a wandering fugitive." |

家蕩產 K'hing kea, t'hang ch'han. "To ruin a family,  
and squander the patrimony." 歡娛太過能

令家國 | 亡 Kwan yu tae kwo, nāng ling kea

kwō k'hing wang. "Excess in pleasure is adequate to cause  
the complete ruin of a family or country." 古人一

舉足不敢忘父母恐怕 | 跌

Koo jin yih keu tsüh püh kan wang foo moo, kung pa k'hing

tēē. "People in former times, did not dare to move a single  
step without thinking of their parents, being apprehensive that  
they should slip and fall," and thereby bring a dishonor on  
their parents.

| 溢 K'hing yih. "To run over," or break over the  
edge of that which confines. 當知器滿則

| T'hang chae, k'he mwan tsih k'hing. You "should know,



that when a vessel is full it will overflow," or is liable to overturn. To rhyme, read Kwang.

僑 YÉN. 僑 S. C.

A kind of Broker; one who assists in arranging commercial transactions, and who decides the price of the commodity. The same is expressed by 市主人 She choo jin, "The director of the market." And according to one, by 白賴 Pih lae. (E-wán-pe-lan.) A surname. The name of a district; also, of certain genii.

僇 Common form of 執 Chih. See Rad. 土 Too.  
僇 CHÀOU.

Little; small. 僇 | Chaou chaou, "Long appearance."

僇 TE. Talents surpassing the rest of mankind.  
僇 CHĪH, or Tsĭh.

Fearless. 僇 僇 Chih shih. "Bad, vicious." Read Cha. 僇 | Kwa cha. "Appearance of walking."

僇 SĚĚ, or Seĭh. 僇 S. C.

Sound; a gentle sound. 僇 | SĚĚ sĚĚ. "A slight noise; moaning."

僇 LÒW. 僇 S. C. 僇 R. H.

The back bent; curved; distorted. To bend. A surname. Read Lów. 僇 僇 Low kow. "Short ugly appearance."

手 | Show low. "A crooked arm." 背 |  
Pei low. "A crooked back."

聚 | Tseu low, "A curved, or bent instrument, or utensil, with which things can be taken hold of, or carried."

| 句 Low keu, Name of a place where tortoises are obtained. Also read, Low.

備 Same as 備 Pe. See above.

標 P'HEÁOU, or Peaou. 標 S. C.

Light; airy; volatile; nimble; active. Originally written with 火 Ho, "Fire," below, and denoted, The rapid motion of fire. Applied to personal character; occurs in a bad sense, denoting Levity; giddiness.

僅 KÍN, or Kin. 僅 S. C. 僅 R. H.

Rather deficient; hardly; just about; just able; just adequate; a little over. Its common import is No want, and yet nothing to spare. 支用僅够 Che yung kin kow. "Hardly enough, or just enough, for the requisite expenditure." | 可通順 Kin k'he t'hung shun.

"Just well enough written to be understood and read with ease." | | 敷用 Kin kin foo yung. "Barely sufficient for what is wanted."

僊 LĚÈN.

僊子 LĚen tsze. "Twins." 雞 | Kc lĚen, A small species of fowl.



個 YU. Same as 佖 Yu. See above.

Also said to denote, A wounded appearance.

僂 LÜH. 𠂔 S. C. 𠂔 R. H.

To put to shame; to disgrace. Read Léw. 僂 | Lew

lew, "To walk as if lame, in an idiot, or foolish like manner."

One says, it occurs in the sense of 且 Ts'heay, and in the sense of 戮 Lüh.

慢 MAN. 𡗗 R. H.

Slow; remiss; negligent; careless.

君子寬而不慢 Keun tsze kwan urh püh man. "A good man is easy and liberal, but not negligent."

舒緩不由禮則悖亂促 | Shoo hwan püh yew le, ts'ih pei lwan te man. "If ease do not spring from a sense of propriety, it will terminate in disorder and sloth." Occurs in the

sense of 漫 Man, "Water rushing over that which confines it; to defile." Also used for 慢慢謾 Man, man, man.

𡗗 PING. 𡗗 S. C. 𡗗 R. H.

Retired; secluded. Read Ping, To exclude; to reject; to throw out.

僉 TS'HÉEN. ‡ 僉 S. C. 僉 R. H.

Derived from 人 Tseih, 𠂔 Heuen, and 从 Tsung, which characters, naturally make the idea of the compound, viz. "Many uniting, and with an audible voice, consulting about, or declaring a general sentiment." All; all uniting to declare

something; or, to express the same.

僉曰於鯀 哉 Ts'héen yuě, woo, Kwan-tsae! "All exclaimed, Kwan-

tsae" is capable to disperse the waters of the deluge. (Shooking.) The passage from which this is taken, represents a great deluge to have taken place in the time of 堯 Yaou, a Prince, whose name is placed amongst those of the highest antiquity.

It is highly probable, that the passage contains an imperfect tradition of that awful catastrophe caused by water, the particulars of which are recorded in the Sacred Scriptures. See the Introduction to this work. 連枷亦曰 |

打穀具也 Lëen-kea, y'ih yuě ts'héen, ta küh ken yay. "The Lëen-kea, is also called Ts'héen, an instrument with which to thrash grain."

僊 SÉEN. 𡗗 S. C. 𡗗 R. H.

Deathless; immortal. Same as 仙 Sëen. 僊 |

Sëen sën, "To brandish, as a weapon; to caper about." To rhyme, read Sin.

儉 T'HAN.

儉 侏 T'han kin. "A foolish appearance."

億 Ol.Scrib. 陟 Ch'ih. See Rad. 阜 Fow.

𡗗 Ol.Scrib. 衰 Shwuy. See Rad. 衣 E.

僥 KEUNG. Same as 熒 Keung.

See Radical 火 Ho. As a local term, occurs in the sense of, Taking hold of.



敝 YING. To direct; to moderate.

僇 An unauthorized character, occurring only in one book, and seeming to denote, Surrounding and confining.

僇 Expresses a negation, as, It is not so. The pronunciation is not known.

儀 Ol. Scrib. 義 E.

白儀 Pih e, Name of a certain breed of horses.

僇 Same as 僇 Tsë. See above.

僇 Same as 僇 Tung. See above.

Characters formed by Twelve Strokes.

倅 Original form of 僇 Shwü.

倅 PĒĒ.

倅倅 Pē sē. "The appearance of flowing garments." There are various other modes of writing this phrase.

僇 SĒĒN, Chuen, or Tsun. 僇 S. C.

To number; to arrange; to adjust. Read Tsun, The person who presides at a village feast.

像 SEANG. 像 S. C. 像 R. H.

To imitate. Figure; like; similar. 像似 Seang sze. "Similar to." 不 | 樣 Pūh seang yang. "Not like (any) pattern," is used to denote, that which is very different from what custom and propriety require.

人 | Jin seang. "Figure, or likeness of a man." 容 | Yung seang. "Likeness of a person's face." 就 | 一個

美人 Tsew seang yih ko mei jin. "Just like a beautiful woman." 形 | Hing seang. "Figure, likeness, an image."

神 | Shin seang. "An image of a deity; an idol." 雨村下轎閒步進廟見

廟內神 | 金身脫落 Yu-tsun, hea keaou, hēn poo tsin meaou, kēn meaou nuy shin seang, kin shin tō lō. "Yu-tsun, having descended from his chair, and walked leisurely into the temple, saw the golden bodies of the idols exfoliated."

僇 URH. According to the Dictionaries, read E,

To assist. The same as 貳 Urh.

僇 Same as 僇 Che. See above.

僇 SHEN. 僇 S. C.

An appearance; to put on a good appearance.

僇 KEAOU. 僇 S. C. 僇 R. H.

High. An inn, or lodging place for a stranger. To dwell in a temporary abode. A surname.



僮 K'EUN.

Shackled; hampered; cramped, either physically, or from prejudice, or custom. 僮苦 Keun k'hoo, "Distressed; afflicted."

債 T'HÜY, T'hüy or Yuy. 𧵑 S. C.

Accustomed. 債然 T'huy jen. "Compliant; with mildness and ease." One says, A long appearance.

僦 TSEIH. Men assembled together.

僮 K'HEU.

He; him; it. 呼彼之稱 Hoo pe che ching, "Term by which That, he, or it, is designated, or addressed."

傳 TSUN.

To assemble, or collect together; to converse; many. In this sense, used for 尊 Tsun, "Respectful." A man's name.

僕 PÜH. 僕 A. V. 僕 R. H.

To follow, or comply; he who gives himself to serve. A servant in a family; one engaged in inferior, laborious, and mean employments. A charioteer. A disciple. Used in the language of self-abasement, to designate One's self. Employed in mean service. To have respect to; or belong to; to hide. A surname. 僕 | Püh püh, "Troublesome and degrading." 司 | Sze püh, and 太 | Tae püh,

Names of a certain official situation. 虎 | Hoo püh, The name of an animal. | 𧰨 Püh luy, A certain

kind of cow. 奴 | Noo püh. "A slave." 奴 | 待之寬恕 Noo püh tae che kwan sho. "Slaves, treat them with indulgence." | 婢 Püh pe.

"Male and female domestics;" strictly speaking, not slaves, but in common use, the words are applied indiscriminately to domestics, whether bought or hired. 家 | Kea püh. "Domestics." 仕于公曰臣仕于家曰 | Sze yu kung, yuë Chin; sze yu kea, yuë Püh. "One who serves the Prince at court, designates himself by Chin; one who serves the higher officers at their houses, designates himself by Püh." (Le-king.)

景命有 | King ming yew püh. "May the great decree have respect to you;" i. e. May the determinations of Providence be in behalf of you, and your family. (She-king.)

| 匿 Püh keü. "To conceal; to hide."

To rhyme, read Pih.

僖 HE. 僖 S. C. 僖 R. H.

To feel joy; to take delight in. To be cautious of; to dread. A surname. 僖樂 He lö. "To delight; to rejoice; joy; delight." Syn. with 喜 He.

僨 Same as 勞 Laou. See Rad. 力 Lëh.

徹 CH'HANG. Broad; wide.

僨 KWANG. A martial appearance.



儼 JEN, or Shén. 儼 S. C.

Weak; fragile; timid; fearful; solicitous. At present used to denote, Harmony and ease.

僚 LEAOU. 僚 S. C. 僚 R. H.

A companion; a comrade; a colleague; a fellow officer; persons of the same rank; of the same kind or class. To labour together. Read Leàou, A good appearance; an easy and gentle manner. A surname. 官僚 Kwan leaou. "A fellow officer." 百 | Pih leaou. "All those officers who are in service at the same time." 同 | T'hung leaou. "One of the same rank." 臣 | Chin leaou. "Officers of government generally."

| 友 Leau yew, or 同 | 的朋友 T'hung leaou tēih päng yew. "Officers of the same rank, and employed in the same neighbourhood, or in the same service." To rhyme, read Lew and Leu.

儻 K'HE. 儻 S. C.

Thrown to one side, or thrown down. Whatever is unable to adjust itself. 儻 | K'he k'he, "The pranks of a person intoxicated."

儻 T'ANG, or Ch'ing.

Walking as if lame, or debilitated. To disregard business.

儻 CHEN, or Chan.

To see; to manifest. 儻功 Chen kung. "To

manifest that which is meritorious." (Shoo-king.) Choo-foo-tsze says, that this is the common interpretation, handed down from one to another, but to him, the passage is unintelligible. | 儻 Chen tsow. "Abusive language." Also read Chkwan, To prepare; to supply.

儻 Ol. Scrib. 益 Yih, and 噬 Yih.

儻 WÉI. 儻 S. C. 儻 R. H.

Formed from Man, and To do, denoting that it is the doing of man, not the genuine production of nature. (Seu-kac.) False; counterfeit; not genuine; deceitful; fraudulent. 詐儻 Cha wei. "False; deceitful; fraudulent conduct." 低 | Te wei. "Fictitious; not real; not genuine;" applied to any commodity, or to money. 作 | Tsö wei. "To put on a false appearance." 言猶可以 | 為眸子則有不容 | 者 Yen yew k'ho e wei wei; mow tsze tsih yew püh yung wei chay. "Language may act a deceitful part, but the eyes cannot play the rogue." | 神 Wei shin. "A false god."

Used for 帷 Wei, A kind of screen. (Le-king.) Syn. with 訛 Go.

儻 KE. 儻 S. C.

Excellent; dear; perspicuous; near.

儻 FAN. Same as 番 Fan.

儻 Common form of 惠 Hwuy.



儗 K'HE.

To open the garments at the neck. 儗 Pe k'he.

"To extend or stretch out the feet in walking."

儗 CH'HÜEN.

Flowing in different, or opposite directions. Read Ch'hüen, Sleeping with the feet inwards from the door; the custom of the barbarians of Cochinchina. When a man is about to die, his feet are turned towards the door. A precious stone formed in a particular way.

僭 T'HEË.

僭僭 T'hëë tüh. "Slippery; artful." Sometimes erroneously used for 僭 Tsën,

儻 TÀN, or T'hàn. 儻 S. C. 儻 R. H.

Thick; heavy; intense; urgent; great. 我生不辰逢天儻怒 Wo sāng pūh shin, fung t'hëen tan noo. "I was born in a wrong hour; I have met with the heavy wrath of heaven." (She-king.) Read Shen, The appearance of moving about. Also read Ch'hen, The name of a place.

僥 KEAOU. 僥 S. C. 僥 R. H.

False; not genuine. Read Keàou, 僥倖 Keaou hing. "Unremitting in the pursuit of gain." Read Yaou, 僥 | Tseau yaou, A tribe of short foreigners, situated on the South-west. They are said to be but three cubits high.

儻 Same as 儻 Heih. See Rad. 羽 Yu.

儻 TSEW. § or 儻 S. C. 儻 R. H.

From Man and 就 Tsew, "To approach to." To engage; to employ; to procure; to hire. Formerly written without Man by the side.

儻 FOO. Properly written 儻 Woo. Which see.

僧 SĀNG. 僧 S. C. 僧 R. H.

Priests of the Sect of 佛 Fūh, who are otherwise called 沙門 Sha-mun; also denominated 上人 Shang-jin. There are several other names by which they are designated; 和尚 Ho-shang, is the name most usually given to them.

The terms are not applicable to the priest of the Sect of 道 Taou. 從浮屠教者 Tsung Fow-too keaou chay. "Those of the religion derived from Fow-too" Is it

not intended for Buddha? The latter syllable is, in several

Dictionaries, written 圖 Too. In the Dialect of 梵 Fan,

the three words, 僧伽邪 Sāng kea seay, are united to

form the word applied to the priests; but in common usage, the

first syllable is taken as their name. They receive the 五

戒 Woo kae, "Five precepts." 不殺生不

偷盜不邪淫不妄語不飲酒

Pūh shā sāng, pūh t'how taou, pūh seay yin, pūh wang yu, pūh

yin tsew. "Not to kill living creatures; not to steal, or rob; not

to practice lewdness; not to say what is untrue; not to drink

wine."



The Dictionaries record the names of two priests, 賈島 Kea-taou, and 惠休 Hwuy-hew, who, in consideration of their extraordinary talents, were required by the reigning Emperors, to leave the priesthood, and devote themselves to learning and to government. (Tsze-hwuy and Chintsze-t'hung.)

一之三歸若君子之三畏 Säng che san kwei, jö keun tsze che san wei. "The three devotions of the priests, are similar to the three venerations of the good man." They devote themselves to Füh, to his laws, and to the priesthood. the good man venerates the decree of heaven, magistrates, and the sayings of the Sages. An officer of government, of the rank of 知府 Che foo, has lately been degraded and punished, for officiating as a priest of the Sect Füh. It appeared upon his trial, that several officers of rank had become his followers, and received solemnly, the above five precepts. He affirmed, that he had been enabled to combine in one lucid system, the doctrines of Confucius and those of Füh, and hence the favorable reception which he had met with. (1815.)

禪 | 衣褐講 | 衣紅瑜伽 | 衣蔥白 Shen säng e hō, keang säng e hung, yu kea säng e ts'hung pih. "The priests who sit in silent meditation, wear coarse hair garments; those who recite prayers, wear red; those who personate Füh, wear a mixture of blue and white." The last mentioned, are called in the modern language, 應赴 | Ying-foo-säng. They recite prayers for the dead, and pronounce spells, by which those in the abodes of the miserable, are delivered from thence. In a country, called

真臘 Chin-lä, the priests are called 芋茹 | Choo-koo-säng. They all eat fish, and present offerings of fish to Füh. They make use of sedan chairs decorated with gold and silver, have umbrellas carried over their heads, and in important affairs of government, have official dispatches sent to them by the king. (Kang-he.) | 俗 Säng süh. "The priesthood and the world; spiritual and secular affairs." | 人 Säng jin. "A priest." | 家 Säng kea. "A fraternity of priests, the priests of Füh generally." 老 | Laou säng ta tso. "An old priest sitting crossed legged in silent meditation." They call themselves, 貧 | P'hin säng. "Poor priests." 你不看 | 面看佛面 Ne püh k'han säng mēen, k'han Füh mēen. "Do not look at the face of the priests, look at the face of Füh;" i. e. be influenced by regard to superiors, and not to inferiors or dependants. 密陀 | Meih to säng, Medicinal plants.

傲 HĒEN.

To appear to proceed; to advance. 覲傲 Chen hēen. "A lofty and dangerous appearance."

債 FUN. 債 S. C. 債 R. H.

Prostrate; laid prostrate with the face upwards. To shake; to excite; to subvert; to ruin. Read Pun, 債驕 Pun keaou. "Power which cannot be restrained." 牛雖瘠 | 于豚上其畏不死 Neu suy tseih, fun yu tun shang, k'he wei püh sze. "A cow, though lean, lying down on a pig, will it not die of fear?" (Tso-chuen.)



This homely simile is, in the original, intended to show the impracticability of a small state withstanding a larger one.

一言 | 事 Yih yen fun sze. "One word ruins an affair." (Ta-heö.)

鼠首 | 事 Shoo show fun sze. "A rat's head spoils affairs." i. e. excessive timidity and caution, such as is manifested by the rat, injures affairs.

僇 Common form of 憊 K'héen.

儻 YANG. Erect, and moving.

儻 HÉEN. 闕 S. C. 儻 R. H.

A martial, formidable, commanding appearance.

僇 KEUË.

Wildly; hasty and irregular. Hazy appearance by the side of the sun.

僇 Same as 儒 Joo. See below.

僇 Same as 恂 Ch'hang. See Rad. 心 Sin.

僇 Com. form of 惡 Gō. See Rad. 心 Sin.

僇 TSEAOU.

Clear discernment; having examined fully into. Repeated, it denotes the same. 僇 Tseou yaou. A name of foreigners, short in stature, on the South-west.

僇 Tseou meaou. "Alarmed, agitated." Under Meaou, these

two words, are said to denote, A small appearance. Also read, Tseáou, Walking in an unstudied, careless manner.

天子穆穆諸侯皇皇大夫  
濟濟士蹇蹇庶人 | | T'héen  
tsze, mûh mûh; choo how, hwang hwang; ta foo, tse tsé; sze,  
ts'hang ts'hang; shoo jin, tseou tseou. "The Emperor  
(should walk), with a majestic and graceful deportment;  
Princes, with dignity; great statesmen, with a settled decorum;  
scholars, with leisure and ease; the mass of the people, should  
walk straight on, without attention to the manner." (Le-king.)

儻 SHĪH. Not extending to; deficient.

僇 TSEÉN. 僇 S. C. 僇 R. H.

Dubious; erroneous; to overpass one's duty or sphere; to usurp; to assume.

不當爲而爲 Püh t'hang  
wei, urh wei. "To do what is not proper for one to do."

凡越禮犯分曰僇 Fan yuě le fan fun  
yuě tséen. "All overstepping the observances proper for one's  
station, or exceeding one's particular duties is called Tséen."

Hence, 踰 | Yu tséen. "To overstep what is proper  
for one."

| 尊 Tséén tsun. "A usurpation of  
honor."

| 竊無禮 Tséén tséé woo le. "Proudly  
assuming of what is not sanctioned by the rules of po-

liteness." 興兵攻奪交趾 | 稱  
南天王 Hing ping kung tō Keaou-che, tséén ching

nan t'héen wang. "Raise troops to attack Keaou-che,  
(Tonkin,) the king of which has usurped the title, Celestial

King of the South." 天命弗 | T'héen ming



füh tséen. "The decree of heaven errs not." (Shoo-king.)

儀不 | 不賊鮮不爲則 E püh  
tséen püh tsih, sēen püh wei tsih. "When the deportment  
(of superiors) is without terror and injury, it rarely happens  
that it is not imitated," by the people. (She-king.)

Also read Tsin, Unfounded, false stories. Read Ts'hin,  
Confusion, discord, said of sounds.

𪔐 Same as 𪔐 Pih. See below.

𪔐 Same 𪔐 Sze. See Rad. 厂 Han.

𪔐 Vulgar form of 衆 Chung.

僮 T'HUNG. 𪔐 S. C. 僮 R. H.

A youth; a lad, who has not gone through the ceremony of  
being capped; which was formerly done at the age of twenty, and  
is now done, when a person is about to be married. Ignorant;  
silly; doltish; wild. A general term for slave girls and concubines.  
Respectful; reverently. A surname; the name of a district.  
卓王孫家僮八百人 Chö, wang sun  
kea t'hung pä pih jin. "At Chö, in the king's grandson's house,  
there were eight hundred slave girls and concubines." It appears  
to be applicable also to male domestics; however, according to  
Sha-müh, it ought to be written without Man by the side, and  
confined to, | 幼 T'hung yew, "A youth."

被之 | | 夙夜在公 Pe che t'hung  
t'hung, süh yay tsae kung. The ladies "in the early twilight,  
are in the public hall (of sacrifice) moving slowly, and without

causing the least motion of their head-dress." (She-king and  
Commentary.) Also read Tung.

𪔐 LIN. Feeling ashamed, abashed.  
𪔐 Pih. 𪔐 S. C.

Formed of Man in the midst of Thorns. To expel; to  
banish to a remote distance amongst the foreigners of the  
West. The name of certain barbarous foreigners, known  
in the time of 漢 Han, by the name of 犍爲 Kēen  
wei; and in the time of 唐 Tang, by another name.

𪔐 CHÄ.

𪔐 Chä chih. "To offend a person suddenly;  
abrupt." Under Chih, it is said to denote, To delight to give  
offence.

𪔐 Ol. Scrib. 𪔐 Keung. See Rad. 火 Ho.

𪔐 Ol. Scrib. 𪔐 Hea. See Rad. 次 Shuy.

𪔐 Ol. Scrib. 𪔐 Chow. See under 14 str.

Characters formed by Thirteen Strokes.

𪔐 KEANG. 𪔐 S. C.

To lie down; stretched out; prostrate. 百足之  
虫死而不僵 Pih tsüh che chung, sze urh  
püh keang. "The insect with a hundred feet, in death does



not stretch itself out."

可吹而 | K'ho ch'huy

urh keang. "May be blown down with a puff of breath;"

said in contempt of a person's weakness.

To rhyme, read Kung.

儻 MIN.

To exert; to use effort.

力所不堪心  
所不欲而勉爲之謂之曰儻

Lēih so pūh kan, sin so pūh yūh, urh mēen wei che, wei che  
yuē min. "Doing from mere effort, that for which the  
strength is inadequate, and which the heart dislikes, is called

Min." | 勉 Min mēen. "Effort; exertion; to force  
one's self." In this sense, it is commonly used without Man  
by the side.

儻 YĒ. 儻 S. C.

Light, gay appearance. A local word in the West, denoting

The countenance; a handsome countenance; in which sense,

some use 奕 Yīh. 攝儻 Shě yě. "Rumpled; not  
extended."

儻 KIN.

Name of a certain medicine. Raising the head, as if to look  
to a distance.

儻 SŌ.

儻 T'han sŏ. "Inattentive; unobservant; disre-  
spectful." Sometimes written, but erroneously, without the  
lower stroke at the bottom.

價 KEÁ. 價 S. C. 價 R. H.

The value of an article; the price.

不飾價 Pūh

shih kea, or 不裝 | Pūh chwang kea. "Not a (falsely)  
colored price," i. e. the real value. 田 | Tēen kea.

"The price of a field." 屋 | ūh kea. "The price of

a house." 時 | She kea. "The present price; the  
price of the time; the price that is current at the time."

市 | She kea. "The market price." | 值 Kea

chih; | 銀 Kea yin; and | 錢 Kea tsēen, all an-  
swer to the word "Price." 此物 | 銀若

干 Tsze wūh kea yin jŏ kan. "What is the price of this  
article?" | 值幾何 Kea chih ke ho. "What

price?" More frequently expressed by | 錢多少  
Kea tsēen to shaou. 貨真 | 實 Ho chin, kea

shih. "A genuine commodity, and the true price." 起

| K'he kea. "To raise the price." 減 | Kēen

kea. "To abate the price." 落 | Lŏ kea, or 跌

| Tēē kea. "For the price to fall" | 錢平

Kea tsēen ping. "An even price;" i. e. neither dear nor cheap.

| 錢便宜 Kea tsēen p'hēen e, denotes a rather  
advantageous price for the purchaser. | 錢低 Kea

tsēen te; or 賤 Tsēen. "A low price; cheap." |

錢貴 Kea tsēen kwei, or 重 Chung, or 高 Kaou,

or 昂 Gang, all express a "High price."

賈 Koo, was formerly used in the sense of Kea, and read

Kea. 子貢曰有美玉於斯韞

匱而藏諸求善賈而沽諸子

曰沽之哉沽之哉我待賈者



也 Tsze-kung yuě, yew mei yüh yu sze, wän tüh urh tsang choo, k'hew shen kea urh koo choo. Tsze yuě, Koo che tsae, koo che tsae, wo tae kea chay yay. "Tsze-kung (one of Confucius's disciples) said, There is a precious gem here, stored up in secret; may not a good price be sought, and it be sold (for the public good)? Confucius said, 'Doubtless it may be sold; doubtless it may be sold: I wait for a price.'" The gem was intended to refer to Confucius himself; the gem's being sold, denoted his being employed in the government; his waiting for a price, is not to be understood of his wishing to receive great emoluments, but of his waiting till his services were required, in opposition to the idea of his seeking to be employed.

僎 HWUY. The price of an article of commerce.

保 TS'HEAOU.

僬僬 Yaou ts'heaou. "A long appearance."

僻 P'HEIH. 僻 S. C. 僻 R. H.

Mean; low; depraved; licentious. 偏僻 P'bëen

p'heih. "Deflected from what is correct, depraved." 邪

| Seay p'heib. "Licentious, lewd." 邪 | 之

心 Seay p'heih che sin. "A licentious disposition." 乖

| Kwae p'heib. "Perverse, bad." 放 | Fang

p'heih. "Abandoned, licentious." 幽 | Yew p'heih.

"Dark secluded recess," as amongst hills.

Read P'lié. | 倪 P'be e. "Battlement on a city

wall, with an aperture to look through; otherwise called 女

牆 Neu tseang, "A woman's wall," as it conceals the person looking through. According to Shwō-wän, P'heih denotes to Run away, but little proof can be afforded of this acceptance.

左 | Tso p'heih, in the Sbe-king, is by one person said to mean "Dragging by the side." 辟 P'heih, is used in the same sense as 非辟 Fei p'heih, "Profligate, abandoned."

僑 SĪH. A surname. Also the same as 喬 SĪh.

儻 Common form of 儻 T'hung.

憊 CHÓW, or Tsów.

憊憊 Chen tsow. "Abusive, scurrilous language."

Read Tsow, A sorrowful appearance.

儻 GAE. 儻 S. C. 儻 R. H.

儻 Gae, or | 然 Gae jen. "Like as if; appearing as if." | Gae, or | 喏 Gae yă, or reversed, Yă gae, "Shortness of breath; difficulty of breathing." |

逮 Gae tae, "Vitreous; magnifying glass."

To rhyme, read He.

儻 GAE. The usual form of the preceding.

儻 SZE, or She.

Small; trifling; petty; captious; over minute; insincere.

救儻莫若以忠 Kew sze mō jō e chung. "To be sincere and faithful, is the best way to reform the insincere."



儀 E. 儀 S. C. 儀 R. H.

Right; regular; correct; proper; a rule; a pattern; a rite; a ceremony. To imitate; to study to effect; to contrive. The

external appearance, or manner; figure. Two; a pair. A principle, or energy. A surname. 被服起居

進退動作有則之謂儀 Pe fūh, k'he keu, tsin tuy, tung tsö, yew tsih che wei E. "The dress, the

rising and resting, advancing and retiring, moving and acting, being regulated by rule, is called E." (Lüh-shoo.) 容

| Yung e. "A proper deportment." | 容端

好 E yung twan haou. "Regular, correct manners and conduct." 有 | 可象 Yew e k'ho seang. "A

deportment worthy of imitation." 威 | Wei e. "A majestic and dignified manner." 外受傳訓

入奉母 | Wae show foo heun; jüh fung moo e. Let the boys of ten years of age "Go out and receive the

instructions of a master;" the girls at the same age, "Enter and respectfully learn the manners of a mistress." (Ts'heen-tsze-

wän.) 禮 | Le e. "Rites and observances." 學

習禮 | Heö seih le e. "To learn and practice the observances of propriety and decorum."

| 物 E wüh. "A present." | 文 E wän. "External ornament." 天體 | T'héen te e. "The

figure of the heavens." | 形文王萬邦

作孚 E hing Wän-wang, wan pang tsö fow. "Imitate (the virtues) of Wan-wang, and every state will exercise confi-

dence." (She-king.) 我 | 圖之 Wo e to che. "I study to effect it." (She-king.) 兩 | Leang e. "The

heavens and the earth." 三 | San e. "The heavens, earth,

and man." A local term denoting, To come. To rhyme read Go.

僕 PÜH. The original form of 僕 Püh.

僕 CHÖ. A surname.

僕 TSEUN.

To be able for; valiant; to overcome; to excite; to raise.

Unusual; strange. 不足為僂異 Püh tsüh

wei tseun e. "Not sufficient to be accounted strange."

僂 NUNG.

僂 Nung, or 阿 | O nung, "I, me." 渠 |

K'heu nung, "He, him." In the dialect of 吳 Woo, Nung,

is used for Man. | 人 Nung jin, A certain tribe of

people in 雲南 Yun-nan Province; they are otherwise

called 棘人 Pih-jin, and 沙人 Sha-jin. A surname.

儻 SHEN. 儻 S. C.

Air; look; manner. 儻個 Shen hwuy. "Appear-

ing not to advance." Also read T'han, | | 然

T'han t'han jen. "Easy, leisurely; no appearance of haste."

Read T'hàn, But; but then. Commonly written 但 Tan,

Read Shén. Occurs in the sense of 禪 Shen, "To transfer to."

億 YIH. 億 S. C. 億 R. H.

One hundred thousand; according to others, an indeter-

minate number. 算法億之數有大



小二法 Swan fǎ, yǐh che shoo yew ta seaou, urh fǎ.

"In reckoning the number yǐh, there are two modes, a greater and a lesser series."

小數以十爲等十萬爲 | 十 | 爲兆也 Seaou shoo e shih wei tǎng, shih wan wei yǐh, shih yǐh wei chaou yay.

"The smaller mode of reckoning makes ten the series; ten ten thousands make yǐh; ten yǐh make chaou," or a million.

The larger mode, is to make ten thousand the first number, and then 萬萬爲 | 也 Wan wan wei yǐh yay.

"Ten thousand times ten thousand make a yǐh."

Yǐh, also denotes, Repose, quiet. 供 | Kung yǐh.

"To supply with, and give repose to; to calculate; to contrive; to scheme;" which is also expressed by | 度 Yǐh tǒ, "To gamble."

心 | 則樂 Sin yǐh tsǐh lǎ. "When the heart is at quiet, pleasure is enjoyed."

賜不受命而貨殖焉 | 則屢中 Tsze, pǔh show ming urh ho chǐh yen, yǐh tsǐh luy chung.

"Tsze, did not submit (willingly) to the disposals of Providence, but tried to become rich by traffic, and from calculating well, often succeeded." (Lun-yu.)

Occurs in the sense of 臆 Yǐh.

健 T'Hǎ. To run away; to rebel against.

侏儻 Mae tǎ. "A fat appearance."

當 T'HANG. To cease, to stop.

Also read T'háng, 佻儻 Teaou t'hang, "Inconstant."

僂 Same as 傀 Kwei. See above.

遁 Same as 遁 T'hun. See Rad. 辵 Ch'hǒ.

側 Common form of 側 P'heaou.

僇 KEUNG.

Good. (Tsze-hwuy.) Kang-he says, it is the same as 嫗 Keung, under which, no definition is given, but the reader again referred to 惻 Keung, "Grieved, sorry."

獨 T'HÜH.

獨俛 T'hüh süh. "Short ugly appearance." Also read Shüh, Appearance of shaking the head.

僊 Com. form of 僊 Kēen. See below.

儆 KING. 儆 S. C. 儆 R. H.

To warn; to caution; to guard against. The same is expressed by 儆戒 King kae. 國家之立法所以懲不善而 | 無良 Kwǒ kea che lǐh fǎ, so e ching pǔh shen, urh king woo leang. "The law is that which is enacted by the government for the punishment of what is bad, and for a warning to the ill-disposed."

| 戒無虞 King kae woo yu. "Guard against what is not calculated on." (Shoo-king.)

Also read K'híng.

儼 HEUEN. 儼 S. C.

Expert; clever; sharp; swift; nimble. The name of a



country. Originally written 儼 Heuen, of which the above is a slight abbreviation.

儉 KĒEN, or Keén. 儉 S. C. 儉 R. H.

Moderate; temperate. Sparing; economical; niggardly.

A scarce year. A surname. 薄於弄已約  
於用物之謂儉薄於弄已養  
德也約於用物養財也 Pǒ yu lung  
ke, yǒ yu yung wūh che wei kēen; pǒ yu lung ke yang tīh  
yay; yǒ yu yung wūh yang tsae yay. "To be temperate in  
self enjoyment, and sparing in the use of the creatures, is called  
Kēen; to be temperate in self enjoyment, ministers to virtue;  
and to be sparing in the use of the creatures, contributes to  
wealth." 恭 | 有禮 Kung kēen yew le. "With  
correctness and temperance, there is propriety and politeness."  
Kung denotes, having respect for one's self; a decorous and  
correct behaviour.

欲恭 | 必實有是德不容  
毫髮之僞然後可也 Yǒ kung- kēen  
pēih shīh yew she tīh, pūh yung haou fā che wei, jen how k'ho  
yay. "He, who wishes to be correct and temperate, must  
really possess those virtues, and not allow the least possible  
degree of hypocrisy: and then he will succeed."

自古民風皆貴乎勤 | Tsze  
koo min fung kae kwei hoo kin kēen. "From ancient times,  
in the manners of the people, diligence and economy have in  
all cases been valued." 不 | 之害 Pūh kēen  
che hae. "The evils of a want of economy." 少  
Kēen shaou; 節 | Tsēē kēen; | 約 Kēen yǒ;

省 | Sǎng kēen; and | 用 Kēen yung, express a  
Laudable economy. | 薄 Kēen pǒ; and | 悋  
Kēen lin, denote the extreme; parsimonious; niggardly;  
miserly.

祭豐年不奢凶年不 | Tse,  
fung nēen pūh chay, heung nēen pūh kēen. "With regard to  
sacrifices or offerings, in abundant years, be not prodigal; and  
in bad years, be not parsimonious."

儻 YUNG.

儻倥 Yung heang. "Unsubmissive, unsubdued."

儻 KAE.

儻儻 Kae tac. "Bold, violent, assuming."

儻 CH'HOO. Rough; the opposite of smooth.

儻 K'HO. Handsome; excellent.

儻 TAN. 儻 S. C. 儻 R. H.

To bear a burden; to carry; to sustain; to be answerable for.

In which senses, 擔 Tan, is commonly used. A surname;  
a name; a certain long necked vessel for preserving fire. A  
measure of a certain size. 儻耳 Tan urh. The name  
of a place.

儻 KEÀOU.

To do; to act. Read Keaou, 儻倥 Keaou hing.

"To obtain by a lucky occurrence what one has no right to."



Erroneously written 儼 Keaou, but from long use con-founded with the proper form.

傀 Ol. Scrib. 化 Hwa. See Rad. 匕 Pe.

儼 Ol. Scrib. 地 Te. See Rad. 土 T'hoo.

The authority of this character is, however, suspected; it supposed that it ought to be 𠂔 Fow, by the side.

餓 YUĖ.

餓 𠂔 YuĖ k'hea. "A foolish appearance." The latter character is not found in the body of Kang-he's Dictionary.

儼 Same as 偵 Ching. See above.

Characters formed by Fourteen Strokes.

賓 PÍN. 𡇗 S. C. 𡇗 R. H.

To accompany; to receive a guest with the usual ceremonies. Read Pin, To pay respect to; to venerate, or worship; to arrange. To advance. 接賓以禮曰 賓接鬼神亦然 Tsĕĕ pin e le yuĖ pin; tsĕĕ kwei shin yih jen. "To receive a guest with the (usual) ceremonies, is called Pin; to approach the gods, is expressed by the same." 山川所以 鬼神也 Shan chuen so e pin kwei shin yay. To sacrifice to "hills and rivers, is the way in which worship is paid to the gods." (Le-king.) 爾籩豆 Pin urh pĕen tow. "To

arrange the Pĕen and Tow," certain vessels placed on the table.

Written without Man by the side as an abbreviation; occurs written 攢 Pin, in the same sense; and is used for this last character in the sense of, To eject, to drive out. Occurs, used for 𡇗 Pin, "To contract the eyebrows, as in laughing."

𡇗 MĚEN.

𡇗 | Mĕen mĕen. "A low appearance."

儼 GAN.

Not intelligent, not clever; the language of ridicule. Not feeling composed; involved. Read Gĕ, 儼 Sheng gĕ, "To disregard business."

儼 CH'HWANG.

A number complete; entire; a multitude. Tsze-hwuy, defines it erroneously, by "A multitude of barbarians." (Kang-he.)

𡇗 E. 𡇗 | E e. "The cry of the fox."

儼 Com. form of 儼 Heae. See below.

儒 JOO, or Yu. 𡇗 S. C. 儒 R. H.

Denomination of persons who, in China, devote themselves to study. Originally their intention was, to improve themselves in morals and science; the object at present is, to acquire a place in the government. The Literati. 學者之 稱 Heĕ chay che ching. "The denomination of the learned." 大儒 Ta joo. "A great scholar." 宿



| Sō joo. "A scholar, himself a constellation." |

區 Joo keu. "A scholar versed in ancient and modern literature." 通 | T'hung joo. "A thorough scholar."

名 | Ming joo. "A famous scholar." 鄙 | Pe joo. "A mean scholar."

迂 | Heu joo. "A vague scholar." 腐 | Foo joo. "A rotten scholar;"

i. e. one whose pretensions are unreal. 豎 | Shoo joo.

"A petty childish scholar." 寒 | Han joo. "A cold scholar;" i. e. who is a poor scholar.

| Joo, denotes Soft, mild. (Shwō-wăn.) A scholar teaches with softness and mildness. (Sha-müh.) 通天

地人曰 | T'hung t'hēn te jin yuē joo. "He who understands heaven, earth, and man, is called Joo." (Sha-müh.)

明先王之道 | 者事也 Ming sēn wang che taou, joo chay sze yay. "To understand the doctrines of the ancient kings, is the business of the scholar."

| 者為席上之珍 Joo chay wei seih shang che chin. "A scholar is the pearl that adorns the table."

| 者不祈多積多文以為富 Joo chay pūh ke to tseih; to wăn e wei foo. "The scholar does not seek for great wealth; he esteems much learning to be riches."

| 釋道三教 Joo, Shih, Taou, san keaou. "The literati, the religion of Fūh, and the religion of Taou, constitute three forms of doctrine, or sects."

唐太宗好文開科取士 Tang Tae-tsung haou wăn, kae k'ho tseu sze. About A.D. 600, "Tae-tsung, of the Dynasty Tang, being a lover of learning, commenced the examination of the literati, to take from them the officers of government." (Yew-heü.) 自堯舜以

下若不生箇孔子後人去何處討分曉 Tsze Yaou Shun e hea, jō pūh sāng ko

Kung-tsze, how jin k'heu ho choo taou fun heaou. "From the time of Yaou and Shun, descending downwards, if Confucius had not been born, whither should succeeding ages have gone to seek for a clear understanding of philosophy." (Choo-foo-

tsze.) Next to Confucius, as a link in the chain, was 孟

子 Mäng-tsze, or Mencius. From Mencius, to the time 程

夫子 Ching-foo-tsze, (a period of near two thousand years.)

諸 | 說理便直是說夢 Choo joo

shwō le, p'hēn chih she shwō mung. "All the literati, who philosophized (in their histories and other works) did nothing

more than utter dreams." (Choo-foo-tsze.) This writer lived

under the Dynasty 宋 Sung, about A. D. 1150. His Com-

mentaries on the 五經 Woo-king and 四書 Sze-

shoo, are much valued. The Emperor Kang-he published, in 26 volumes his works, consisting of detached criticisms and

remarks. 侏 | Choo joo, "A man of low stature;

a pillar." Al. Scrib. 僂 Joo, but improperly.

儼 CHĀNG, or T'sāng.

儼儼 Chāng tsan, or chan. "A malevolent, ugly, wicked, violent appearance."

億 YIN, or Wăn. To rely on other people.

儻 T'HAE, or Tae. 儻 R. H.

陪儻 Pei t'hae. "A superior domestic in the houses of the great; an assistant in the houses of statesmen." 田



| T'een t'hae, An epithet applied to hired labourers in husbandry, a disgraceful epithet.

| 儻 T'hae e, "A silly appearance." Originally written 臺 Tae.

儻 CHOW. 儻 S. C. 儻 R. H.

A number of persons; a company; a party; four persons. Who. Read Taou, Obscured. 儻類甚衆 Chow luy shin chung. "A very large number of the same class of persons." Syn. with 儻 Chow. To rhyme, read Choo.

儻 T'HEAOU. Standing alone.

儻 Same as 儻 P'hing.

儻 CHAE. 儻 S. C. 儻 R. H.

Persons of the same order or class; a company or party; group, applied to animals. 儻 Chae, is used to form the plural of Pronouns, as 吾 | Woo chae. "We." 吾 | 小人 Wo chae seaou jin. "We poor low people." 先王之喜皆得其 | 焉 S'een wang che he, kae tih k'he chae yen. "The good-will, or disposition of the ancient kings (being reasonable and properly regulated), obtained the approbation and concurrence of their people." (Le-king.) To rhyme, read She.

儻 TSUNG. To collect, or assemble together.

儻 LAN.

儻儻 Lan tsan. "A malevolent, ugly, wicked appear-

ance." See 儻 Ch'ang, above, it is supposed that there is some error in these two sentences. The Dictionary Ching-tsze-t'hung, considers Ch'ang, an erroneous character.

儻 TŪY. ‡ 儻 S. C.

From Man and Tuy, Opposite to. Mutual traffic; to buy and sell. From the sameness of sound, 兌 Tuy, is sometimes improperly used in this sense.

儻 Same as 儻 K'een. See below.

儻 YU. Attentive; observant. To rely on.

儻 È. 儻 S. C. 儻 R. H.

False; doubtful; mutual doubt, or suspicion. To compare; to determine upon. Syn. with 儻 E. Occurs, but erroneously, in the sense of 儻 E, "Luxuriant; abundant." Read é, Obstinate stoppage; constipation. Read Hae, or Gae,

儻儻 T'hae gae. "Silly, foolish appearance."

儻 TSIN. 儻 R. H.

Exhausted; empty. Same as 儻 Tsin.

儻 K'HEEN. To open

儻 MǎNG.

儻 | 個個 Mǎng mǎng, hwuy hwuy. "Confused, perturbed, stupified."



儻 WÒO. 儻 R. H.

To skip and dance, as a demonstration of joy; to excite.  
鼓歌以儻之 Koo ko e woo che. "Drum and  
sing in order to stimulate them." | 衛 Woo wei.  
"The sound of arrows, or flying darts." The name of a hill.

儻 NǎNG.

Weak; wearied. 儻儻 Tsang nǎng, The sound  
of calling on each other in a barbarous dialect.

儻 TÀE.

Daring, violent manner. 莫儻儻 Mǒ tae kae.  
"Be not violent and assuming." Also written with 彳 Keuen,  
by the side.

*Characters formed by Fifteen Strokes.*

償 CHANG. 償 S. C. 償 R. H.

To pay for the value of a thing; to recompense; to re-  
venge; to reply to. 報償 Paou chang. "To pay in  
the kind received; to revenge." 填 | Th'een chang;  
抵 | Te Chang; or | 還 Chang hwan. "To make  
up, or pay a debt," either for one's self or others. 還錢  
猶未 | 前欠 Hwan ts'een yew we chang ts'een  
k'h'een. "The money (now) paid, still does not clear off the  
former debt." 欠償 | 錢 K'h'een chae chang ts'een.  
"He who owes a debt must pay the money." 殺人  
| 命 Shā jin chang ming. "He who kills a man must

answer for it with his life." These two sentences, are used  
to express the certainty of the consequences arising from a  
given action. 西鄰責言不可 | 也  
Se-lin ts'ih yen p'uh k'ho chang yay. "The censure, or rebuke  
of (the state) Se-lin, cannot be answered, or retorted." (Tso-  
chuen.) Also read Shàng and Sháng.

儻 LĚĚ. 儻 S. C.

儻 Lěě, or repeated, Lěě Lěě, "Appearance of growing  
long and strong." A large bushy beard. | 儻 Lěě  
sǎ. "A malevolent bad countenance."

儻 PĚEN.

The body distorted. 儻儻 P'een seen. "Appear-  
ance of brandishing, flourishing, and capering."

儻 MĚĚ.

儻儻 Měě t'hěě. "Very fraudulent and deceitful."  
Name of certain foreigners on the North-east. The Compilers  
of the Imperial Dictionary, have omitted the last sentence, as  
the foreigners intended, were some of the Manchow tribes.

儻 LUY. 儻 S. C.

To injure; to destroy; to injure mutually. 思儻  
Sze luy, A certain wood that does not rot. 儻 |  
Kwei luy, Figures used for a mock drama, or puppet-show.  
See under Kwei. 對 | Tuy luy, or 對公 Tuy  
luy. "A kind of guard or fence; to guard or fence off."  
The meaning is doubtful.



節 TSĒĒ.

儻儻 Tsun tsčě, These two words, perhaps mean, "Decorum and respect." The meaning of the latter character is no where given.

億 LEU.

Repeated, 億 | Leu leu. "Unwilling to do; not using any effort; unconstrained appearance."

儻 Same as 儻 Tseun. See above.

儻 K'HWANG.

儻儻 K'hwang leang. "Uneven."

爆 PÁOU.

To pass over, over and above. 爆直 Paou chih, or | 宿 Paou süh, The person, or persons who remain over night in the public offices at court; also denominated 豹直 Paou chih, and 伏豹 Füh paou, from their being unable to go out till relieved by others. Ching-tse-t'hung and Tsze-hwuy, erroneously confound the above character with this 爆 Paou. (Kang-he.) In former times written with 彳 Chih, by the side.

儻 YÜH. 儻 S. C.

To sell. 徵儻 Ching yüh. "To prepare goods and publish them for sale." Formed from 士 Sze, "A person presiding;" 冏 Kung, "Bright;" and 貝 Pei, "A pearl."

The middle part of 賣 Mae, is 四 Sze. Various other meanings are, by some writers, given to this word; they are rejected by Kang-he and Sha-müh. Also read Teih.

儻 SHOO. Name of a deity; A surname.

Also the same as 豎 Shoo.

儻 PEAOU. 儻 S. C.

Appearance of moving or walking; a group; a company; a herd. 汶水滔滔行人儻 | Wän shwü taou taou; hing jin peaou peaou. "The river Taou flows along; crowds of men appear walking." (She-king)

儻 TSAN.

To collect together; to collect together and reckon.

儻 CHIH.

Right; regular. Supposed to be an erroneous form of 憤 Che.

儻 SZÉ. Exhausted; expended entirely.

儻 YEW. § 儻 S. C. 儻 R. H.

憂 Yew, "Sorrow," was originally made from 頁 Hěě, "The face," and 心 Sin, "The heart;" thus 憂 Yew, because sorrow shows itself in the countenance. 憂 Shü, "To walk," was added to make 憂 Yew. "To rove about." The framers of the Le Character, erroneously adopted the present form. (Sha-müh.) Abundant; affluent; super-



abundant. Soft; luxurious ease, and quiet. To be more than competent for. To play; to dally; to trifle with wantonly.

A surname. 優游 Yew yew. "A luxurious ease and leisure; to saunter about." | | Yew yew.

"Indulgent liberal." 伊 | E yew. "To cringe and flatter." 俳 | 者倡 | 也 Pae yew chay,

chang yew yay. "Pae yew, or dissipated amusements, as those of the Drama, &c. are also called Chang-yew." 少相

狎長相 | 又相謗 Shaou, seang heä; ch'hang seang; yew, yew seang pang. "When young, they were

familiar with each other; when grown up, they trifled wantonly, and then slandered each other." (Tso-chuen.) |

禮相待 Yew le seang tac. "To treat each other with an exuberance of politeness." 品學兼 | Pin

heö kčen yew. "Abundant (or excelling) both in good conduct and in learning." | 劣 Yew leuě, Are opposites, the first expressing a superabundance, the latter a deficiency.

儻 P'HEAOU. Abundant. (A local term.)

儻 PÈ, or Pei. To cease; to stop.

儻 SÜH.

儻 Süh chin, The name of a country.

儻 Same as 豪 Haou. See Rad. 豕 She.

儻 Ol. Scrib. 滿 Mwan. See Rad. 水 Shwüy.

儻 CHÄNG.

儻偶 Chäng kwa. "Malevolent; immoral."

Characters formed by Sixteen Strokes.

儻 NEÀOU.

Handsome; excellent. In the following sentence, it seems to denote To bend. 儻儻舞 | 身若環

也 Yaou neaou woo chay neaou shin; jö hwan yay. "Those who perform feats of agility, bend the body like a ring." One says, Yaou neaou, denote, A slender waist.

儻 HWÄN.

To play. Supposed to be an erroneous form of 翫 Wan.

儻 Same as 慇 Han. See Rad. 心 Sin.

儻 CH'HIN, or Ts'hin.

Within; inner, (as garments next the body.)

儻 LEIH. A man's name.

儻 KWEY.

Handsome; excellent; abundant; great; strange. Same as

傀 Kwei.

儻 THÄNG.

儻 Ling thäng. "Long appearance."



儻 HÉAE.

Noble; generous; disinterested. 儻悞 Heae ko.

“Bold, daring.”

億 Same as 億 Yih. See above.

僞 WÈI. Disquieted; discomposed.

僮 LÜNG.

僮侗 Lung t'hung. “Rude, unfinished, unfit for any thing.” For 僮 Lung chung, see under Chung.

儻 Same as 傀 Kwei.

僭 Same as 儼 Mǎng. See above.

Also used for 儼 Mung, “Dull; stupid.”

儲 CHOO. 儲 S. C. 儲 R. H.

To collect together; to provide in order to assist. To assist, or be second to. A surname. 積儲 Tseih choo.

“To gether together; to accumulate.” 太子曰

東 | Tac tsze yuě Tung-choo, The Prince, or heir apparent, is called Tung-choo, he is also denominated,

君 Choo-keun, because of his being supposed to lend assistance.

儻 Ol. Scrib. 愆 Këen. See Rad. 心 Sin.

Characters formed by Seventeen Strokes.

僣 KĒEN.

僣僣 Yen këen. “Proud and contemptuous; disrespectful. Al. Scrib. 僣 Këen. Common form of 僣 Këen.

臨 LIN.

臨俸 Lin shin. “The head bending forwards.”

歸 KWEI. To send; to cause.

傾 Same as 供 K'he. See above.

僥 TSAN, or Chan. 僥 S. C.

Irregular; rapid. 僥互 Tsan hoo. “Uneven, irregular.”

| 巖 Tsan gan. “An army not yet formed in battle array.”

僥 | Lan tsan. “A malevolent countenance, or aspect.” Read Chen, Mean levity, exciting contempt; contemptuous language, or to speak lightly of. Also read Ts'han, and Ts'hëen. Irregular; incoherent; tedious discourse.

儻 JANG.

儻仍因皆謂因緣 Jang, jing, yin, kae wei yin yuen. “Jang, jing, yin, all express cause operating,” and answers to, “Because of; in consequence of; therefore; in continuation of.”



儂 HWĀNG. Dull; stupid.

儻 SHŮH. 儻 S. C.

Color between azure and green, or azure and black. The original form of 儻 Shüh, in the sense of which it occurs.

*From Eighteen to Twenty-two Strokes.*

儻 NUY.

To lie down. (Tszé-hwuy.) Same as 儻 Neaou.

儻 CH'ĤĤ. 儻 S. C.

Submissive. 心服也 Sin fūh yay. "The heart submitting."

儻 HWUY.

To raise. According to one, To separate from.

儻 Te hwuy. "To elevate; to exalt; to raise."

儻 F'HUNG.

儻 ŭh f'hung. "One of the genii; an immortal."

儻 LUY. Excessively fatigued. Same as 儻 Luy.

儻 Original form of 儻 P'heaou.

儻 LE. 儻 S. C. 儻 R. H.

A pair of stag's skins. Together with; a pair; a couple

Husband and wife; conjugal union.

失儻 Neaou show yew pūh shīh le. "Even birds and

beasts do not violate conjugal fidelity." (Tso-chuen.)

人娶妻曰榮諧伉 | Ho jin tseu tse, yuě, yung heae kang le. "Congratulating a man on his marriage, it is said, may it be an harmonious and splendid union."

永諧伉 | Yung heae kang le. "Husband and wife living in perpetual, and uninterrupted harmony."

琴 | Ch'bin le, The appearance of diverging branches and beautiful foliage.

儻 Common form of the preceding.

儻 LO.

Possessing superior ability in the management of affairs.

儻 Low lo. Active inferior officers, or attendants amongst banditti.

儻 | Chay lo. "Strong and active, but not virtuous."

儻 Original form of 儻 Sēen.

儻 TSWĀN, or Tsan. 儻 S. C.

To collect together.

儻 TĒEN. To fall; to upset.

儻 NO. 儻 S. C. 儻 R. H.

To drive away, by certain rites, malignant, or pestilential demons; formerly done thrice a year. Those peculiar rites are



now discontinued, but various rites of the present day, are performed with the same intention. Abundant; copious. 鄉

人儼朝服而立於阼階 Heang jin no, chaou fuh urh lèih yu tsoo kae. "The villagers perform-

ing the rites of ejecting demons, (Confucius) put on his court dress and stood at the eastern steps." Some Commentators say, that this was a mark of the respect and decorum which he always manifested; others say, that he was apprehensive the noise would disturb the shades of his ancestors.

(Lun-yu.) 猗 | O no. "Delicate; soft; yielding; slender;" as a branch or twig. Walking in a measured pace; a genteel gait. Also read Nò.

儼 CH'HUNG.

斜儼 Seay ch'hung, Perhaps denotes Depraved, partial regard.

儼 NÜY. To lie down.

儼 NUY.

To lie down. The authority of this character is suspected.

儼 T'HANG. 儼 S. C. 儼 R. H.

If; should; a conditional Particle, commonly written 倘

T'hang. 倜儼 T'hëih t'hang. "Raised above others;

free; unrestrained." Otherwise expressed by 卓異 Chō e.

心 | | Sin t'hang t'hang. "An enlarged easy mind."

儼 YEN. 儼 S. C. 儼 R. H.

Carrying the head high; fine looking; stern; dignified; commanding respect. 儼然可畏 Yen jen k'ho

wei. "Dignified manner, worthy of veneration."

然一樣 Yen jen yih yang. "Appears like the same."

儼 HEAOU. Proud.

儼 LÜY. 儼 S. C.

Bending down; sickly. Idle; lazy. The appearance of standing up in the midst of many. (Lüh-shoo.)

儼 Original form of 儼 Shen.

儼 LO. Bare; naked.

儼 NÁNG. Slow; tardy.

儼 Ol. Scrib. 錫 Seih. See Rad. 金 Kin.

儼 TS'HÉEN. Water and salt mixed.

Ol. Scrib. 儼 Tsëen. See under Eleven strokes.



## TENTH RADICAL.

儿 JIN. 𠃊 S. C.

A human being; the same as 人 Jin; the latter is used alone, and by the side of compound characters, as in 仲 Chung; 儿 Jin, is placed below, as in 見 Kēen. This circumstance, constitutes the only difference between the characters. (Lüh-shoo-koo.) Confucius said, that it denoted a man placed below others, and hence, distorted and crooked. Some Dictionaries define it, A benevolent man; in which sense they read it Kae. Others say, that 人 Jin, represents a man standing; and 儿 Jin, a man walking.

兀 WÜH. 𠃊 S. C. 兀 R. H.

From a line placed on the top of man. Lüh-shoo, objects to this sense, and asks, how a level plane can be situated on the top of man. Commonly defined, High and level at the top. To cut off the feet as a punishment. 兀者 Wüh chay. "Those who have had their feet cut off." 碑 | Lüh wüh. "Dangerous rocks." | | Wüh wüh. "A firm immovable appearance." | 泉 Wüh nēě, or 𠃊 Wüh nēě, or reversed, Nēě wüh. "Agitated; shaken; moved about." Anciently used for 岬 Wüh, "A

barren hill." A surname. | 的 Wüh tēih, occurs in some play books, denoting Alas! what? a cant provincial word.

## Characters formed by Two Strokes.

允 YÜN. 𠃊 S. C. 允 R. H.

Sincerely; faithfully; honestly; without deceit or guile; to accede to; to assent; to promise. A surname. 中允 Chung yun; Name of a certain office. Read Yuen, | 吾 Yuen ya, A certain District. This pronunciation of the latter syllable, is unusual, it is commonly Woo.

Occurs in the sense of 云 Yun, "To say." | 諾 Yun nō; | 准 Yun chun; and | 俞 Yun yu, all express, Acceding to; granting; promising what is requested.

| 若 Yun jō. "Sincere and complaisant; the disposition softened and ameliorated," (Lun-yu.) 人心惟危 道心惟微惟精惟一 | 執厥 中 Jin sin wei wei; taou sin wei wei; wei ts'hing, wei yih, yun chih keü chung. "The heart of man is dangerous; the principles of right reason are refined and abstruse. It is necessary to analyze, to simplify, and sincerely adhere to the middle path." (Shoo-king.) It is said, that the substance of these



sixteen words, was pronounced by 堯 Yaou, when he transferred the throne to 舜 Shun, and by the latter, were delivered to 禹 Yu, who succeeded him.

先 Ol.Scrib. 簪 Tsan. See Rad. 竹 Chüh.  
元 YUEN. 𠂇 S. C. 元 R. H.

The first cause; invisible and operating principle. The origin; the commencement; great. The first; the principal; the head; the chief. A surname. They define it by 天地之大德所以生生者也 T'hëen te che ta tih, so e sāng sāng chay yay. "The power of the heavens and earth, by which perpetual reproduction was originated." And by, 生物之始也物生于一故從一 Sāng wüh che che yay; wüh sāng yu yih koo tsung yih. "The commencement of the production of creatures; the creatures were produced from one; hence (the character is) from one." (Lüh-shoo.) The same principle which affirmed of heaven, is called 元 Yuen; affirmed of mankind, is called 仁 Jin, "Love of animated nature;" affirmed of individuals, is called 長 Ch'hang, "Senior, first, or head." (Kang-he.)

| 者善之長也 Yuen chay, shen che ch'hang yay. "Yuen, the head or source of good." (Yih-king.)  
年 Yuen nēen, The first year of any reign. | 月 Yuen yuě, "The first moon of the year."  
旦 Yuen tan, "The morning of the first day of the year."  
日 Yuen jih, "The first day of the year."  
夕 Yuen seih. "The evening of the first day of the year." | 百

姓曰 | | Pih sing yuě Yuen-yuen. "The mass of the people are called Yuen-yuen." | 帥 Yuen shwae,

A military commander-in-chief. | 服 Yuen fuh.

"A cap or bonnet." 師古曰 | 首也故謂冠爲 | 服 Sze-koo yuě, yuen, show yay,

koo wei kwan wei yuen fuh. "Sze-koo said, Yuen denotes the head, therefore a cap is called Yuen fuh." | 首股

肱 Yuen show koo kwäng. "The head, legs and arms," i. e.

A Prince and his ministers. (Shoo-king.) | 氣 Yuen

k'he. "Original principle, or operating cause." Original color.

(MS. Dictionary.) 精神 | 氣 T'shing shin yuen

k'he. "The animal spirits, and original temperament, or bodily constitution."

會 | Hwuy yuen. The first amongst that class of literati, called 進士 Tsin-sze. 解 | Keae yuen,

The first of the 舉人 Keu-jin. 狀 | Chwang

yuen. The first of the 翰林 Han-lin. | 一 | Yih

yuen, The space of 129,600 years. | 子 Yuen tsze,

"The eldest son." (Shoo-king.) The first ancestor of a family.

(MS. Dictionary.) To rhyme, read Yun.

元 Ol. Scrib. 无 Woo.

From Three to Six Strokes.

尢 Ol. Scrib. 長 Ch'hang.

兄 HEUNG. ‡ 𠂇 S. C. 兄 R. H.

Formed from 口 K'how, "The mouth," and 儿 Jin



"A man," because the senior has a right to instruct. The first born son; an elder brother; a senior; used by friends as a term of respect.

兄先弟後 Heung sēn te

how. "The senior brother takes precedence, the junior follows."

| 友弟恭 Heung yew, te kung. "The

elder brother should be kind, the younger respectful."

弟

| 們 Te heung mun. "Brothers."

老

| Laou

heung. "Old brother."

| 弟

Heung te. "A younger

brother," in common acceptance.

| 臺

Heung tae.

"Eminent brother; and

老

| 臺

先生 Laou

heung tae sēn sāng. "Venerable brother, eminent teacher,"

are all respectful modes of direct address to equals.

棠

棣之華鄂不韡韡凡今之

人莫如 | 弟 Chang-te che hwa, yō pūh wei wei,

fan kin che jin mō joo heung te. "As the flowers of the

Chang-te open abundant and splendid, so of all persons, none

produce so pleasing an effect, as brothers living in harmony."

(She-king.) 善氣迎人親於 | 弟

Shen k'he ying jin, ts'hin yu heung te. "A kind friend is

more nearly related than a brother."

Also read Hwáng, In the senses of 悅 Hwang, and 況

Hwang. In 江南 Keang-nan, An elder brother is called

Hwang. Also occurs read Heun.

充 CH'HUNG. 充 S. C. 充 R. H.

Formed from 去 Tūh. "To issue forth suddenly," and

儿 Jin, "Man." To fill; to carry to the utmost extent

of; to fulfil the duties of; to act in the capacity of. To stuff

or stop up; sufficient; prepared; excellent; to fatten; to sati-

ate. Long; high. (Shwō-wān.) A surname. | 臣

不能充二役 Yih chin pūh nāng ch'hung urh yūh. "One person cannot fulfil the duties of two services."

承 | 買辦 Ching ch'hung Mae-pan. "To fill the

situation of a Compradore; or, one who purchases provisions and necessities for a family.

| 足有餘 Ch'hung

tsūh yew yu. "A sufficiency, and something to spare."

滿 Ch'hung mwan "To fill; filled."

| 實 Ch'hung

shīh. "Stuffed; made solid." These expressions are under-

stood both physically and metaphorically.

不能 |

滿人心 Pūh nāng ch'hung mwan jin sin. "Cannot satisfy the heart of man."

去夫外誘之私而 | 其本

然之善 K'heu foo wae yew che sze, urh ch'hung k'he

pun jen che shen. "Put away external inducements to

vice, and cultivate to its full extent his natural (or original)

goodness." (Chung-yung.) 務要 | 滿其

本然之量 Woo yaou ch'hung mwan k'he pun jen

che leang. "Must carry to the utmost extent, the original

measure" of virtuous talent given him. (Māng-tsze-hō-keang.)

| 軍 Ch'hung keun, To banish to a remote part of the

empire, where the prisoner is given to be a slave to the soldiery.

The punishment next in severity to death.

事 | 政重 Sze ch'hung, ching chung. "Exces-

sive service (required by government) and heavy taxes."

(Tso-chuen.) | 君之庖 Ch'hung keun che

paou. "To fill, or cram (with animals) the kitchen of the

Prince." (Le-king.) 褒如 | 耳 Yew joo

ch'hung urh. "Laughing, as if their ears were stopped."



She-king.) It is remarked, that deaf people are found to laugh much. | 如有窮 Ch'hung ch'hung joo yew keung. "Distressed till quite exhausted," said of a dutiful son weeping over a departed parent. (Le-king.) |

人 Ch'hung jin. "One who feeds and fattens animals."

充

Common, but erroneous form of the preceding.

眇

KOO. 火 S. C.

An eye without a pupil; blind. Screened from view on the right and left sides. The middle part of the character represents the nose.

兆

CHAOU. 𠂔 S.C. 𠂔 A.V. 𠂔 R.H.

A tortoise shell dried by fire, for the purpose of divination. An altar of earth. A million. 兆 Chaou, or | 頭 Chaou t'how, or 先 | S'een chaou, "An omen; a prognostic." 吉 | Keih chaou. "A favorable prognostic; an omen of good." 凶 | Heung chaou. "A prognostic of evil." 夢熊夢羆男子之 | 夢虺夢蛇女子之祥 Mung heung mung pe nan tsze che chaou; mung hwü mung shay neu tsze che tseang. "To dream of the (animals) Heung and Pe, is a prognostic of being pregnant of a son; to dream of the Hwuy and the Shay, (varieties of the serpent kind) is an omen of being pregnant of a daughter."

億

| Yih chaou, The hundred thousand and the million, denotes the mass of the people, which is also expressed by, | 民 Chaou min. 京 | King chaou. "The

place where the million assembles," the residence of the Emperor and court. 宅 | Tsih chaou. "The ground round a tomb." 游 | Yew chaou. A certain year of the Cycle.

Also read Chaou.

神之來光景昭聽 無聲視無 | Shin che lae, kwang king chaou, ting woo shing, she woo chaou. "The advent of spirits, circumstances manifest, but no voice is heard, no omen is seen." The phenomena of nature manifest the presence of a Deity.

兇

HEUNG. 兇 S. C. 兇 R. H.

Malevolent; cruel. Distressing fear; the cry of fear.

兇惡

Heung gŭ. "Cruel and wicked." | 手

Heung show. "A murderer." | 殺

Heung shă. "To

murder."

| 暴

Heung paou, or

| 虐

yŭ. "Cruel; barbarous." | 恃勢行

She she

hing heung. "To act cruelly from a dependance on one's own power and influence." 因其 | 也而

攻之 Yin k'he heung yay urh kung che. "Attacked them in consequence of hearing their lamentations;" said of armies. (Tso-chuen.)

Occurs used for 凶 Heung, "Malignity, evil, calamity," From which, and 儿 Jin, the above is formed. Also read Heung.

先

S'EEEN. 𠂔 S. C. 𠂔 R. H.

Formed from 之 Che. "To go," placed on 儿 Jin. To go forward; to precede; before; gone before, (deceased.) Soon; early. To begin; in the first place; cause. Read S'een,



To lead on before; to precede those whom one ought to follow. To put first. A surname. 走先去 Tsow

sëen k'heu. "To advance forward." 你 | 走

一步 Ne sën tsow yih poo. "Do you step on first."

| 後 Sëen how. "Before and after." These two words were formerly applied as appellatives to the wives of two

brothers; they are now otherwise called, 娣姒 Te sze,

and 妯娌 Chùh le. | 難後獲 Sëen nan, how

hwö. "Difficulties precede; success or acquisition comes after."

| 立夏三日 Sëen lëih hea san jih. "Three days before the commencement of summer," or the sun's

entering the 15th degree of Taurus. 欲治其國

者必 | 齊其家 Yö che k'he kwö chay, pëih.

sëen tse k'he kea. "He who would govern well his country;

must first regulate his own family." (Ta-heö.) 不 |

父食 Püh sën foo shih. "Not eat before his father."

(Tsö chuen.) 疾行 | 長者謂之不

弟 Tseih hing sën ch'hang chay wei che püh te. "To

hurry before a senior is called a want of dutifulness."

| 知 | 覺 Sëen che sën keö. "Prior knowledge and perception of." | 知 Sëen che, Some-

times denotes, foreknowledge, in respect of what has not yet

taken place. 當 | T'hang sën. "Formerly; also in

front." | 人 Sëen jin. "A person deceased." Sëen,

is used with the words, Father, mother, &c. to denote their being no longer in life. | 生 Sëen säng, added to a

person's name, is a term of respect, "Master; teacher." With the

emphasis on the last syllable, it denotes a former state of exis-

tence. | 父 Sëen foo, or | 君 Sëen keun.

"My deceased father." The latter term, Sëen-keun, is applicable also to the late Sovereign or Prince. 令 | 君 Ling

sëen keun. "Your late Father." 不辱 | 其

次不辱身 Püh jö sën, k'he t'hsze püh jö shin

"Do not disgrace your ancestors; and in the next place, do not disgrace yourself." | 馬 Sëen ma. "A forerunner;

an harbinger." Otherwise expressed by 前驅 Tsëen

k'heu.

光

KWANG. ‡ 𠂔 S. C.

From Fire placed above Man, denoting, illustrious; splendid; glorious. Light; splendour; bright; shining. Naked;

plain; bare; barely; only. Read Kwáng. To illumine; to

adorn; to shed lustre on. 日光 Jih kwang. "The

light of the sun." 月 | Yuë kwang. "The light of the

moon." 主 | Choo kwang. "The sovereign light;"

i.e. the sun; This phrase is also applicable to the light, or

glory of Deity; as in the following sentence, 神 | 普

照 Shin kwang poo chaou. "The light of Deity illumines

every place." | 射 Kwang shay. "Beams or rays of

light." 日 | 轉射 Jih kwang chuen shay. "The

rays of the sun reflected." 開 | 陞座 K'hae

kwang shing tso. "To give light to the eyes of an idol;" i.e.,

to paint its eyes and raise it to its throne."

燭 | Chüh kwang. "The light of a candle." 點

燭 | Tëen chüh kwang. "Light a candle." 輝

| Hwuy kwang; | 明 Kwang ming; | 耀

Kwang yaou; | 華 Kwang hwa; | 彩 Kwang tsac.

All express what is light, splendid, and gay. | 明



正大 Kwang ming ching ta. "Truly great and splendid,"  
said of persons or things. | 照 Kwang chaou. "To

illumine." | 顯 Kwang hēen. "To manifest."

| 前裕後 Kwang tsēen yu how. "To shed lustre  
on one's ancestors, and to benefit posterity." 多謝

| 臨 To say kwang lin. "Many thanks for your glo-  
rious advent," meaning the visit of a superior.

| 景 Kwang king. "State, or appearance of things."  
邇際 | 景如何 Urh tse kwang king joo ho.  
"What has been the recent state of affairs?" | 脚

Kwang keō. "Naked feet." | 頭 Kwang t'how.  
"Bald head." | 棍 Kwang kwān. "A naked stick,"  
denotes a person possessed of nothing, who goes about swindling.

| 塔 Kwang tă. "A plain spire, or pagoda." The  
opposite of Kwang, in this sense, is 花 Hwa. "Flowered or  
decorated." 都 | 了 Too kwang leaou, expresses

either that, "the whole is illumined," or, "a complete state  
of destitution," which last sense, is also denoted by 精 |

Ts'hing kwang, hence the saying applied to a person, who has  
squandered the whole of his property, 他變了

精 | 玉菩薩 T'ha pēen leaou Ts'hing-kwang  
yūh poo-să. "He has become the demi-god Ts'hing-kwang."

The point of which consists in Ts'hing-kwang having the sense  
above given to it, and being also the name of a certain demi-  
god.

夜 | Yay kwang, or 珠 | Choo kwang, A  
certain bright gem. 重 | Chung kwang, A certain  
year of the cycle. 靈 | Ling kwang. A certain  
palace, or temple.

兌 T'HAE, or T'hūy.

To be pleased. Same as 兌 Tūy. See below.

天 Same as 天 T'hēen, "Heaven."

This character was formed by an Empress, called 武  
后 Woo-how. About A. D. 700.

无 Ol. Scrib. 長 Ch'hang, "Long."

无 Ol. Scrib. 无 Ke. See Rad. 无 Woo.

克 K'HĪH. ‡ 亨 S.C. 亨 A.V. 克 R.H.

The seal character represents carved timbers sustaining the  
roof of a house; hence to sustain; to be able for, or adequate  
to; to subdue; to repress. 何以克當 Ho e k'hīh

t'hang. "How sustain," the weight of civility which you  
confer; or the duties which devolve upon me, &c. 弗

| 如願 Fūh k'hīh joo yuen. "I am unable to do  
as I wish." 小人弗 | Seaou jin fūh k'hīh.

"An inferior man is not adequate to it." | 明峻

德 K'hīh ming tseun tīh. "Able to comprehend illus-  
trious virtue." (Shoo-king.)

勝己之私謂之 | Shing ke che sze  
wei che k'hīh. "To overcome one's own selfishness (or vi-  
cious propensities) is called K'hīh." 忌 | Ke k'hīh.

"Envious and overbearing," also "to dislike self controul."

不忌不 | Pūh ke pūh k'hīh. "Not envious nor  
over bearing." (Tso-chuen.) | 己君子之



心也忌 | 小人之心也 K'hīh ke  
keun tsze che sin yay, ke k'hīh seaou jin che sin yay. "To  
overcome self, shows the heart of the good man; to hate  
self-controul, shows the heart of the bad man." The same  
saying is thus varied, | 己者君子忌 |

者小人 K'hīh ke chay keun tsze, ke k'hīh chay  
seaou jin. "He who overcomes himself is a good man; he  
who dislikes self-controul is a bad man." | 已復

禮為仁 K'hīh ke fūh le wei jin. "To overcome  
one's self and return to propriety, constitutes goodness." (Lun-  
yu.) 鄭伯 | 段于鄆 Ching pīh k'hīh

Twan yu Yen. "The noble, who ruled the state Ching, over-  
came his brother Twan, at Yen." (Tso-chuen.) 拊

| Pow k'hīh. "Avaricious and injurious," applied to  
officers of government. Syn. with 剋 K'hīh.

兌 T'HÚY, or Túy. 兌 S. C.

To exchange one thing for another; to compare, as in weigh-  
ing; to give an equivalent for; to collect together, as water in  
a cavity. Gratified or pleased, from a full supply of every  
thing. Permeable; a passage through; straight; direct. One  
of the Eight 卦 Kwa. Read Tǔ, in the same sense. Also  
read Yuě, in the sense of 悅 Yuě, "To be pleased." 兌  
換 Tuy hwan, "To exchange." | 銀子 Tuy  
yin tsze. "To weigh money."

免 MEËN. 免 S. C. 免 R. H.

From 兔 T'hoo, "A hare," the dot being omitted. To  
dispense with; to prevent; to avoid. To put away; to stop; to

put off; to free from. To put off the cap, and bind up the hair  
in the rites of mourning. A surname. Read, Man, Silent;  
mourning cap. Also read, Wǎn, To bear a son; any thing new.

幸而免 Hing urh mēen, "Happily avoided; or dis-  
pensed with." | 以 | 懸望 E mēen heuen wang.

"To prevent anxious concern and expectation," respecting  
what is distant. 子生三年然後 | 於  
父母之懷 Tszē sāng san nēen, jen how mēen yu  
foo moo che hwae. "A child three years after its birth, may  
dispense with the bosom of its parents." (Lun-yu.) Hence, it  
is said, the custom of mourning three years for a parent.

| 罪 Mēen tsuy. "To forgive an offence." 除

| Ch'hoo mēen. "To dispense with entirely; to excuse;  
to forgive." | 勞 Mēen laou. "To prevent trouble."

| 官 Mēen kwan. "To remove from office." |  
冠 Mēen kwan. "To put off a cap." | 脫 Mēen  
tǎ. "To put away."

克 Com. form of 充 Ch'hung. See above.

兔 Com. form of 兔 T'hoo. See below.

免 Ol. Scrib. 死 Sze. See Rad. 步 Tae.

免 Ol. Scrib. 長 Ch'hang.

免 Same as 長 Ch'hang.

免 TSAN. A kind of pin for the hair.



From Six to Twenty-two Strokes.

兒 URH.\* 兒 S. C. 兒 R. H.

The Seal Character represents an infant, the bones of whose head are not yet closed. An infant; a child; a boy. Feeble; infantile. Used as a Particle of mere sound, much employed by the Northern and Tartar people. A surname. 兒子 Urh tsze. "A boy." 女 | Neu urh. "A girl." | 女 Urh neu, "A boy and girl." 男曰 | 女 曰嬰 Nan yuě urh; neu yuě ying. "A male (child) is called Urh; a female, is called Ying." (Kang-he.) This distinction is not generally adhered to.

嬰 | Ying urh. "A new born infant." 小 | 小 | Seaou urh, or 小 | 子 Seaou urh tsze. "A little boy;" or in the language of courtesy, "My little boy." 孩 | Hae urh, "A child, or Your child;" used by children to their parents, instead of I, or Me.

一點 | Yih tēn urh. "A little; a small quantity." 明 | Ming urh. "To-morrow." These expressions are quite colloquial. | 倪也人之始如 木有端倪 Urh ne yay; jin che che, j o mūh yew twan ne. "Urh, a feeble infant, an incipient man, like the first budding of a tree or plant." | 齒 Urh che. "In extreme old age, receiving a new set of teeth." 老頭 | Laou t'how urh. "Old man." Also read E, A surname.

𦣻 TSIN. Sharp; acute; piercing.

兔 THÓO. 兔 S. C. 兔 R. H.

An animal formed like the mouse, having a short tail, large ears, short fore feet, and no upper lip. (E-wān-pe-lan.) The hare; which, in the language of the temples, where every animal sacrificed has a peculiar name, is called 明視 Ming-she, from a popular notion, that the hare looks at the moon when it bears its young. Another notion mentioned in the Imperial Dictionary is, that it becomes pregnant by licking the fur of the male, and that its young proceed from its mouth; it being destitute, they say, of the female organ. The Imperial Dictionary relates these popular notions without any remark. The Dictionary Tsze-hwuy, denies them. | 子 T'hoo tsze. "A hare;" or rabbit. 狡 | 三穴 Keaou t'hoo san keü. "The crafty hare has three burrows, or caves," to which to retreat. 動如脫 | Tung joo tō t'hoo. "Moving like the hare, making its escape." 見 | 顧犬 Kēn t'hoo koo keuen. "When you look at the hare; keep an eye on the dog," is a phrase which indicates that caution is necessary. 赤 | Ch'hīh t'hoo, A certain kind of horse. Commonly, but erroneously written 兔 T'hoo.

兕 SZE. 兕 S. C. 兕 A.V. 兕

An animal like a wild cow or buffalo, and having a single horn; a rhinoceros. The horn is said to be three cubits long, and to weigh a thousand pounds; the skiu is hard and thick, fit for making cases or armour. From the circumstance of the rhinoceros being most powerful in goring other animals, of its



horn was made a cup, which contained the wine of punishment;

blame was implied whenever wine was given in the 罰爵

Fă tseö, "The cup of punishment." Hence the present custom of 罰酒 Fă tsew, "Drinking wine as a forfeit."

| 觥 Sze kwang, denotes A cup made of the rhinoceros horn, or any horn cup.

光 Same as the preceding.

𪔐 WÜH.

Unsettled; disquieted; agitated. Same as 𪔐 Wüh.

兕 Ol. Scrib. 兕 Sze. See above.

兕 Ol. Scrib. 兕 Urh. See above.

𪔐 Original form of 𪔐 K'heang. See Rad. 羊 Yang.

兗 YÈN.

兗州 Yen-chow, The name of a fertile district in 山東 Shau-tung. A surname.

兕 YU.

Formed from 申 Shun, and 乙 Yih. 須兕 Seu yu. "A moment; a short period of time." Now written 𪔐

𪔐 Ol. Scrib. 始 Che. See Rad. 女 Neu.

党 T'HANG. A surname.

祝 KWÄN. An elder brother.

𪔐 TOW. 𪔐 S. C.

Vulgarly, to stir up; to excite. 𪔐 𪔐 Tow mow.

"A kind of helmet." | 𪔐 Tow tsoo. "Clamour; noise." | 𪔐 Tow tä. "To provoke, or incite to speak or act." (M. S. Dictionary.)

𪔐 | Hwan-tow,

The name of one of four famous bad men in the time of 堯 Yaou. | 𪔐 Tow chow, is said to be vulgarly used

for, Drawing up long garments to prevent their touching the ground.

𪔐 SIN.

From 先 Sëen, "To go forward," doubled. To advance; to proceed forward. 𪔐 | Sin sin. "Appearance of a multitude; a crowd."

兢 KING. 𪔐 S. C. 𪔐 R. H.

兢 King, or | | King king. "To be attentive; cautious; guarded against; a feeling of respect; anxious; uneasy; watchful; alarm." | | 業業一

日二日萬幾 King king yě yě, yih jih, urh jih wan ke. The Prince "should be cautiously guarded against, and attentive to, the ten thousand minute circumstances which come daily before him." (Shoo-king.) 戰戰 |

| 如臨深淵如履薄冰 Chen chen king king, joo lin shun yuen, joo le pö ping. "Tremblingly alive and watchful, as if approaching the deep precipice; or as



if treading on the thin ice." (Lun-yu.) 戰 | 惕  
厲 Chen king teih le. "Cautious and vigilant." 入  
凌 | Jüh ling king. "Entering a cold and frightful  
place."

𢇛 Same as 𢇛 Pih. See Rad. 人 Jin.  
𢇛 Same as 𢇛 Leang. See Rad. 𠂇 Ping.  
𢇛 Same as 𢇛 Naou. See Rad. 女 Neu.

𢇛 Same as 僻 Pe. See Rad. 人 Jin.  
𢇛 JAOU. Distant; remote.  
𢇛 Ol. Scrib. 競 King. See above.  
𢇛 HWANG. The bright shining of fire.  
𢇛 FOO.

To run with haste and agitation, like a frightened hare.

## ELEVENTH RADICAL.

入 JIH, or Jüh. 人 S. C. 入 R. H.  
To enter; to go withinside; to recede from sight; to  
receive. To put within. 出入 Ch'hüh jüh. "To go  
out and in, to go abroad, or to remain at home." | 裡  
面 Jüh le mēn. "To go withinside." 我 |  
去裡面 Wó jüh k'heu le mēn. "I am going within-  
side." 他進 | 裡頭 T'ha tsin jüh le thow.  
"He entered withinside." 事君者量而  
后 | 不 | 而后量 Sze keun chay, leang  
urh how jüh; püh jüh urh how leang. "He who serves his  
Prince deliberates, and afterwards goes in (to make his re-

quest); he does not first enter (to the presence of his Sovereign,) and afterwards deliberate." (Le-king.)

病從口 | Ping tsung k'how jüh. "Disease  
enters by the mouth," i. e. from intemperance. 量 |  
以為出 Leang jüh e wei ch'hüh. "Consider what  
comes in, to regulate thereby the expenditure." 量 |  
為出則用之舒矣 Leang jüh wei ch'hüh,  
tsih yung che shoo e. "To measure the expenditure by the  
income, is the way to live in easy circumstances." (Ta-heö-  
choo.) 俱受 | 矣 Keushow juh e. "Have all been  
received," is a common phrase in letters. Show, is otherwise  
written 收 Show. 故 | 人罪 Koo jüh jin



suy. "To charge an innocent person purposely with guilt."

言悖而出者亦悖而 | 貨悖  
而 | 者亦悖而出 Yen pei urh ch'hüh  
chay, yih pei urh jüh; ho pei urh jüh chay, yih pei urh ch'hüh.

"Unreasonable language given, will be returned by unreasonable language; property obtained by unfair means, will be by unfair means lost." (Ta-heö.)

彼此不合曰不相 | Pe tsze püh  
ho, yuë püh seang jüh. "That and this (two persons or  
things) not agreeing, is called not entering reciprocally;" i.e.  
not suiting each other; not agreeing together. | 他

在 | Jüh t'ha tsae nuy, "Put it within." Also read Jwö.

入 An erroneous form of 入 Tseih. See Rad. 人 Jin.

𠂔 Orig. form of 亡 Wang. See Rad. 一 T'how.

From Two to Seven Strokes.

内 NUY ‡ 内 S. C. 內 R. H.

From 入 Jüh, "To enter," and 冂 Keung, "A void  
space." Within; withinside; the inner part; internal; in the  
midst of; withinside a house; an inner apartment; included in.

内外 Nuy, wae. "Withinside, withoutside; internal, ex-

ternal. 不在 | Püh tsae nuy, "Not within; not  
included." 在牆之 | Tsae tseang che nuy.

"Withinside the wall." 有諸 | 必形諸

外 Yew choo nuy, pëih hing choo wae. The feelings "which  
exist within, will appear externally." 房室曰

| Fang shih yuë nuy. "Inner apartments are called Nuy;"  
hence, 三 | San nuy, "Three inner apartments." 臥

| Go nuy, "A bed chamber." | 人 Nuy jin, or  
| 子 Nuy tsze, "My wife." 各分 | 外

Kö fun nuy wae. "All (i. e. the males and females) separated,  
the latter within, the former withoutside."

大 | Ta nuy. "The inner apartments of the Im-  
perial palace." | 務府 Nuy woo foo. "Stewards, or

Superintendants of the Imperial household." 職 | Chih  
nuy, A certain office; also called 少 | Shaou nuy.

| 閣學士 Nuy kö heö sze, "Officers of state, in  
the Imperial Council Chamber." 河 | Ho nuy, The  
name of a place.

五 | Woo nuy; | 中 Woo chung, same as  
五臟 Woo ts'hang. "The five viscera." (See under  
五 Woo.) | 不失已外不失人

Nuy püh shih ke; wae püh shih jin. "Neither injure one's  
self; nor yet injure others."

分 | Fun nuy, "Within one's part," i. e. included in  
one's duty. 我本分之 | Wo pun fun che

nuy. "It is a part of my duty." 係在你的

本分之 | He tsae ne tēih pun fun che nuy. "It  
is included in that which is your duty." Also read Nă, To  
put into. (Mäng-tsze.)

入 LEANG. Two entering.

The character 兩 Leang, "Two; both," is derived from this.

今 T'HAOU. To take; to procure.



全 Orig. form of 全 Tsuen. See below.

To be distinguished from 全 Tung. See Rad. 人 Jin.

全 Ol. Scrib. 乏 Fä. See Rad. 丿 Pëih.

全 TSUEN. 全 A. V. 全 R. H.

Complete in all its parts; entire. To complete; to finish.

A surname. The name of a place. 忠孝兩全

Chung heau leang tsuen. "Complete both in fidelity and filial duty." 朱夫子 | 書 Choo-foo-tsze tsuen shoo.

"The whole works of Choo-foo-tsze." 制台統轄

| 省 Che tae t'hung heä tsuen säng. "A Viceroy rules over a whole Province." | 家食天祿

Tsuen kea shih t'héen lüh "The whole family feeds on the emoluments derived from Heaven;" i. e. His Imperial Majesty.

要身名共 | Yaou shin ming k'hung tsuen.

"Want to preserve both life and honor." 完 | Hwan

tsuen. "To finish; to complete. 成 | 好事 Ching

tsuen haou sze. "To complete, from first to last, a given work."

| 備 Tsuen pe. "Completely provided with." |

能 Tsuen näng. "Complete ability; almighty." Also read Ts'huen.

全 Ol. Scrib. 鞭 Pëen. See Rad. 革 Kih.

全 Ol. Scrib. 財 Ts'hae. See Rad. 貝 Pei.

全 Ol. Scrib. 矢 She.

兩 Ol. Scrib. 兩 Leang. See below.

合 SHWUY. Suitable; proper.

出 KWÜH, To go forth.

兩 LEANG. 兩 S. C. 兩 R. H.

Two; a pair; a couple; to double. Numeral of two wheeled carriages; a certain weight. 那兩個人 Na leang

ko jin, "Those two persons." | 樣皆好 Leang yang

kae haou. "Both ways all good;" i. e. either way will do; each mode is equally good. 首鼠 | 端 Show shoo

leang twan. "Rat's head, two affairs;" referring to the excessive timidity, and apparent indecision of the rat; applied to persons, it denotes a man of wavering counsels. | 美必

合 Leang mei pëih hō. "The two excellent ones," a genius and a beauty, must unite in marriage.

十分爲一錢十錢爲一 |

十六 | 爲一斤 Shih fun wei yih ts'héen; shih

ts'héen wei yih leang; shih lüh leang wei yih kin. "Ten fun (or candareen), make a ts'héen (or mace); ten ts'héen make a leang

(or tael), sixteen leang make a kin (or catty.)" The weight of

the leang has been different at different periods. In ancient

times twenty four 銖 Choc, made a leang. Read Léang,

一 | 車 Yih leang chay. "A carriage." 馬

車二十四 | Ma chay urh shih sze leang

"Twenty four horse carriages." 之子于歸百

| 御之 Che tsze yu kwei pih leang yu che. "The



spouse going to the house of her noble bridegroom, is met by a hundred carriages" (She-king.)

儀 Leang e. "The

two e," denote the heavens and earth; or the two principles which existed after the first separation of matter.

天

Leang ta, "The two great powers;" i. e. the heavens and earth.

造 Leang tsaou, "The plaintiff and defendant."

位大人 Leang wei ta jin. "The two great

personages," i. e. one's Parents. Also used, when two persons of rank are addressed.

銀子 Yih leang yin

tsze. "One tael of silver."

銀 Yin leang. "Money."

假 Kea leang. "A certain cover of silk for the breast."

两 LEANG.

The common form of the preceding, in the sense of Two.

兩 LEANG.

The common form of the preceding in the sense of the weight or measure, by Europeans called a Tael. These two forms, are not sanctioned by the Dictionaries.

From Seven to Fifteen Strokes.

俞 YU. 兪 S. C. 𪛗 R. H.

From 𠂔 Tseih, "To put together," 舟 Chow, "A boat;" and 𡿨 Chuen, "Water." To hollow out a tree in order to form a boat. (Shwö-wän.) To answer; to assent to, as, Yes; good; well. A surname.

子能食食 教以右手能言男唯女俞 Tsze n'ing shih sze, keaou e yew show; n'ing yen nan wei, neu yu.

"When children can eat food, teach them to use the right hand; when they can speak, let the boys answer (smartly) by

Wei; the girls (softly) by Yu." (Le-king.)

允

Yun yu. "To assent to; to promise."

唯

"Mild, easy, respectful appearance."

皆

應詞 Wei yu kae ying tsze. "Wei and Yu, are both terms of reply." Occurs in the sense of 愈 Yu, "More;

still more." Read Shoo, The name of a state.

𡵓

K'HE. Irregular; uneven.

Suspected to be erroneous, but retained for further examination.

𡵓

PĒEN. Small; little.

𡵓

LAN. Sorrowful; mournful appearance.

𡵓

LIN. Flame extending itself.

𡵓

Ol. Scrib. 遇 Yu. See Rad. 走 Ch'hö.

𡵓

Ol. Scrib. 全 Tsuen. See above.

𡵓

PEIH. Fire.

𡵓

CHE. Light; splendour.

𡵓

Ol. Scrib. 乘 Kwae. See Rad. 𨋖 Pēih.

𡵓

CHING. A carriage.



# TWELFTH RADICAL.

八 PÄ.\* } { or )( S. C. 丩 R. H.

The Seal Character form represents the back; hence it denotes to turn the back upon; to separate from; to put asunder; in which sense, it is also read Pei. (Kang-he.) From two strokes diverging at the bottom, hence the idea of To separate.

(Tsze-hwuy.) Eight. 第八 Te pä. "The eighth,"

四面 | 方 Sze mēen pā fang, expresses the four cardinal points of the compass; and the same divided, so as to make eight points, as South, Southwest, West, &c. 年

方二 | Nēen fang urh pä. "Age just twice eight;" i. e. just sixteen years of age. 十 | Shih pä. "Eight-

teen." 十 Pā shih. "Eighty." 十 Pā pä. "Eight times eight;" or sixty-four.

王 | Wang pä. 王 | 頭 Wang pä t'how, and 烏龜王 | Woo kwei wang pä, Are all terms

of abuse; denoting one who lives on his wife's prostitution; one lost to virtue. 王 | 蠶 Wang pä tan, or 王 |

熱的 Wang pä jě tēih. "A bastard," in opprobrious language. To rhyme read Peih and Pēh.

They call Eight, 少陰數 Shaou yin shoo, "Smaller Yin number," and 木數 Mūh shoo, "Wood number."

六 The 隸 Le form of 扳 Pan. See Rad. 手 Show.

*From Two to Seven Strokes.*

公 KUNG. ‡ 𠂇 S. C. 𠂇 R. H.

From 八 Pā, "To turn the back up," and 厶 Sze, "Selfish," the opposite of that which is selfish and unjust. General; public; just; equitable; fair; the male of animals. A term of respect, addressed to persons; name of certain official situations; a title of nobility; name of certain stars; a surname.

| 幹 Kung kan, or | 務 Kung woo. "Public affairs." | 費 Kung fei. "Public expenditure,"

| 司 Kung sze. "A public body of men, as a mercantile company." | 所 Kung so; | 館 Kung kwan,

"A place of public meeting; a public hall." 夙夜

在 | Sih yāy tsae kung. "Before day light in the public temple." | 衆 | 攤 Kung chung kung tan,

"Paid by the whole body," of persons concerned. |

私兩得 Kung sze leang tih, "Public and private (ends) both gained."

| 平 Kung ping; | 道 Kung taou. "Just,



equitable." | 平交易 Kung p'hing keaou yih,

"To trade or deal justly." | 道自在人

心 Kung taou tsze tsae jin sin, "Justice is doubtless natural to the heart of man." 立志及眾曰 |

Lěih che keih chung yuě kung, "To intend the public good is called Kung." | 心 Kung sin, "Public spirited."

| 私 Kung, sze, are opposites as Public, private; just, selfish. 以 | 滅私 E kung meih sze, "By

public feeling to extinguish selfish motives." 君 | Keun kung, A king, or sovereign of a country. | 主

Kung choo, A Princess. | 爵 Kung tseö, The first of the five ranks of Nobility. (See under 五 Woo.) 相

| Seang kung, A minister of state. | 子 Kung tsze, A son of a Nobleman. The two last expressions, are in the

language of courtesy, applied to young Gentlemen. 周 |

Chow kung, or 周相 | Chow seang kung, "Mr. Chow." 事頭 | Sze t'how kung, "The Master of

a shop." 三 | San kung, Three certain official situations. 父曰 | Foo yuě kung, "A father is called

Kung." 家 | Kea kung, "My father." | 家 Kung kea, "The Royal, or Imperial family." 尊 |

Tsun kung, "Your father." A wife calls her husband's father | | Kung kung. | 母 Kung moo, "Male

and female;" father and mother. | 雙母對

Kung shwang, moo tuy, "A husband whose wife still lives, and a wife whose husband is alive." At marriages the Bridegroom is dressed by a Kung-shwang, and the Bride by a Moo-tuy.

| 等 Kung täng, "You, Gentlemen." 鉅 | K'heu kung, "His Imperial Majesty." 雷 | Luy

kung, The god of thunder. 網 | Wang kung, "A spider." 七 | Ts'hüh kung, Seven stars.

Occurs in the sense of 功 Kung, "Meritorious." (She-king.) To rhyme, read Kwang.

六 LÜH. 𠂔 S. C. 𠂔 R. H.

Six. 第六 Te lüh, "Sixth." | 十 | Shih lüh, "Sixteen." | 十 Lüh shih, "Sixty." |

| Lüh lüh, "Six times six," or thirty-six. | 十 花甲 Lüh shih hwa keä, "Cycle of sixty years." |

合 Lüh hō, "The four cardinal points, the zenith and nadir." 三兩爲 | 老陰數也

San leang wei lüh, laou yin soo yay, "Three twos make six, an old Yin number." The division of the digits into Yin and Yang, is to the writer of this, quite unintelligible.

The name of a State. 楚人滅 | Tsou jin meih lüh. "The people of Tsou destroyed Lüh." 雪神乃是

滕 | Seuh shin nae she Täng-lüh. "The god of snow, is (otherwise called) Täng-lüh." (Ching-yu-kaou.) In the northern dialect, read Lew. To rhyme, read Leih.

𠂔 Ol. Scrib. 別 Pěě. See Rad. 刀 Taou.

𠂔 HE. 𠂔 S. C. 𠂔 R. H.

From 𠂔 K'haou, and 八 Pǎ, representing the breath issuing forth, after the principal words of the sentence are enunciated. A tone of interrogation, examination, or admiration. In the middle of a sentence it denotes an inquiry, which is answered in the following member; at the close of a sentence,



it denotes admiration; and in poetry, is often a mere tone.

學者如禾如稻。不學者如蒿如草。如禾如稻兮。國之精糧世之大寶。如蒿如草 | 耕者憎嫌鋤者煩惱。 Heö

chay joo ho joo taou; püh heö chay joo kaou joo tsaou; joo ho joo taou he? kwö che tsing leang, she che ta paou; joo kaou joo tsaou he? käng chay tsäng hëen, tsoo chay fan naou. "He who learns is like the good grains Ho and Taou; he who does not learn, is like the tares and useless weeds. What is the good grain? The essential food of a Nation, the most valuable production in the world. What are the tares and the weeds? Things which the husbandman detests, and which enrage the clearer of the ground. (Ming-sin-paou-këen.) 赫 | 。

咍 | Hih he! heuen he! "How splendid! how glorious!" (She-king.) 安且吉 | Gan ts'heay keih he. "Both tranquil and happy." Syn. with 猗 E. Sometimes written 于 He.

分 KING, The remains of a rotten bone.

共 K'HUNG. 𠂔 S. C. 𠂔 R. H.

Derived from 廿 Jih. "Twenty taken together," (Shwö-wän.) Represents two hands united to hold something. (Tsze-hwuy.) General; many collectively; the whole; all; all together; with; the same to all; to include with. Read Kung, Respectful; serving with respect. A surname. The name of a place. Read Kung, To take the controul of artificers; towards. A surname; also read Kung, To give, or supply with. Read

Hung, Forms part of the name of a place. 共同 K'hung t'hung. "Together with." | 牢而食 K'hung laou urh shih. "To eat in the same fold." 不 | 戴天 Püh k'hung tae t'hëen. "Not live together under the canopy of heaven," implies a determination to take revenge, that either the one or the other shall perish. | 計 K'hung ke.

"The whole number reckoned up; sum total." 大 | Ta k'hung, or 總 | Tsung k'hung, or reversed, K'hung tsung. "The whole collectively." 合 | Hō k'hung, "All united." 法者所與天下 | 也 Fă chay, so yu t'hëen hea k'hung yay. "The law, is that which is the same to all equally throughout the Empire." | 工

Kung kung, An officer who in former times had the controul of artificers. 子曰爲政以德譬如北辰居其所而衆星 | 之 Tsze yuě wei ching e tih, pe joo pih shin, keu k'he so, urh chung sing k'hung che. "Confucius said, He who rules by virtue, may be compared to the North polar star; it remains in its place, and all the stars are directed towards it." (Lun-yu.)

| 池 Hung che, The name of a place.

笑 Ol. Scrib. 笑 Seaou. See Rad. 竹 Chüh.

中 Same as 中 Chung. See Rad. | Kwän.

天 Ol. Scrib. 天 T'hëen. See Rad. 大 Ta.

兵 PING. 𠂔 S. C. 𠂔 R. H.

Weapons of war; those who use the weapons; soldiers;



troops; an army. To use the weapons; to attack an enemy.

兵有五弓及矛戈戟 Ping yew woo, kung, shoo, maou, ko, keih. "The weapons are of five kinds, the bow; the single pointed spear; the hooked lance; the spear with a central and a diverging point; the spear with a central and two diverging points." 長 | Ch'hang

ping, "Long arms," such as those now mentioned. 短

| Twan ping, "Short arms," as the sword. | 器

Ping k'he, or | 械 Ping heae, "Military weapons; arms; military stores." | 卒 Ping tsüh; | 丁 Ping

ting; 當 | 的 Tang ping tēih, all express "A soldier."

操 | Tsaou ping, "To exercise troops." 起 | K'he ping, "To raise, or put an army in motion." 出

| 打仗 Ch'hüh ping ta ch'hang, "To go forward to battle." 出 | 不利 Ch'hüh ping pūh le, "To en-

gage without success." 一枝 | Yih che ping, "A di- vision of the army." 天 | Th'een ping, "The army of

heaven," and 大 | Taping, "The grand army," express the Imperial troops. 官 | Kwan ping, "The govern-

ment troops." 伏 | Füh ping, "Troops lying in ambush." 閱 | Yuē ping, "To review the troops."

| 荒馬亂 Ping hwang ma lwan, "The troops were alarmed and the horses thrown into confusion." 勝負

乃 | 家之常 Shing foo nae ping kea che chang. "Victory and defeat, are common-place occurrences with the

soldier," is the language of consolation addressed to those who have suffered. | 官 Ping kwan, "An officer in

the army." 總 | Tsung ping, "A general officer,"

Vulgò | 頭 Ping t'how, "Head of the troops," term

applied by the Chinese to Foreign Commanders. |

車 Ping keu, "A war chariot." | 甲 Ping keä, "Armour." | 船 Ping chuen, "A ship of war." |

| 禁 Ping kin, Unlucky days on which the army does not go forth to battle. The Chinese worship their standards, and present to them offerings and sacrifice. The falling of a banner is ominous of the overthrow of an army.

| 陪 Ping poo, One of the six national councils; that which has the controul of the army.

To rhyme read Pang, and also Poo. From 升 Kung, "Hands joined," to sustain 斤 Kin, "A hatchet." See the seal character form. (Shwö-wän.)

兵 Ol. Scrib. 長 Ch'hang.

𠂔 Ol. Scrib. 箕 K'he. See Rad. 竹 Chüh.

谷 KEÖ.

The breath rising upwards from the mouth.

𠂔 Same as 貌 Maou, but an erroneous character.

𠂔 Ol. Scrib. 公 Kung. See above.

其 K'HE. 𠂔 S.C. 𠂔 R. H.

A relative Pronoun referring to antecedent persons or things; he; she; it; they. Also indefinite, as Its; his; any one; whoever; the subject affirmed of. Sometimes may be rendered The; that. At the end of a sentence, occurs read Ke,



as an expletive. A surname. The name of a place; the name of a hill.

**其餘** K'he yu, "The rest, the remainder."  
**與** | Yu k'he, "In it, as to this matter;" generally introduces a comparison of two things, of which the preferable one is put in the last member of the sentence, preceded by  
**寧** Ning, "Better;" or **孰若** Shüh jö, "How so good as."  
**禮與** | **奢也寧儉** Le, yu k'he, chay yay, ning këen. "Observances required by custom,—in them, parsimony is better than extravagance." | **次**

K'he ts'he, "The next." | **然** K'he jen, "It is certain, or it is certainly so." **豈** | **然乎** K'he k'he jen hoo, "How is it certain! or How can it be assuredly so!"

| **如** K'he joo, "It is as if." | **斯** K'he sze, "This." | **中** K'he chung, "In the midst of it." | **內中必有事** K'he nuy chung pëih yew sze, "There must be something going on underhand."

They say, | **字亦有實。有虛** K'he tsze yih yew shih, yew heu, "The character K'he has both (a solid) a definite, and (an empty) an indefinite sense." By the first they mean its referring to some particular person, place, or subject; and by the other its use as a particle. Originally, **箕** K'he, when borrowed in the sense above given, it was abbreviated.

**具** K'HEU, or Kéu. **具** S. C. **具** R. H.

Placed together; already prepared; arranged. To present to. An utensil. A surname. **器具** K'he keu, "An utensil." **刑** | Hing keu, "Instruments of punishment." **法律** | **在** Fä leüh keu tsae, "The laws

are already prepared. **謹** | **微儀一函** Kin keu we e yih han, "Respectfully present the enclosure, with a trifling present." **奉** | Fung keu, "To present to a superior." **知名不** | Che ming püh keu, "You, knowing my name, I do not insert it." | **文** Keu wän, An official document intended merely as a compliance with the requisite forms. To rhyme, read Kew.

**典** TÈEN. **典** S. C. **典** R. H.

The Seal Character represents the records of the five ancient kings placed on a stand, as a mark of respect. (Shwö-wän.)

A standard, or classical work; a constant rule; a canon. To rule; to manage; to controul. To put under the care of another; to pawn, or mortgage. A surname. Read T'hëen, To confer benefits. **不知出何經典** Püh che ch'üh ho king tēen, "Do not know from what classic or sacred book it is derived."

| **章** Tēen chang, "Classical works." | **籍** Tēen tseih, "Books in general." **古** Koo tēen, or | **故** Tēen koo, "The subjects of the ancient books." | **守** Tēen show, "To have the controul or keeping of." | **守者不得辭其過** Tēen show chay, püh tih tsze k'he kwo, "The person entrusted with the controul or keeping, cannot excuse himself."

**恩** | Gan t'hëen; **盛** | Shing t'hëen; **大** | Ta t'hëen, All express great favour; much kindness and bounty." **或是** | **或是賣也** Hwö she tēen, hwö she mae, yay yew tih ne, "Whether it be mortgaged, or whether it be sold, rests with you." **出** | Ch'üh tēen, "The person who mort-



gages his property."

| 主 Tēen choo, "The mort-

gagee."

五 | Woo tēen, denotes the same as 五

倫 Woo lun. See under 五 Woo.

𠂔

Another form of 箕 K'he.

From Seven to Eighteen Strokes.

豕

SÚY. That which is according to one's wishes.

Commonly written 遂 Suy, but they should be considered distinct characters. (E-wān-pe-lan.)

𠂔

Ol. Scrib. 齒 Ch'he.

𠂔

Same as 典 Tēen. See above.

𠂔

Ol. Scrib. 與 Yu. See Rad. 臼 Kew.

𠂔

LUN. To consider.

𠂔

Same as 舉 Keu.

兼

KĒEN. ‡ 兼 A. V. 兼 S. C. 兼 } R. H.

Formed from a hand grasping two stalks of grain. 秉 Ping is formed from a hand grasping one stalk. There are few things of which so many can be grasped as stalks of grain. Holding two, or several at the same time; several connected; to connect; to join. Together with; and; and also. A surname.

兼并 Kēen ping, "To connect together."

| 該

Kēen kae, "To apply or belong equally to several things;" as

本末 | 該 Pun mūh kēen kae, "Applies both to the origin and the end."

| 而有之 Kēen urh yew che,

"To connect together and possess them;" as in the case of joining together several states and ruling over them.

| 善

天下 Kēen shen t'hēen hea, "To diffuse virtue throughout the empire;" to make others participate of virtue.

|

體

Kēen t'he, "To incorporate; to unite two substances together."

| 含 Kēen han, "To contain more than one."

Often written 兼 Kēen, but not sanctioned by the Dictionaries.

與

Ol. Scrib. 冬 Tung. See Rad. 丿 Ping.

與

Same as 弃 Ke. See Rad. 升 Kung.

與

Ol. Scrib. 箕 K'he. See Rad. 竹 Chüh.

與

Ol. Scrib. 坤 Kwān. See Rad. 土 T'hoo

與

A man's Name. The pronunciation not known.

與

Same as 奪 T'hō. See Rad. 大 Ta.

隻

YŌ. The bubbling of boiling water.

與

Same as 冀 Ke. See below.

嫌

LĒEN. To cut off; to separate entirely.



𡗗

PAN. Mean occupation, or affairs. (Shwō-wān.)

The ancient form of 𡗗 Pan. (E-wān-pe-lan.)

𡗗

Same as 典 Tēn. See above.

冀

KÉ. 冀 S. C. 冀 R. H.

A certain district in the north, where the Emperor 堯 Yaou, at the time of the Deluge, is said to have held his court. The reigning family says it was at 盛京 Shing-king, the capital of Manchow Tartary. (Vide Ta-tsing-yih-t'hung-che.) One of the 九州 Kew chow, Nine regions into which 禹 Yu divided the land after the Deluge. To desire; to wish; to hope. A surname. Also read, Kè.

顛

K'HE. A square-looking full face.

顛

Ol. Scrib. 期 Ke. See Rad. 月 Yuě.

顛

Ol. Scrib. 晨 Shin. See Rad. 日 Jih.

顛

Common form of the following.

顛

TĒEN.

The vertex; the top of the head; to reverse the proper order; to turn upside down. More. Frequently written 顛 Tēn. See under the Radical 頁 Hě.

## THIRTEENTH RADICAL.

冂

KEUNG.

邑外謂之郊。郊外謂之野。  
野外謂之林。林外謂之冂。  
象遠界也

Yih wae wei che keaou; keaou wae wei che yay; yay wae wei che lin; lin wae wei che keung; seang yuen keae yay, "The parts without side a city are called Keaou; beyond the Keaou (or suburbs) the space is called Yay (or wild common); beyond the common, it is called Lin (woods); beyond the woods, it is called Keung; the character represents a remote

limit." Formerly written 冂 Keung, now written 冂 Keung.

Occurs read Hing, A void space; a waste; a desert.

冂

MAÒU. To cover or overspread, as the ca-

nopy of heaven; a double covering. Also read Mów.

*From Two to Seven Strokes.*

冂

MÁOU. A covering for the head. Now writ-

ten 冂 Maou, and most frequently 冂 Maou, which is



erroneous. (E-wǎn-pe-lan.) The last is the form in constant use. A child's cap used by barbarians. The two lines represent the ornaments. (Shwǒ-wǎn.) According to some, used in the same sense as the preceding.

𠂔 YEN. \* 𠂔 S. C.

Weak and pliant, as hair. 𠂔 | Yen yen, "Appearance of walking, or advancing." A surname.

𠂔 Ol. Scrib. 人 Jin.

𠂔 Ol. Scrib. 終 Chung. See Rad. 糸 Sze.

𠂔 YEN. Same as 𠂔 Yen. See above.

Surname of one of the pupils of Confucius.

𠂔 Same as 𠂔 Ts'hīh. See below.

Ought to be written thus 𠂔. Also read Kung, An orifice.

𠂔 Ol. Scrib. 𠂔 Keung. See Rad. 土 T'hoo

𠂔 A common, but erroneous form of 𠂔 Tsae. See below

𠂔 Ol. Scrib. 网 Wang.

𠂔 NĚĚ.

Things inverted or hanging down. From the character 𠂔 Yih inverted.

冊 TS'HĪH. \* 冊 S. C. 冊 R. H.

In ancient times, before the invention of paper, documents were written on slips of bamboo, several of which are represented by the Seal Character tied together with two strings. In this form the commands of His Majesty, were in ancient times, delivered to the officers of state. A list; an inventory; a register; a schedule; a memorandum; a volume; a book. To plan; to contrive; to establish. (Tsze-hwuy.) Syn. with 策 Ts'hīh. 烟戶冊 Yen hoo ts'hīh, "A census; a list of the people." 黃 | Hwang ts'hīh, "The Imperial register of all persons, property, &c., throughout the empire." 幾本 | Ke pun ts'hīh, "Several volumes of a register." 造 | Tsaou ts'hīh, "To make a list." 上 | Shang ts'hīh, "To insert in a list." 書 | Shoo ts'hīh, "Books" generally. 門 | Mun ts'hīh, Rails placed in a door way to stop the passage, in appearance similar to the form of the Seal Character.

再 TS'AE. 再 S. C. 再 R. H.

A second time; doubled; repeated; again; then. 再 三叮嚀 Tsae san ting ning, "To tell over and over again." | 三辭謝 Tsae san tsze seay, "To decline with thanks again and again." | 三 | 四 Tsae san tsae sze, "Again and again; repeatedly." 他 昨日 | 來 T'ha tsǒ jīh tsae lae, "He came again yesterday." 請你 | 說 Ts'hing ne tsae shwǒ, "I'll thank you to say it again." 朕言不 | Chin yen pūh tsae, "I shall not repeat what I have said." (Shoo-



king.) | 不 Tsae pūh, "Not again." 一之  
為甚其可 | 乎 Yih che wei shin k'he k'ho  
tsae hoo, "Once is abundantly sufficient; what occasion to repeat it!" (Tso-chuen.) Also read Ch'hīh. To rhyme read Tse.

冂 KWA. To separate the flesh from the bones.

The original form of 冂 Kwa. See Rad. 刀 Taou.

冂 TSUNG. No meaning given.

冂 Ol. Scrib. 官 Kwan. See Rad. 一 Mēen.

冂 KEUNG. 冂然 Keung jen, Light, splendid.

冂 Same as 冂 Ts'hīh. See above,

冂 Ol. Scrib. 丹 Tan. See Rad. 丿 Choo.

冂 Ol. Scrib. 雨 Yu, "Rain."

冂 CHAOU. A tree bending down with fruit.

To be distinguished from 冂 Kaou, "Bright," from the Rad.

冂 Jih. This character is from 冂 Maou. See above.

冂 Common form of 冂 Maou. See below.

冂 Same as 冂 Ch'hō. See Rad. 比 Pe.

冂 Ol. Scrib. 雨 Yu, "Rain."

From Seven to Twenty Strokes.

冂 CHOW. 冂 A. V. 冂 R. H.

A helmet. 冂 Pei chow, "A helmet adorned with gems." 冂 Keā chow, "Armour and helmets."

冂 | 冂 冂 冂 Keā chow tsae shin, pūh nāng tsuen le, "Armour and a helmet are now upon

me, I cannot perform what perfect ceremony requires." To

be distinguished from 冂 Chow, see Radical 冂 Jow.

These two are often confounded in classical books. (Kang-he.)

冂 MAOU. 冂 S. C. 冂 R. H.

From 冂 Maou, "To cover," and 冂 Mūh, "The eye." To advance blindfold; to hold something before the

eyes and still go on; to shut one's own eyes; to wish to be

deceived. Blindly; rashly; to rush upon heedlessly; to assume;

to affirm falsely. That which covers the head. Read Mih, To

covet; to offend; the name of a people. Read Méi. 冂

冂 Tae mei, a certain shell fish, something like a tortoise.

冂 | 冂 Tan maou, "To prefer being blinded; not wishing

to see the truth." | 冂 Maou fan, "To offend igno-

rantly, or inconsiderately." | 冂 Maou chūh, "To

give offence inconsiderately." | 冂 Maou mei, "Blindly,

ignorantly." | 冂 Maou jin, "To claim falsely;" to

acknowledge that to be one's own which is not. | 冂

Maou kaou, "To accuse falsely." | 冂 Maou ming,

"To assume another's name." | 冂 冂 Maou

maing ting te, "To assume another's name and act in his stead."



| 死 Maou sze, "To rush rashly on death, to brave death." | 風雨 Maou fung yu, "To brave the wind and rain."

| 雨而來 Maou yu urh lae, "Braved the rain and came." | 熱急行 Maou

jě keih hing, "Hastened on regardless of the heat." |

了風 Maou leaou fung, or 感 | Kan maou, "To have taken cold." 黃 | Hwang maou, "A yellow

cap." Syn. with 娟 Maou.

厓 Same as 害 Hǎ, see Rad. 宀 Mēen.

葦 KÓW. \* 葦 S. C. 葦 R. H.

To connect together, as the beams of a house, represented by the character. One hundred millions. 中葦 Chung kow, "The most retired and secret apartments of the interior palace, occupied by the ladies and Imperial family." 中 | 之言不可道也 Chung kow che yen pūh k'ho taou yay, "What is said in the secret apartments of the palace, must not be told." (She-king.) It was insinuated by the Poet, that the language used in the palace was too bad for utterance.

冂 NO. That which is contained in a house; an apartment to contain books.

冂 HEU, or Hèu. To cover. A certain cap or crown, worn by the Emperor and Princes in ancient times.

周弁。殷冂。夏收 Chow pēen; Yin heu; Hea show, "Under the dynasty Chow, the cap referred to, was called

Pēen; during Yin, it was called Heu; during Hea, it was called Show." To write it with 日 Jih, is erroneous.

冂 Ol.Scrib. 次 Tsze, see Rad. 欠 K'hēen.

冂 MAOU. To rush against; to offend.

Read Mih, To advance abruptly.

冕 MĒEN. 冕 S. C. 冕 R. H.

A kind of crown worn by the Emperor and inferior Princes in ancient times. The top part appears like a flat board laid on the head, with pearls or gems strung on silk, and suspended in regular rows, before and behind. The difference of rank was marked by the number of gems. The Emperor is said to have had two hundred and eighty eight. These were called 旒 Lew; hence Mēen lew, "A crown." These crowns were first made by 黃帝 Hwang-te, and were called by different names, as 衮冕 Kwān mēen, "The Imperial crown." 驚 | Pěe mēen; 毳 | Chuy mēen; 絺 | He mēen; and 玄 | Hēun mēen, were inferior varieties.

The sides of the crown covered the ears; the gems hanging before, were intended to remind the wearer not to look at what was base; and the covering of the ears intimated, that he should not listen to slanderers. (Tsze-hwuy.) 麻 | 禮

也 Ma mēen le yay, "A linen crown was the (ancient) dress of ceremony." 冠 | 堂皇 Kwan mēen t'hang

hwang, "The crown, palace, and Emperor." These words express an open, noble, and dignified behaviour, in any station.

Al. Scrib. 統 Mēen.



𦨇

CHING, or Shing.

A kind of cupboard or press, in which to keep rice.

𦨇

MĒEN. To equalize; to make two equal.

𦨇

The sound and meaning not known.

𦨇

K'HEĀ. A particular kind of cap.

𦨇

K'HEUEN. A child's cap.

𦨇

YUEN. Same as 冤 Yuen. See Rad. 一 Mēen.

To be distinguished from Mēen, A crown, given above.

The lower part of the one being 免 Mēen, of the other 兔 T'hoo.

𦨇

TEAOU. An utensil used to cover something.

𦨇

KEAOU. False; deceitful.

𦨇

SHÉ.

𦨇

Yu she, "An ornament for the face or forehead; a bandage for the head; a napkin."

𦨇

YU. See immediately preceding.

𦨇

Ol. Scrib. 暨 Ke. See Rad. 日 Jih.

𦨇

Pronunciation and meaning not known.

𦨇

Original form of 𦨇 Teaou. See above.

𦨇

Same as 𦨇 Heu. See above.

𦨇

Ol. Scrib. 𦨇 No, see Rad. 巾 Kin.

𦨇

LE. 接 𦨇 T sěele, "A white cap."

𦨇

Ol. Scrib. 雨 Yu, "Rain."



## FOURTEENTH RADICAL.

乚 MEÏH. \* 乚 S. C.

To cover; to overspread. From 一 Yih hanging down at the ends. To cover any thing with a napkin. 幕

幙 Meih, meih, meih, are now used in the same sense.

*From Two to Seven Strokes.*

宀 Common form of 宀 Yung. See Rad. 宀 Mëen.

宀 YIN. 宀 S. C.

Walking; appearance of walking. Read Yew, Doubtful; hesitating. In De Guignes's Dictionary, the definition which belongs to 宀 Yew, is erroneously inserted under this character. Some have surmised that the two characters were the same, but the Dictionaries do not sanction it.

宀 TEÏH, To enter.

宀 Same as 宀 Kang, see Rad. 宀 Tow.

宀 Ol.Scrib. 天 T'hëen, see Rad. 大 Ta.

公 Ol.Scrib. 容 Yung, see Rad. 宀 Mëen.

完 YAOU. Deep, hollow eyes.

同 T'HUNG. A round cover.

采 ME. To enter; to go round; deep; obscured.

扌采 Heu me, The name of a country. Originally written 采 Me, with "a net" at the top; hence implying,

enclosing all around. To be distinguished from 采 Sin. See Radical 穴 Heu.

*From Seven to Nineteen Strokes.*

匚 SHÏH. 匚 S. C.

Not occurring opportunely.. Rice, some hard and some soft, so as not to mix well; which prevents its being lifted easily with the sticks, employed by the Chinese in eating. Yühp'hëen appears to give quite an opposite meaning, and says, that this character is the same as what is now written 適 Shih, "Occurring opportunely."



冠 KWAN. ‡ 冠 S. C. 冠 R. H.

Something to bind up the hair, and cover the head; any kind of cap. From 一 Meih, "To cover;" 元 Yuen, "The head;" and 寸 Ts'hun, "An inch;" denoting, that a cap is made by rule. The Chinese say, in high antiquity, when people lived in the caves of wildernesses, their garments were of hair, and the covering for the head of skin. In after ages, the Sages observing that birds had crests and crops, and that animals had horns and beards, hence took the idea of forming caps and crowns, with ribbands to bind them, and hang down below the chin.

Read Kwán, To cap; to put a cap on a young man; a ceremony formerly performed by his father, when the individual had arrived at the age of twenty. It is now performed on the day of marriage. Females have a similar observance; instead of being capped, their hair is put up and dressed in a particular manner, with a bodkin of wood, copper, silver, or gold, according to the wealth of the parties. 加冠 Kea kwan,

"To add the cap," or perform the ceremony just described. | 禮云棄爾幼志 Kwan le, yun, k'he urh yew che, "At the ceremony of capping (as above described) it is said, put away your childish purposes."

Kwán, also denotes, the person who overtops all others, The head; the chief. Kwan and Kwán, are both used as surnames.

To rhyme, read K'heuen, Keuen, and Keuén.

| 冕 Kwan mēen, "A cap." 免 | Mēen kwan, "To put off a cap." This is plain language. 陞

| Shing kwan, "Raise the cap;" i. e. put it off, in the

language of courtesy. Chinese politeness requires the head to be covered, which, in very warm weather, is unpleasant; a visitor is therefore requested to put off his cap. But the cap with its knob is a badge of rank, and it sounds harsh to desire a person to put off that badge; hence they say, "Raise or promote" the cap, implying a wish, that so far from desiring the person to put away, or lose his badge of honor, it is hoped he will obtain a higher one. The cap is a part of full dress; with officers of government, it is also a badge of official rank; hence when they offend, and render themselves unworthy of that rank, they sometimes kneel in the presence of their superiors and tear off their caps, as a mark of confession and contrition; as if they said, "I am unworthy of the rank or office of which this cap is the sign."

衣 | 中人 E kwan chung jin, "A man amongst caps and garments;" a well-dressed man. | 裳 Kwan

shang, "Caps and long robes," i. e. fine raiment. 衣 |

文物 E kwan wán wüh, "Robes, and caps, and fine things."

冡 MUNG. 冡 S. C.

From 冡 Maou, "To cover," and 豕 She, "A hog or pig." Covered over; dull stupid boy; unintelligent. Syn. with 蒙 Mung.

冢 CHÜNG. 冢 S. C.

From 冢 Paou, "To enclose around;" the other part used for sound. (Shwö-wän.) A swelling mound of earth; swelling high; the summit of a hill. The mound of earth raised over graves, and the surrounding ridge enclosing it, re-



presented by the Seal Character. Chung, often denotes the grave itself. 冢土 Chung t'hoo, "A mound of earth; an altar of earth on which to sacrifice."

Great; the first and most honorably born son is called 子 Chung-tsze. 山 | 萃崩 Shan chung tsüh p'ang, "The rocks rush down from the summit of the mountains." (She-king.) 宰 Chung tsae, "Entrusted with great authority." 至若父有 | 子 稱曰家督 Che jö foo yew chung tsze, ching yüé kea tüh, "As to the father's first born son, he is denominated Kea-tüh;" i. e. the ruler of the family.

取 TSEÜ, or Seu. 冏 S. C.

To collect together; to accumulate. The present 聚 Tseu, was formerly written thus; for in collecting things, something was necessary to cover and conceal them. To use 最 Tsuy, in this sense, is erroneous.

冤 YUEN. ‡ 冏 S. C. 𡗗 R. H.

From a hare beneath a cover, not only unable to run, but made to stoop. (Kang-he.) To cause to stoop; to force to crouch. To injure; to oppress; to ill use; to cause resentment. 冤屈 Yuen keüé, "To oppress; to ill use."

| 枉 Yuen wang, "To ill use; to charge falsely." 結 Këé yuen, "To contract a resentment or enmity."

| 讎 Yuen ch'how, "An enmity." | 家債 主 Yuen kea chae choo, "A person filled with resentment, and a creditor," is a phrase commonly applied to affairs which are likely to give as much trouble as those persons do. 含

| 而死 Han yuen urh sze, "Died from a feeling of resentment for injuries received." 訴 | Soo yuen,

"To state one's grievances." 擊 | Keih yuen, or 鳴

| Ming yuen, "To strike the drum in order to call attention to individual injuries." A drum is placed near the second gate of public offices, that individuals who cannot obtain justice in the regular way, may strike it and arouse the attention of the officer within. 伸 | Shun yuen, "To

straighten that which is bowed down," to grant a person justice; to right a person. 洗 | Se yuen, "To wash away injuries or resentments;" and 雪 | Seüh yuen, "To

snow" them, express to have taken ample revenge; to have obtained full satisfaction | 句 Yuen keu, The name of a district.

冥 MING. ‡ 冏 S. C. 𡗗 R. H.

Derived from 日 Yih, 六 Lüh, and 一 Meih, viz. "Day, sixteen, and to cover," because on the sixteenth the moon begins to be obscured. (Shwö-wän.) Ten to be added to the six, is implied in the character 日 Jih. Obscure;

dull; gloomy; deep and silent recess, as of a cavern or wood; dark. The obscure perceptions of childhood. 幽冥

Yew ming, "The obscure regions of the dead, Hades." |

頑不靈 Ming wan püh ling, "Dull; stupid; unintelligent." 青 | T'shing ming, "Heaven." 北 |

Pih ming, "The northern sea." 玄 | Heun ming, "The god of water." | 海 Ming hae, "The deep sea."

Read Ming. | | Ming ming, or | 昧 Ming me, "Dull; obscure," applied to the human intellect. Read.



Meih. To cover, or blindfold; to take and tie animals. Read  
Mëen. | 胸 Mëen heuen, "Unable to see." To rhyme,  
read Mang.

冠 Same as 冠 Kwan, see above.

思 SZE. A surname.

富 Another form of 富 Foo, "Rich."

託 TŌO.

In the rites of sacrifice, to place a cup with wine on the  
ground, in the presence of the idol. The top of the character  
represents a covering. The character 咤 Ch'ha, is now em-  
ployed in the same sense.

豕 Ol. Scrib. 家 Kea, see Rad. 豕 Mëen.

𧈧 An erroneous form of 𧈧 Seuen.

蜀 Ol. Scrib. 煙 Yen, see Rad. 火 Ho.

𧈧 CHIN. To dig a hole in the ground; and stick  
something into it. A dark carnation colour.

冪 MEIH. Same as 冪 Meih, see above.

To cover over, as with an embroidered cloth, the vessels  
used in sacrifice.

𧈧 Ol. Scrib. 古 Koo, see Rad. 口 K'how.

𧈧 Same as 煙 Yen, see Rad. 火 Ho.

𧈧 Ol. Scrib. 禪 Yin, see Rad. 示 She.

𧈧 Same as 蜜 Meih, see Rad. 虫 Chung.

𧈧 TĒEN. Lofty and remote.



## FIFTEENTH RADICAL.

𠂔 PING.\* 𠂔 Orig. 𠂔 A. V. 𠂔 S. C.

Water freezing; ice. The framers of the 楷字 Kae-tsze, the present written character, changed the original form of Ping, to that now in use.

汀 T'HING, or Ling. The appearance of ice, icy.

*From Three to Seven Strokes.*

冬 TUNG. 𡇗 S. C. 冬 R. H.

The last of the four seasons. Winter; to store up; the close; the end. A surname. From 𡇗 Chung, "The close;" and 𠂔 Ping, "Ice." The celestial influence ascends, and the terrestrial descends; the communication between heaven and earth is stopped, and winter caused. Such is a specimen of their theory. 冬至 Tung che, "The winter solstice;" otherwise expressed by 至節令 Tung che tsëë ling, "The term of the winter solstice." 立 | Lëih tung, "The commencement of winter." 天 Tung t'heen, "Winter." 夏日可畏 | 日可愛 Hea jih k'ho wei, tung jih k'ho gae, "A summer's day is to be feared; a Winter's day is lovely."

太 T'HAE. Great.

Read T'hă, Slippery. Al. Scrib. 太 T'hae, but properly 泰 T'hae. See Radical 水 Shwüy.

冰 PING. 冰 S. C. 冰 R. H.

Ice. 冰片 Ping p'heen, or | 凍 Ping tung, "Ice, or a piece of ice." | 寒 Ping han, "Cold as ice." | 清水冷 Ping ts'hing shwüy lăng, "Clear as ice and cold as water;" expresses a person of pure and simple manners, superior to the influence of ambition, avarice, or other irregular passions. 一片 | 心在玉壺 Yih p'heen ping sin tsac yüh hoo, "A heart of ice in a vessel of transparent stone." Like the preceding sentence, does not denote a person cold and hard-hearted; but a person pure, simple, and upright. | 雹 Ping pö, "Hail."

Read Ying, in the sense of 凝 Ying, "To congeal; to freeze." The Radical 𠂔 Ping, originally denoted ice, and the character now under definition was Ying, To freeze; but the framers of the 隸書 Le-shoo character, having used | Ping for Ice, were obliged to form 凝 Ying for "To freeze." The author of the Dictionary E-wan-pe-lan, insists on restoring them to their original use.



積 | 曰凌 | 壯曰凍 | 流  
 曰澌 | 解曰泮 Tseih ping yuě ling; ping  
 chwang yuě tung; ping lew yuě sze; ping keac yuě p'hwan,  
 "Ice collecting or freezing is called Ling; ice fully formed is  
 called Tung; ice melting is called Sze; ice dissolved is called  
 P'hwan." (Tsze-hwuy.) | 脂 Ping che, "The fat of  
 animals." | 糖 Ping t'hang, "Sugar candy." The  
 cover for a certain case for arrows or darts is called | Ping.  
 Also read Yíng. To rhyme, read Pang.

冱 HOO. Cold; congealed.

冱閉 Hoo pe, "Closed up by frost."

汙 Common form of the preceding.

冲 CH'UNG. 冲 S. C. 冲 R. H.

Empty; deep; to shake; to fly to; to cause to fly; to dis-  
 patch. Young; childish. The noise of ice breaking; the ap-  
 pearance of pendant ornaments. A surname. Shwō-wān does  
 not contain this character, but gives the same sense under 冲  
 Chung. The sense to fly, is also expressed by 冲 Chung.  
 予冲人弗及知 Yu ch'hung jin fūh keih che,  
 "I, a young person, had not attained to a proper knowledge  
 of things." 鑿冰冲冲 Tsō ping ch'hung ch'hung,  
 "The noise of breaking ice" from the hills. | 動  
 Ch'hung tung, "To shake; to move." — 飛 |  
 天 Yih fei ch'hung t'hēn, "Dart to heaven at a flight."  
 劍氣 | 霄漢 Kēen k'he ch'hung seaou han,  
 "The glare of the swords dart high as the heavens." Seaou

denotes the clouds; Han, the Milky-way. 六月二  
 十五日冲 Lüeh yuě urh shīh woo jīh ch'hung,  
 "Despatched on the 25th of the sixth moon," said of a letter.

To rhyme, read Chung.

決 Common form of 決 Keuě. See Rad. 水 Shwüy.

況 Common form of 況 Hwang. See Rad. 水 Shwüy.

It is also written 况 Hwang. See 二 Urh Radical.

况 Hwang is commonly used for both the preceding, as if  
 they were one character, which is, by the Dictionaries, consi-  
 dered an error.

冶 YAY. 冶 S. C. 冶 R. H.

To melt; to fuse metals; to melt in a furnace. A workman  
 who fuses metals. A surname. The name of a place. 妖

冶 Yaou yay, "An effeminate manner; soft; melting."

銷 | Seay yay, "To melt." | 者 Yay chay, or

| 匠 Yay tseang, "A fuser of metals." 陶 |

T'haou yay, "A workman in earthen ware, and one who works  
 in metals." 天地爲大鑪造化爲

大 | T'hēn te wei ta loo; tsaou hwa wei ta yay, "The

heavens and earth constitute a great furnace; formation and  
 transmutation, are (like) a great fusion." (Chwang-tsze.) 慢

藏誨盜 | 容誨淫 Man tsang hwuy t'haou;

yay yung hwuy yin, "Remissness in storing safely up, invites  
 to theft; a soft effeminate manner invites to lewdness." (Yih-  
 king.)

To rhyme, read Yu, and Wo. Formed from 公 Ping,



"Ice," in allusion to the melting of ice at the approach of heat, and its becoming solid when heat is withdrawn.

冷 LǎNG. 𠂔 S. C. 𠂔 R. H.

Derived from Ice, the other part giving sound. (Shwǒ-wǎn.)

Cold; frigid; indifferent; still; clear; pure. A surname.

Read Ling. In the dialect of 吳 Woo, 冷澤 Ling ts'ih, denotes Ice. | 熱 Lǎng, jě, are opposites, both

literally and metaphorically, as cold, hot; indifferent, zealous.

| 冰冰 Lǎng ping ping, "Cold as ice." |

淡 Lǎng t'han, "Cold and tasteless," is used to denote coolness and indifference in feeling or in manner; also that which is in a languishing low state. 生意 | 淡

不過 Sǎng e lǎng t'han pūh kwo, "Trade is excessively dull, or in a low state." | 笑 Lǎng seaou, "A cold

disaffected laugh; a sneer; a smile of derision." | |

清清 Lǎng lǎng, ts'hing ts'hing, "Cold, still, dull, quiet."

天時寒 | T'hēn she han lǎng, "Cold season."

可憎者人情 | 煖 K'ho tsǎng chay jin tsing lǎng nwan, "That which deserves detestation, is a disposition sometimes cold and sometimes warm," according as it

has respect to the poor or the rich. (Yew-heō.)

泮 P'HWAN. 泮 R. H.

Ice breaking up. Originally written 泮 P'hwān. 士如歸妻迨冰未泮 Sze joo kwei tse, t'hae ping we pwan, "A correct man, if he brings home his espoused wife, he does it ere the ice breaks up." (She-king.) Because the ancient ideas of propriety, required marriages to be con-

summated between the falling of hoar frost in the ninth moon, and the breaking up of the ice in the first moon. Also read P'hēn.

拔 FŪH, or Fǎ. 拔 S. C.

Cold; cold wind; frigid icy appearance. 澤拔 Peih fūh, occurs in the same sense.

𠂔 PING. The sound of flying.

𠂔 KEÜNG. Cold; frigid.

冷 Ol. Scrib 滄 Ts'hang, see below.

𠂔 HEÄ. To press on each side. Same as 夾 Kǎ.

𠂔 HWŬH. Ice.

洞 T'HUNG. Cold.

洛 HŎ, or Lŏ.

洛澤 Hŏ t'hŏ, "Icy; icy appearance."

洗 SHING.

𠂔 K'hing shing, "Cold appearance."

𠂔 YIN. Cold appearance.

洪 K'HUNG. Freezing; congealing.



冽 Same as 冽 E, see below.

冽 LĚĚ. 冽 R. H.

Cold air, or vapour. 有冽洌泉 Yew lĚĚ kwei tsuen, "There is a cold air issuing from the side well." (She-king.) Also read Lé.

洌 HĚIH. Pure; clear, as water. (Tze-hwuy.)

An erroneous character used for 洌 Heih, "A ditch in a field." Also for 洌 Heih, "Pure, clear." (Kang-he.) This last character is, however, in its proper place, said to mean "Still, quiet."

洽 HĚĚ. Harmony; ease; to mollify; to assuage.

津 TSĚEN. To advance; to enter.

冷 KANG, or Tsǎng. A cold appearance.

佟 T'HAOU. Kind of brass or copper ornament for the end of a cow's halter.

From Seven to Fourteen Strokes.

冰 K'HEW.

寥冰 Leaou k'hew, "The hands and feet appearing cold."

冰 HĚĚ. 冰 HĚĚ tĚĚ, The cold striking one.

浸 TS'HIN. Cold; frigid.

Also read Ts'hin. 浸 | Ts'hin ts'hin, "Extremely cold." Read Ts'hin, Cold air or vapour.

涇 K'HING. Very cold.

忍 NĚEN. 忍 ThĚen nĚen, "Bad wine or spirituous liquor." Ching-tze-t'hung affirms, that

Lüh-shoo requires three dots by the side, and that this form is erroneous. Kang-he does not notice this criticism. The MS. Dictionaries do not contain this word, and M. de Duignes has supplied it; but mistaking the sense, apparently from misunderstanding the word 貌 Maou, which, though sometimes denoting a person's manner, is much used in the Dictionaries to denote, Appearance; manner; appearing as if. Hence 惡酒貌 Gŏ stew maou, which he translates "Malus ebrii modus, homo in vino malus;" really means The appearance of bad wine. Kang-he calls it simply 惡酒也 Gŏ tsew yay, "Bad wine."

凜 K'HING.

凜 K'hing shing, "Very cold appearance."

酒 PE. To shed tears; to weep.

凍 SOW. Cold; frigid.

洞 KING. Cold.



𣎵 Ol. Scrib. 莊 Chwang. See Rad. 艸 Tsaou.

𣎵 TSEIH.

See the work 篇韻 P'héen-yun. (Kang-he.)

𣎵 T'HÉEN.

𣎵 忍 T'héen nēen, "Bad wine." See above.

淒 TS'HE. 淒 R. II.

Intense cold. Al. Scrib. 淒 Ts'he.

𣎵 MEI. To request to do as matter of civility or

favour. In common use, but not sanctioned by the Dictionaries.

See 𣎵 Mei, under the Radical 水 Shwüy.

淒 LÜH. Frozen rain drops.

𣎵 KÓO. To freeze; to congeal; to close; to shut.

淒 HING. 淒冷 Hing lǎng, "Cold, frigid."

准 CHUN. 准 R. H.

To approve; to allow; to grant. 準備 Chun pe,

"To prepare." The common form of 準 Chun.

涵 HAN. Cold; intense cold.

淨 TS'HǎNG, or Ch'hǎng. Cold appearance.

凇 SUNG. 霧凇 Woo sung, "Frozen

drops of dew like pearls on trees."

凉 LEANG. 凉 R. H.

Cool; moderately cool; cool fresh breeze. 清凉

T'shing leang, "Clear cool." | 爽 Leang shwae,

"Pleasantly cool." 納 | Nǎ leang, or 乘 |

Ch'hing leang, "To take an airing; to take an opportunity of  
enjoying the cool air." 坐在大樹之下

乘 | Tso tsae ta shoo che hea ch'hing leang, "Sitting  
under a large tree, enjoying the cool air." 薰風自

南來殿閣生微 | Heun fung tsze nan lae,

tēen kǒ sāng we leang, "The summer's breeze came from the

South, and produced in the palace, a slight degree of coolness."

| 水 Leang shwüy, "Cold water." | 傘 Leang

san, "Umbrella to shade off the sun."

清 TS'HING. Cold; intense cold.

凜 TSUY. Cold; intense cold.

凋 TEAOU. 凋 S. C. 凋 R. H.

Partially injured; injured and falling, like the leaves of  
trees. The marks of injury; strength exhausted. 凋

卸 Teaou seay, or | 落 Teaou lö, "The falling of  
leaves, or flowers." | 瘁 Teaou tsuy, "Debilitated,

enervated." 彫 Teaou, occurs used in the same sense.



凌

LING, or Líng.

凌 R. H.

Ice; an accumulation of ice; an ice-house, or place in which to preserve ice. Struck with fear; to put to shame; to insult.

A surname. 凌室 Ling shǐh, or | 陰 Ling yin, "An ice-house." | 人 Ling jin, "A person to take

care of ice." The first word used as a Verb, would denote

To insult a person. 以貴 | 賤 E kwei ling

tsçen, "To presume on exalted rank and insult those who hold a lower place." | 辱 Ling jö, "To disgrace; to dis-

honor by words or actions; to abuse; to defile; to violate female chastity." 欺 | K'he ling, "To insult." |

逼 Ling peih, "To insult; to tyrannise over; to extort from." | 虐 Ling neö, "To behave to cruelly or

tyrannically." | 遲處死 Ling che ch'hoo sze,

"To put to a lingering and ignominious death;" commonly

called Cutting into ten thousand pieces. It is inflicted on the

murderers of parents, rebels, and others. The account given,

in the Code of laws, of this horrid punishment, is most disgust-

ing. It is said, that the flesh shall be first cut, by inches, from

the body of the unhappy sufferers; that men and women shall

both be deprived of these parts which distinguish the sexes;

that the abdomen shall be then ripped open; and finally, the

bones separated at the joints. The present practice, however,

differs something from this rule. (Vide, Ta-ts'hing-leüh-le, 2

vol.) Also read Ling.

凍

TUNG.

凍 S. C.

凍 R. H.

Ice; cold as ice.

天時寒凍

T'hëen she han

tung, "The weather or season is cold." 冰壯曰 |

Ping chwang yuë tung, "Ice completely formed is called

Tung." 不煖不飽謂之 | 餒 Püh

nwan püh paou wei che tung nuy, "Not warmed nor filled is called Tung-nuy."

凜

TËË. Cold.

冽

Ol. Scrib. 清 Ts'hing. See Radical 水 Shwü.

淫

KHING. Frigid, cold appearance.

減

KËEN. 減 R. H.

To lessen. The common form of 減 Këen.

涪

P'HING. Noise of flying.

凜

P'HING. Proof. Same as 憑 Ping.

湊

TS'HOW. To collect together; to make up;

concurrence of circumstances. This form not in Kang-he's

Dictionary. See under 湊 Ts'how.

湮

YIN. Cold appearance.

測

Ol. Scrib. 漸 Sze, see below.

凜

T'HËË.

凜凜 H'ëë t'hëë, "Struck with the cold."



凇 NAN. Ice

凇 LÜH.

Occurs in 吳志 Woo-che. (Kang-he.) No meaning given.

凇 E. 凇 | Tsuy e, "Hoar frost and snow.

凇 Common form of 凇 Tsang. See Rad. 臣 Chin.

凇 SEAY, To decline; to fade; to fall.

凇 LEIH. Cold.

凇冽 Leih lëë, "Cold appearance; a cold wind."

凇 CH'HWANG. Cold; intense cold.

Also read Ts'hang, The name of a river. The name of a district.

凇 LING. Same as 凇 Ling, see above.

凇 LËEN. Thin ice.

凇 HAN. 凇 S. C. Intense cold.

凇 MING. Cold appearance.

凇 P'HANG. Struck with the cold; feeling cold.

凇 TANG, or P'hang. Same sense as the preceding.

凇 E. The door of an ice-house.

凇 HEUEN. Cold.

凇 SÖ. Appearance of intense cold.

凇 TS'HANG, or Ch'hwang. Cold.

凇 PËIH. Cold wind. See above under 凇 Füh.

凇 TSUY. 凇 Tsuy e, "Appearance

of sleet or hoar frost and snow accumulated.

凇 LEW. 凇 Lew k'hew, "Cold appearance of the hands and feet."

凇 SIN, or Ts'han. Appearance of intense cold.

凇 Ol. Scrib. 凇 Tung, see above.

凇 SZE, or Se. 凇 S. C.

Ice melting; a thaw. The commencement of a thaw is called 凇 Pwan; flowing away is called 凇 Sze.

凇 KËË. Com. form of 凇 Këë. "Clean."

See Radical 水 Shwüy.

凇 Ol. Scrib. 凇 Yin. See Rad. 凇 Tsëë.



𩇛 K'HIN. Intense cold.

𩇜 SHIN, or Sin. Appearance of intense cold.

𩇝 Same as 𩇞 Hō. See below.

𩇞 T'HING. Icy appearance.

𩇟 KEANG. Freezing with cold.

𩇠 N'UNG.

凍 濃 Tung nung, "Appearance of extreme cold."

澤 T'HÖ, or Ch'ih.

Ice freezing. (Kang-he.) Isicles. (Ching-tsze-t'hung.)

𩇡 K'HIN. Intense cold; affected with the cold.

Also read Hin, in the same sense.

凜 LIN. 凜 S. C. 凜 R. H.

Intense cold; clear and cold. Repeated 凜 | Lin lin, denotes the same in a higher degree. A cold stern manner; a feeling of awe inducing obedience. 寒風 | 冽 Han fung lin lëë, "A piercing cold wind." | 遵 Lin tsun, "Implicit obedience; obedience yielded in consequence of being struck with awe." | 然 Lin jen, "Stern; severe manner."

凜 Original form of 凜 Leih, see above.

From Fourteen to Twenty Strokes.

凝 YING, or Ning. 凝 R. H.

To congeal; to freeze; to coagulate; to finish; to perfect; to fix; to settle. Stern rigorous appearance. They define it thus, 水凍沍欲冰也 Shwüy tung hoo, yüh ping yai, "Water cooling and congealing desiring to form ice."

(Lüh-shoo.) 凝結 Ying k'ëë. "To congeal; to freeze."

庶績其 | Shoo tseih k'he ying, "The whole routine of meritorious deeds completed." | 命 Yin ming,

"To preserve the decree of heaven in one's favour by proper conduct," said of Princes. (Yih-king.) To rhyme read Yih.

𩇢 HE. Harmony; concord; ease.

𩇣 CH'IH. The body feeling cold; to tremble with cold.

𩇤 Ol. Scrib. 冬 Tung, see above.

𩇥 YEN. Stored up; secreted; put away.

𩇦 LAE. Intense cold.

𩇧 LE. Ice.

𩇨 LĒIH. Intense, severe cold.



𩇛 HŎ. To prepare salt by boiling.

𩇜 TEAOU. Ice breaking up.

𩇛 Same as 冷 Lǎng, see under 5 str.

𩇜 YEN. 凝 Yēn ying, "Extreme cold."

## SIXTEENTH RADICAL.

几 KÈ. 乚 S. C. 儿 R. H.

A bench or stool to lean against or rest upon; a stand; a table. Repeated 几 | Ke ke, "Steady, tranquil." 古人坐于地几坐所馮也 Koo jin tso yu te; ke tso so ping yay, "The ancients sat upon the ground, the Ke was that which they rested upon when sitting." (Lüh-shoo.) | 尊者所憑以

爲安 Ke, tsun chay so p'ing, e wei gan, "Ke, that which the more honorable persons leaned, to rest or repose themselves." (She-king.) The Ke were about five cubits long, two

broad, and about one cubit in height. Five different sorts are mentioned. 或肆之筵或授之 |

Hwō sze che yen, hwō show che ke, "For some arrange mats on the ground; for others, place benches." (She-king.) 赤

舄 | | Chih seih ke ke, "The purple steps were composed and tranquil," unaltered by the approach of danger. (She-king.) Seih denotes the soles of the shoes. In ancient times they were of different colours; the Imperial were purple.

隱 | 而臥 Yin ke urh go, "Leaned on the table and slept." (Mǎng-tsze.) 文 | Wǎn ke, "A desk

or writing table; the table at which a scholar pursues his studies." | 研精良 Ke yen tsing leang, "At

the desk to carry on profound and useful investigations."

茶 | Ch'ha ke, "A small stand or table on which to place tea." Also written 机 Ke.

几 SHOO.\* 乚 S. C.

几 | Shoo shoo, "Short feathers or wings; a certain weapon." The sides of the character represent the tassels or ornaments of feathers, waving at its head; when not used it is stuck in the chariot of war. When used it is denoted by 攴 Shoo, having 又 Yew, "A hand," seizing it below. This character is distinguished from the preceding by the right hand stroke not being thrown up.

凡 FAN. 冂 S. C. 儿 R. H.

All; every; the greater part; generally; for the most part;



commonly; common; vulgar. The name of a country. A surname. 凡事 Fan sze, "Every affair."

事豫則立 Fan sze yu, tsih lëë, "In every affair be prepared, and you will succeed." (Chung-yung.)

物 Fan wüh, "Every thing." | 有天下之國 Fan yew t'hëen hea che kwö, "All the countries of the world." | 所有 Fan so yew, "All which are, or exist,"

the whole number of persons or things; every body; every thing. 但 | Tan fan, "Whoever; whatever; whenever."

大 | Tan fan, 發 | Fä fan, "Generally; generally speaking; for the most part. Syn. with 大氏 Ta te.

諸 | Choo fan, "All; every," the whole taken individually. 最 | Tsüy fan, or | 要 Fan yaou,

"The most important of the whole." | 夫 Fan foo, or | 庸 Fan yung, "A common person." | 夫

俗子 Fan foo süh tsze, "A common vulgar person."

非 | Fe fan, or | 不 | Püh fan, "Not common; not vulgar." | 世 Fan she, "The world common to

all;" or | 間 Fan këen, "Among the common mass," are expressions which denote the present state of human existence.

To rhyme read Fun. Formed from 乃 Nae and — Yih. A dot withinside is improper; it should be a stroke. To write it thus 尢, is also incorrect, though very common.

From Two to Seven Strokes.

尢 Ol. Scrib. 無 Woo. See Rad. 火 Ho.

風 CHIN. New fledged.

尻 KEU. ‡ 𠂔 S. C.

A place, a dwelling place; to dwell. From 尸 She, "The body," obtaining 几 Ke, "A bench on which to rest." A surname. Now written 居 Keu.

処 CH'HOO. ‡ To stop; to rest; a place.

From 又 Yew, "The hand," obtaining 几 Ke, "A bench." Now written 處 Ch'hoo.

𠂔 Ol. Scrib. 大 Ta.

風 YEW. Wind.

𠂔 Same as 風 Süh. See Rad. 夕 Seih.

𠂔 Ol. Scrib. 否 Fow. See Rad. 口 K'how.

𠂔 Same as 永 Yung. See Rad. 水 Shwü.

𠂔 Ol. Scrib. 无 Ke. See Rad. 无 Woo.

風 KEÜH. Wind.

𠂔 Ol. Scrib. 民 Min. See Rad. 氏 She.

𠂔 Same as 商 Shang, see Rad. 口 K'how.



凭 P'HING.† 𡵓 S. C. 凭 R. H.

From 任 Jin, "To depend on;" and 几 Ke, "A bench."  
(Shwō-wăn.) To lean upon a bench or table; to trust to;  
that which may be trusted to. Proof. Syn. with 馮 P'hing.  
The common forms of 憑 P'hing, and 𡵓 P'hing, are  
erroneous. (Sha-müh.)

Also read P'hing, 凭倚 P'hing e, and | 靠  
P'hing k'haou, "To lean against; to depend upon."

几 P'hing ke, "To rest or lean upon a table." | 據  
P'hing keu, "Proof; evidence of."

𡵓 KEĪH. Weary; fatigued; lassitude.

𡵓 Ol. Scrib. 夜 Yay, see Rad. 夕 Seih.

風 Ol. Scrib. 風 Fung, "Wind."

𡵓 Ol. Scrib. 始 Che, see Rad. 女 Neu.

風 Ol. Scrib. 風 Fung, "Wind."

𡵓 Same as 以 E, see Rad. 人 Jin.

From Seven to Fourteen Strokes.

𡵓 Same as 𡵓 Keih, see above.

𡵓 Ol. Scrib. 不 Püh, see Rad. 一 Yih.

𡵓 Ol. Scrib. 夜 Yay, see Rad. 夕 Seih.

鳳 Ol. Scrib. 𡵓 Fung, see Rad. 貝 Pei.

凰 HWANG. 凰 R. H.

鳳凰 Fung hwang, A pair of birds, apparently quite  
imaginary, the latter is the female. They are, when they ap-  
pear, omenous of peace and happiness. The female is said to  
have the head of a fowl, the neck of a serpent, the chin of a  
swallow, the back of a tortoise, and the tail of a fish. It is  
particoloured, and six cubits high. These birds come from

丹穴山 Tan heuěshan, "Tan-heuě hill." Occurs writ-  
ten 皇 Hwang.

鳳 Ol. Scrib. 爵 Tseō, see Rad. 爪 Chaou.

鳳 SŪH. A surname.

𡵓 Same as 冠 Kwan, see Rad. 一 Meih.

凱 K'HAE. 凱 R. H.

Good; excellent. Victory; peace and joy. 凱歌

K'hae ko, "Songs of triumph; joy of a returning and vic-  
torious army." 奏 | Ts'how k'hae, "To report a

victory to his Imperial Majesty." | 旋 K'hae seuen,  
"A returning victorious army."

| 風 K'hae fung, "A gentle southern breeze." |

澤 K'hae tsih, "Joy; pleasure." 八元八 |



Pä yuen pä k'hae, "Sixteen excellent statesmen" in the time of

舜 Shun.

𡗗 Ol.Scrib. 勝 Shing, see Rad. 力 Lëih.

𡗘 Same as 𡗙 Kan, see Rad. 尤 Wang.

𡗚 Ol.Scrib. 爽 Shwang, see Rad. 爻 Heau

𡗛 Ol.Scrib. 遽 K'heu, see Rad. 艸 Tsaou.

𡗜 T'ANG. A kind of bench, stool or couch.

A seat. 今人謂坐牀曰𡗜 Kin jin

wei tso ch'hwang yuě täng, "People now express a form or bench to sit on, by Täng."

板 | Pan täng, "A stool

made of a long deal or board." 長 | Ch'hang täng, "A long form or stool."

高而可凭者謂 棹低而可坐者謂 | Kaou urh k'ho

p'hing chay wei chö; te urh k'ho tso chay wei täng, "High and capable of being leaned upon is called Chö, or table; low, and capable of being sat upon, is called Täng."

憑 P'HING. Same as 凭 P'hing, see above.

𡗝 Ol. Scrib. 子 Tsze, "A child or son."

## SEVENTEENTH RADICAL.

凵 K'HÀN, or K'hán. \* 凵 S. C.

A wide open mouth; a receptacle.

凵 K'HEU.\*

A vessel made of willows, to contain grain.

凵 Ol. Scrib. 口 K'how, "The mouth."

From Two to Seven Strokes.

凶 HEUNG.\* 凶 S. C. 兇 H. H.

Represents a deep pit, into which things are falling in confusion. (Shwǒ-wǎn.) Great wickedness; malignity; evil calculated to sink into ruin human beings. Calamity; infelicity; the judgments of heaven; adverse; unprosperous. Occurs in the sense of 兇 Heung, "To fear." Also written 兇



Heung. These two are used for each other. (Tsze-hwuy.)

吉凶 Keih, heung, are opposites, "Good, evil; prosperous, adverse; felicity, infelicity. 吉兆 Keih chaou,

"Prognostic of happiness." | 兆 Heung chaou, "Prognostic of impending evils." 窮 | 極惡 Keung

heung keih gö, "Wickedness and evil carried to the utmost possible degree." | 事 Heung sze, "A calamitous

affair." 他事情都是 | T'ha sze tsing too she heung, "His affairs are all unprosperous." 歲 |

Suy heung, "A bad year; a year of scarcity and famine."

| 星 Heung sing, "A malignant star." | 命 Heung ming, "An unhappy fate." | 服 Heung fuh,

"Mourning dress." 吉服 Keih fuh, "Gay dress," indicating joy. 有 | 報 | 有吉報吉

Yew heung, paou heung; yew keih, paou keih, "If evil is to befall me, announce to me evil: if prosperity is to be my fate, announce to me prosperity." A prayer offered up by those who

refer to divination, to know what is future. 懷德者 應以福挾惡者報以 | 德薄

者位危去道者身亡 Hwae tih chay, ying e fuh; hëë gö chay paou e heung; tih pö chay, wei wei;

k'heu taou chay, shin wang. "He who cherishes virtue, will meet with happiness: he who adheres to vice, will be recompensed with calamity. His place is dangerous whose state of virtue is low: he who puts from him the principles of rectitude shall perish." To rhyme read Hang.

山 GOW.

The name of a hill in the Province of Keang-nan.

山 Ol. Scrib. 𡵓 Sin, see Rad. 𡵓 Hwü

山 Ol. Scrib. 甘 Kan, "Sweet."

山 K'HWAÉ, or K'hwéi. A clod of earth.

The original form of 塊 K'hwae. One says, that the latter character is used on joyful occasions, the former on calamitous occurrences. Sha-müh says, that they are both different forms of the same character, and that to distinguish them is absurd. The Imperial Dictionary, and others, make 𡵓 K'hwae, synonymous with eight different characters, all of which Sha-müh rejects.

父母之喪居倚廬不塗寢 苦枕 | Foo moo che sang, keu e leu, püh t'ho; ts'hin shen chin k'hwae, "At the interment of the father and

mother, (a dutiful son) dwells (three years) in a thatched shed, unadorned, at the side of the grave; he sleeps on the coarse leaves of plants, and takes the clod for his pillow." The disciples of Confucius having mourned for him three years, afterwards separated. 子貢 Tsze-kung was still more

attached to his master, and having constructed a shed by the side of his tomb, remained to mourn there three years longer. To this day, persons in official situations are required to resign their duties for three years, on the death of their parents.

凸 T'HÜH. Protuberant; rising high; jutting

out; hillock; convex. 肉凸曰瘤 Jow t'hüh yuë lew, "Protuberant flesh is called Lew. Also read T'hëë, High



凹

YAOU. \* The opposite of the preceding.

Hollow; indented; a pit; concave. Also read Kwá and Wá. Shwō-wán expresses these two by 凹 Yaou, "A hollow," and 垤 Thëë, "An eminence."

由

Ol Scrib. 蓄 Tsze, see Rad. 艸 Tsaou.

Earthen ware, which the character resembles. (Shwō-wán.) A bamboo utensil. 畚 Pun and 膚 Loo, both denoting certain vessels, are derived from this.

出

CH'HÜH.\* 出 S. C. 出 R. H.

Represents grass springing forth. (Shwō-wán.) To go forth; to go out; to manifest; to write out; to produce; to beget. Read Ch'hü, To put out; to eject. The two pronunciations are, however, confounded. (E-wán-pe-lan.) Under the first pronunciation, it is generally used both as a Neuter and an Active Verb. To rhyme read Che and üh. 出入

Ch'hüh jüh, "To go out and in," these two are opposites.

入自得 Ch'hüh jüh tsze tih, "To go out and in perfectly at one's own ease and pleasure." 隨便 |

入 Suy p'hëen ch'hüh jüh, "To go out and in when one pleases." 我要 | 街 Wo yaou ch'hüh kae, "I want to go out to the street;" i. e. to go from home. |

門 Ch'hüh mun, "To go out of the door;" denotes either to go from one's own house, to some other part of a town or village; or to go from one's native place to a distance. 弟

子入則孝 | 則弟 Te tsze jüh tsih heau; ch'hüh tsih té, "He who is a brother and son, within doors

exercises filial piety; without, he performs the duties of a brother." (Lun-yu.) | 其不意 Ch'hüh k'he

püh e, "Exceeding what is thought of," occurring beyond one's expectation or calculation. 拿 | 來 Na ch'hüh lae, "To bring out." | 眾 Ch'hüh chung, or |

凡 Ch'hüh fan, "To rise superior to all others; a high degree of eminence." | 頭 Ch'hüh t'how, "To put

out the head;" i. e. figuratively to stand forward to act for others. | 痘 Ch'hüh tow, "Breaking out of a pustule," as of the small pox. | 嫁 Ch'hüh kea, "For a female

to be married; or to leave the house of her parents to go to that of her husband. | 仕 Ch'hüh sze, or | 任

Ch'hüh jin, "To enter on the magistracy." 他做甚 麼 | 身 T'ha tso shin mo ch'hüh shin? "What did he spring from?" 他不愛 | 身 T'ha püh gae

ch'hüh shin, "He does not like to come forward" to public service. 禍從口 | Ho tsung k'how ch'hüh,

"Calamities proceed from the mouth;" i. e. unguarded, or improper language causes much evil to individuals. |

乎 Ch'hüh hoo, "To proceed from." | 乎爾 者反乎爾者也 Ch'hüh hoo urh chay; fan

hoo urh chay yay, "It proceeds from you, and the consequence will devolve on you." (Mäng-tsze.) Now used as a proverb.

我之自 | Wo che tsze ch'hüh, "I, myself, produced him," i. e. my own son. (Tso-chuen.) | 來

Ch'hüh lae, "Out comes," are words often joined with other Verbs, and denote the completion of what is implied in the

Verb, as 寫 | 來 Seay ch'hüh lae, "To write out 開 | 大事來 Naou ch'hüh ta sze lae, "To



create a great disturbance." 露 | 來 Loo ch'hüh

lae, "To expose; to discover." 露 | 馬脚 Loo

ch'hüh ma keö, "To discover the horse's hoof;" and 露 |

貓爪 Loo ch'hüh meaou chaou, "To expose the cat's paw," both denote to let the cat out of the bag. 赦 |

Shay ch'hüh, "To forgive, or remit punishment." 訂 |

T'hing ch'hüh, "To select from amongst many."

𠂔 A form of the Character 正 Ching.

Made by the Empress 武后 Woo-how.

𠂔 Ol. Scrib. 菑 Tsze, see Rad. 艸 Tsaou

𠂔 Ol. Scrib. 甘 Kan, "Sweet."

𠂔 Ol. Scrib. 菑 Tsze, see Rad. 艸 Tsaou.

函 HAN. 函 R. H.

From man in a Mortar. The ancients made holes in the ground to use as mortars. (Lüh-shoo.) To contain; to infold; to comprehend; the lower part of the mouth withinside; the envelope of a letter; a letter. Armour. A surname.

函容 Han yung, "To contain; capacity to contain." Used also to denote An enlarged and liberal mind; patiently bearing

with. 書 | Shoo han, "A letter." 華 | Hwa

han, or 瑤 | Yaou han, "Elegant letter," applied to the letter of a correspondent in the language of compliment. 尊

| Tsun han, "Your honor's letter." 口上曰

滕口下曰 | K'how shang yü k'heö, k'how

hea yüé han, "The upper part of the mouth is called K'heö; the lower part is called Han." 太極 | 三爲一

Tae-keih han san wei yih, "The Tae-keih, (the First Cause or Deity) contains three constituting one." (Woo-king-choo, 39 vol. 26 page.) The sense given of Tae-keih is confirmed

by a sentence on the same page, 同一乾坤 也以其一神則謂之太極

T'hung yih keen kwän yay, e k'he yih Shin, tsih wei che Tae-keih, "What is collectively denominated the Heavens and the Earth, is, in reference to the inherent Deity, called Tae-keih."

It must not however be supposed, that all the Commentators speak thus clearly on the subject. In the language of most of

them, it is difficult to discover any thing of that personality which is necessary to the idea of Deity. They seem to speak of some principle of order or governance, denoted by 太極

Tae-keih, or 天理 T'hëen le, but in which, distinct personality is not perceived.

| 谷 Han küh, The name of a certain Barrier. |

人 Han jin, "A maker of armour." 孟子曰

矢人豈不仁於 | 人哉矢人

惟恐不傷人 | 人惟恐傷人

巫匠亦然故術不可不慎也

Mang-tsze yüé, She jin k'he püh jin yu han jin tsae? She jin wei kung püh shang jin; han jin wei king shang jin; woo tseang

yih jen; koo shüh püh k'ho püh shin yay. "Mencius said, Is not the maker of darts more wanting in benevolence than the

maker of armour? The dart-maker is only apprehensive that people should not be wounded; the armour-maker is particu-

larly afraid lest they should. The same holds true of the



maker of spells and charms, (intended for people's good); and the coffin maker (who is profited by other men's death). Therefore people should be particularly attentive to the occupation on which they enter," as a man's pursuits has a gradually good or bad effect on his mind. (Mäng-tsze.)

From Seven to Fourteen Strokes.

函

Another, but erroneous form of the preceding.

𠂔

Same as 圖 T'hoo, see Rad. 口 Hwŭy.

函

CHÄ. To decorticate.

From 臼 K'hew, A mortar, and the representation of a pestle.

𠂔

Ol. Scrib. 齒 Che, "The teeth."

𠂔

T'HAOU, Ancient vessels or utensils.

𠂔

Same as 筭 Ke, see Rad. 竹 Chŭh.

𠂔

Chow's mode of writing 乃 Nae, see Rad. 丿 Peih.

## EIGHTEENTH RADICAL.

刀

TAOU. 𠂔 S. C. 𠂔 A. V. 刀 R. H.

A cutting weapon or instrument; a sword; a knife; the name of a coin, so called from its form, or from its great influence amongst the people; a small vessel or boat.

刀

Seaou taou, "A small knife, or sword."

小

仔

Taou tsae, "A small knife;" a pen-knife is commonly so called by natives who have seen it.

寶

Paou taou, "A

sword ornamented with gems."

腰

Yaou taou, "A

sword to hang at the side."

單

口

日

雙

口

日

Tan k'how yuě taou, shwang k'how yuě k'een, "A

single edged sword is called Taou, a double edged sword is called K'een."

挑

Teaou taou, "A kind of long

spear."

切

菜

Tsëë tsae taou, "A knife for

cutting vegetables."

剪

Tsëen taou, "A pair of

scissars."

鞘

Taou seaou, "A leather sheath for

a sword."

殼

Taou kö, "A wooden sheath."

口

Taou k'how, "The edge of a knife, or sword."

背

Taou pei, "The back of a knife."

鋒

Taou fung,

"The sharp edge or point of a knife."

利

Le taou, "A

sharp knife."

借

Tseay taou shä jin, "To

borrow a sword to kill a man;" i. e. to employ some other per-



son to accomplish one's own malicious purposes.

**暗裏藏** | Gan le tsang taou, "To have a sword clandestinely concealed;" is understood figuratively, as well as literally: to conceal malicious purposes under specious language and a fair exterior. **舞弄** | **筆** Woo lung taou peih, "To brandish a sword pencil;" to prostitute literary talents to the injury of others.

**磨** | **恨不利**。| **利傷人指**。Mo taou hǎn pūh le;—Taou le shang jin che, "He who rubs a knife is vexed that it is not sharp;—but a sharp knife cuts people's fingers;" i. e. men vex themselves in pursuit of some supposed good, which, when obtained, often proves an injury.

**未能操** | **而使割也其傷實多** We nǎng ts'haou taou urh she kǒ yay, k'he shang shīh to, "If you send one to cut who cannot handle a knife, he will inflict many a wound;" i. e. a person incapable of the task assigned him, will do more harm than good. **割雞**

**焉用牛** | Kǒ ke yen yung new taou, "To kill a fowl, why use a knife (large enough) to kill a cow?" i. e. why use means greatly disproportioned to the end to be attained?

| **到也以斬伐到其所也** Taou, taou yay; e tsan fā taou k'he so yay, "Taou denotes to go to, as a weapon goes to its place to cut down." (Urh-ya.) **誰**

**謂河廣曾不容** | **誰謂宋遠曾不崇朝** Shwuy wei ho kwang, tsǎng pūh yung taou; shwuy wei Sung yuen, tsǎng pūh tsung chaou, "Who calls the river wide which has not capacity enough to contain a small boat? Who calls the state Sung distant, which may be reached ere the morning be past." (She-king.)

**者錢也以其形如** | Taou chay, tsēen yay; e k'he hing joo taou, "Taou, a certain kind of money, so called from being in the form of a knife."

刀

TEAOU. Originally the same as the preceding,

altered in later times to distinguish it. **刀斗** Teaou tow, A kind of brazen vessel used by the soldiers, in the day time to boil rice, at night struck as a signal in marching.

| | Teaou teaou, "The wind ceasing, or dying away; slightly moving." It is much used in a bad sense, not noticed by the

Dictionaries, denoting Perverse; restless; violent; ungovernable; wicked; artful; encroaching.

| **惡** Teaou gō, "Wicked; bad; malignant." | **蠻** Teaou man, "Barbarous; boisterous; unruly."

| **登** Teaou tǎng, "Intractable; stubborn; perverse." | **恃** | She teaou, "To assume in a violent obstinate manner."

| **鑽古怪** Teaou tsuan koo kwae, "A strange mixture of art, obstinacy and encroachment." | **此處人多** |

**詐不願久居** Tsze ch'hoo jin to teaou cha, pūh yuen kew keu, "There are a great many perverses and crafty people in this place, I do not wish to remain long."

**風不可長** Teaou fung pūh k'ho ch'hang, "Depraved wicked customs (of the people) must not be allowed to increase."

刀

The manner of writing 刀 Taou by the side of

other component parts, first adopted in the **隸書** Le-shoo character.



刃 JIN.\* 力 S. C. 刃 R. H.

A sharp pointed weapon or knife; sharp, strong, durable edge or point of a weapon or instrument. 兵刃 Ping jin, "Military weapons." 解數千牛而刀 Keae shoo ts'hēn new, urh taou jin jō sin fā yu hing, "It has cut up several thousand cows, and the knife is still as good as if it had been recently sent from the grindstone." Commonly, but erroneously written thus 刃.

From Two to Five Strokes.

刃 CH'HWANG.† A wound made by a sharp weapon. Afterwards written 創 Ch'hwang, and now commonly 瘡 Ch'hwang.

分 FUN. 丩 S. C. 分 R. H.

From 八 Pā, "To separate," and 刀 Taou, "A knife." (Shwō-wān.) To separate; to divide; to halve. To confer; to distribute; to give; to distinguish; to arrange. Read Fún, A part; the part which any one has to act; the situation he fills. A certain nominal coin, by Europeans called a Candareen. To rhyme, read Fung. 分開 Fun k'hae, or 別 Fun pēē, "To separate from each other; to distinguish." 這句話要 開講 Chay keu hwa yaou fun k'hae keang, "This sentence must be separated and explained." 黑白 明 Hih pih fun ming, "Black and white clearly distinguished." 辨 Fun pēen, "To discriminate,

ate, or distinguish," in language or in letters. 離 Fun le, "To recede from." 俵 Fun peau, or 散 Fun san, "To disperse; to distribute." 齊 派 Yih tse fun p'hae, "All arranged, each to its, or his, proper place." 熟食者 而後敢食 Shüh shih chay, fun urh how kan shih, "In the army, the commander must first distribute the cooked provisions amongst the men, ere he dares to eat himself." (Tso-chuen.) 婉 Fun mēen, "The act of parturition." 手 Fun show, "To separate from an acquaintance or friend." 憂 Fun yew, "To share another's sorrows." 心 Fun sin, "A divided, or distracted mind;" the heart engaged about many things. 一宅 爲二院 Yih chih fun wei urh yuen, "A house divided into two parts." 十 Shih fun, "Ten parts;" that which is complete; perfect; hence forms the Superlative. 十一 Shih fun che yih, "One of ten;" i. e. a tenth. Fun is often used for a tenth, and is much used when speaking of the degree of a thing. 七八 Ts'hih pā fun, "Seven or eight tenths." 我不過知道兩三 Wo pūh kwo che tsaou leang san fun, "I merely know two or three tenths." 毋求多 Fun woo kew to, "Do not desire a large share;" be satisfied with what is proper. (Le-king.) 師喪 焉 Sze sang fun yen, "Half of the men died." 職 Chih fun, "Official rank; situation in the government," either nominal or real. 名 Ming fun, The particular relative epithet applicable to one, A Prince; a minister; a father; a son, &c. 身 Shin fun, "The real part, or place, which one holds in society,



whether noble or ignoble, rich or poor. 本 | Pun fun,

"One's proper duties or station." 守本 | Show

pun fun, "To maintain one's proper station; to adhere to the duties of one's station." | 內之事 Fun nuy

che sze, or | 所當爲的事 Fun so tang wei tēih sze, "The business, or duties of one's office or situation."

安 | Gan fun, "To rest contented in one's situation."

一錢八 | Yih tsēen pā fun, "One mace eight candareens." Occurs, but improperly, in the sense of 紛

Fun. 分付 Fun foo, "To direct; to order," occurs,

but they are more generally written 吩咐 Fun foo.

刳 TEAOU. To cut or break asunder.

𠂔 Ol. Scrib. 似 Sze, see Rad. 人 Jin.

刈 E, or Urh. To pare, or shave off.

切 KEW. A large knife.

切 TS'HĒĒ. 𠂔 S. C. 𠂔 R. H.

To cut; to carve; to mince; to cut to pieces; to cut bones; eager; ardent; near; urgent; pressing; vehement; fervent; sincere; important; to feel. To take the initial of one character and the final of another to spell a third; as from K-e W-ang to derive Kang. (See the Introduction to this Work.) Read Ts'he, All; every; the whole. To rhyme read Tsze. 切

碎 Ts'hěe suy, "To cut to small pieces in a careless manner."

細 | Se ts'hěe, "To cut into very minute parts."

| 磋 Ts'hěe tso, "To cut and polish ivory." |

肉 Ts'hěe jow, "Mince meat." 牛羊與魚

之腥羶而 | 之爲膾 New yang yu yu

che sing, chě urh ts'hěe che wei kwae, "The flesh of cows, sheep, and fishes pared thin and minced make Kwae." (Lun-yu-choo.)

不捨得 | 割 Pūh shay tīh ts'hěe kō, "Unwilling to cut up," large joints of meat. Applied to butchers

literally; figuratively, to persons who are unwilling to part with a little of their money. | 開 Ts'hěe k'hae, "To cut into separate parts."

| 斷 Ts'hěe twan, "To cut asunder." | 愛 Ts'hěe gae, "Ardent love." 情

| Ts'hing ts'hěe, "Vehemently attached; ardent affection."

親 | Ts'hin ts'hěe, "Most intimate relation; pointed, close, home language." 悲 | Pei ts'hěe, or 慘 |

Ts'han ts'hěe, "Deep distress of mind." | 勿 Ts'hěe

wūh, "Don't on any account; be particularly careful not," &c.

| 勿亂說 Ts'hěe wūh lwan shwō, "Don't on any account speak heedlessly," so as to divulge what ought to be kept secret, &c. | 勿以他爲念 Ts'hěe

wūh e t'ha wei nēen, "You must not on any account think about him;" said when advising people to forget deceased friends.

| 要 Ts'hěe yaou, "Extremely important; most urgently required." 覽其 | Lān k'he ts'hěe, "Look

at the most important parts." | | Ts'hěe ts'hěe, Ex-

presses the highest degree of importunity and earnestness about a thing." | | 謹記 Ts'hěe ts'hěe kin ke, "Above

all things be attentive and remember." | 實 Ts'hěe

shīh, "The utmost truth and sincerity." 剴 | Kae

ts'hěe, "Great earnestness and sincerity." | 脈 Ts'hěe



mih, "To feel the pulse." 咬牙 | 齒 Yaou ya ts'hě che, "To gnash the teeth" with rage or indignation. 欺君害民天下 | 齒 K'he keun, hae min t'hēen hea ts'hě che, "Deceived his Prince and oppressed the people, so that the whole empire gnashed their teeth with indignation."

Read Ts'he. — | Yih ts'he, "The whole; entirely; all taken collectively." In this sense, often read Ts'hě.

韻 Ts'hě yun, or 反 | Fan ts'hě, Express the Chinese mode of communicating the pronunciation of Characters, noticed above. 干結 | 音竊 Ts'hēen kě ts'hě, yin Ts'hě, "Syllabic spelling Ts'h-ēen k-ě, the sound is Ts'hě."

This is the manner in which the pronunciation of the word now under consideration is given in the Imperial Dictionary. 斷

韻分音爲之 | Twan yun fun yin wei che ts'hě, "To decide the final sound and distinguish the initial, constitutes the Ts'hě." (Kang-he.) The term 反 Fan, sometimes written 翻 Fan, was used before the introduction of | Ts'hě. According to it, they rhyme the syllables over in the most ridiculous manner; thus, Ts'hēen kě, ts'hēen kě, kě ts'hēen, and then, if they chance to be right, (for it is often a mere guess) out comes—Ts'hě.

刈 E. ㄨㄣ R. H.

From 刈 E, "A pair of shears," and 刀 Taou, "A knife." To cut grass; to mow. To take; to kill; to cut off; to exterminate. 刈草 E tsaou, "To cut down grass." To cut grain is expressed by 穫 Hwō. 艾 E, occurs used for | E, as 艾朝鮮之旂 E Chaou-sēen

che chen, "Cut down the standards of Chaou-sēen," or Corea.

刈 PÖ. To rend or tear asunder.

A duplicate form of 刈 Pö. See below.

刖 Same as 從 Tsung, see Rad. 彳 Chih.

The obsolete form of 刈 Pö. (Tsze-hwuy.)

刳 Same as 刳 Ke, see below.

刊 KUNG. To cut down grass or grain.

刊 K'HAN. ㄎㄢ S. C. ㄎㄢ R. H.

To cut; to pare; to carve; to engrave on wood; to hew; to fell. Defined by 削除 Seö choo, "To pare off; to cut away." (Lüh-shoo.)

刊刻文字或書字 K'han k'hīh wān tsze, or shoo tsze, "To cut or engrave characters or letters" on wooden blocks, in the Chinese manner.

刻 K'hīh, is strictly to carve the letter, and | K'han is to cut away the surrounding wood, so as to leave the letter standing out. | 木 K'han mūh, "To fell trees." 隨山

| 木 Suy shan k'han mūh, "To go from hill to hill cutting timber." | 槎其木 K'han-ch'ha k'he mūh, "To cut down the wood or trees."

不 | Pūh k'han, sometimes expresses 不可削除也 Pūh k'ho seö

choo yay, "That it should not be pared off, cast away, or obliterated." In the sense of To carve, it is also pronounced Kān. To rhyme, read K'hēen.



刊 TS'HĒEN. The preceding is formed from  
干 Kan and 刀 Taou, this from 干 Ts'hĕen, and Taou.  
By some considered an erroneous form of the preceding, unsupported by the ancient work, Lüh-shoo. By others, said to denote To cut into minute parts, like 切 Ts'hĕě. See above.

刳 TEĪH. To cut or break asunder.

𠂔 YĪH. To cut or break asunder.

剋 K'HWĀN. To cut off the branches of trees.

剋 TS'HUN. 𠂔 S. C.

To cut; to cut into parts; to cut small; to decide upon.  
剋切 Ts'hun ts'hĕě, or 分 | Fun ts'hun, "To cut into parts; to separate; to distinguish; to adjust," as the lines and tones of an ode or song.

剋 Pronunciation not known. Used for 刻 K'hĭh.

切 CHE. To smear a knife with blood.

刻 WĀN. 𠂔 S. C. 𠂔 R. H.

To cut; to cut the neck or throat; to cut crosswise.

自刎 Tsze wăn, "To cut one's own throat." 妾  
寧死不辱遂掣壁間之寶劍  
欲自 | Tsĕě ning sze pŭh jŭh; suy che peih kĕen  
che paou kĕen yŭh tsze wăn, She said, "I had better die than

be dishonored, and seizing the double edged ornamented sword, that hung against the wall, wished to cut her throat." 兩

人相與爲 | 頸交 Leang jin seang yu  
wei, Wăn-king-keaou, "Two persons being intimate is (called) Wăn-king-keaou," which is verbally a cut-throat connexion. The expression arose from a particular tale of former times, when two mortal enemies became the most intimate friends.

制 CH'HE. To cut things.

制 Same as 刳 Kow, see below.

剋 KE, or K'hé. 𠂔 S. C.

To cut and wound; to cut to pieces; to stab; to pierce.

Hairy animals used in sacrifice. 釁禮之事用  
牲毛者曰剋羽者曰𠂔 H<sup>ai</sup> le che  
sze yung sāng maou chay yuĕ k'he; yu chay yu<sup>ne</sup>, "In the rites of bloody sacrifice, employing animal with hair is called Ke, with feathers, is called Ne." Read Kwéi, or Kwae. To sharpen a knife or weapon.

剋 SHÁN. To mow, or shear.

剋 SHÁ. To pierce; to stab.

刑 HING. 𠂔 S. C. 𠂔 R. H.

From 开 Kĕen, "Even," and a Knife. (Sha-mŭh.) To punish; punishment. By some it is made to mean Constant; a constant law or rule; that which is perfect; a perfect rule.



刑罰 Hing fā, "To punish; punishment." | 罰  
 利害 Hing fā le hae, "A severe punishment." |  
 訊 Hing sin, or | 問 Hing wän, "To examine by torture." | 加 | Kea hing, "To inflict punishment."  
 | 部 Hing poo, "The tribunal of punishments," or court of appeals at Peking, which takes cognizance of all criminal cases. 五 | Woo hing, "The five punishments." They were formerly, 墨劓荆宮大辟 Mih. e, fei, kung, ta peih, "To brand with ink; to cut off the nose; to cut off the knee-pan; to castrate; to put to death." They are now, 笞杖徒流死 Che, chang, t'hoo, lew, sze, "To beat with the small bamboo; to beat with the great bamboo; to transport to another district, and subject to hard labour, for a term of years; to banish perpetually to the confines of the empire; to put to death." Instead of the flattened bamboo of the present day, round sticks and cudgels, were formerly used. 動 | Tung hing, "To set in motion the instruments of torture." 君子懷 | Keuen tsze kwae hing, "A good man cherishes a dread of the laws." 爲師巫邪術邦有常 | Mei sze woo, seay shüh, pang yew chang hing, "For sorcerys and witchcraft, the nation has permanent punishments." 濫 | Lan hing, "To punish or torture at random, to an excessive degree." 酷 | Kūh hing, "To punish cruelly." |  
 罰清而民服 Hing fā ts'hing urh min fūh, "When the punishments are pure (just) the people will submit."  
 | 名錢穀 Hing ming, ts'een kūh, "The departments of law and revenue."  
 教之不 | 其此之由也 Keaou

che pūh hing, k'he tsze che yew yay, "Want of success in teaching (and exhibiting a good example) arises from these causes." (Le-king.) | 仁講讓 Hing jin keang jang, "Give a rule to the well disposed; exhort the quarrelsome to be yielding." Occurs in the sense of 鉶 Hing, "A kind of soup spoon." To rhyme read Hwang.

荆 The same as the preceding.

From Knife and a Well. A knife guarding a well. (Shwō-wän.) The preceding form is used every where.

刪 TAN. To cut.

刈 TEAOU. To gather in the ears of corn.

刳 K'HA, or K'heä. 刳 S. C.

To cut or carve ingeniously. To cut or make a memorandum on a bamboo; hence, the word 契 K'be, "A contract, a bond." These and knotted strings were in use before paper or writing were known.

刈 PIN. To separate; to divide.

刻 KE. A crooked knife; a kind of hook. To take a thing with a knife. Same as 剗 Ke, see below.

划 HWA. To push forward a boat or other vessel with poles. 划子 Hwa tsze, "A small boat," a local term. Also read Kó, A kind of hook or sickle.



刖 Same as 𠂔 Ya, see Ra d 石 Shih.

刖 WAN. 𠂔 S. C.

To pare; to cut even; to cut off the corners or angles; to round. 刖方以爲圓 Wan fan e wei yuen,

"To cut off the corners of a square in order to make it round."

角 Wan keö, "To cut off the corners." 印 | 弊 Yin wan pe, "A seal spoiled by having its corners broken."

刖 | 忍不能予 K'hih wan jin püh näng yu, "Corners being cut off, cannot think of giving it." Understood

as a false pretence, being really unwilling to part with the thing

in question. Syn. with 園 Wan and 冠 Wan. 玩

Wan occurs used in the same sense, but apparently improperly.

To rhyme read Yuen.

刖 Same as 鑢 Ch'han.

刖 KEUE. To separate the bones from each

other, as in case of cutting to pieces as a punishment.

刖 CHUNG. To cut or pare a thing.

刖 LE. A surname.

Shwö-wän does not contain this character, but has 𠂔 Hëë.

刖 YUE, or Wüh. 𠂔 S. C.

To separate entirely. To cut off the feet as a punishment.

刖足曰刖 Yuë tsüh yüë fe, "To cut off the feet

is called Fe." | 罪五百 Yuë tsuy woo pih,

"There are five hundred crimes punished by cutting off the

feet." This is not a modern punishment. They still, however,

cut the tendons of the heel as a punishment of habitual thieves.

卞和獻玉兩 | 足 P'ên-ho h'ên yüeh

leang yüë tsüh, "P'ên-ho presented a precious stone (to the

King of Tsou, who, through ignorance, received the compli-

ment as an insult) for which both (P'ên-ho's) feet were cut off."

By allusion, the phrase is now applied to ignorant persons

who do not know the value of things.

列 LEE. 𠂔 S. C. 𠂔 R. H.

To separate; to distinguish; to arrange in order; to place

or be placed in a certain gradation; the ranks of an army; to

spread out, or state in order. A surname. 開列 K'hae

lëë, "To separate and arrange; to make out a list of." 開

| 于後 K'hae lëë yu how, "Stated in order as fol-

lows." 陣 | Chin lëë, "To place in order; to ar-

range in ranks." 排 | P'hae lëë and 擺 |

Pae lëë, both denote "To arrange; to put in order."

坐其次 Lëë tso k'he tsze, "To sit in order."

鼎而食 Lëë ting urh shih, "To eat with the vases

arranged in order," denotes a sumptuous set out, in the man-

ner of the rich. 忝 | 末座 T'h'ên lëë m'uh tso,

"Disgrace the series by taking the last seat;" is the language

of affectation, meaning, I am a disgrace to your party. |

最 Lëë tsuy, "The first of the series;" i. e. the best compo-

sition of many others. | 位 Lëë wei, or | 公

Lëë kung, "Constituted persons;" i. e. You, Gentlemen.



不鼓不成 | Püh koo, püh ching lěě, "Not beat the drum, (but advance whilst the enemy) has not yet formed his ranks." (Tso-chuen.) Also read Le, To compare.

剗

Ol. Scrib. 用 Yung.

剗

Same as 办 Jin, "To wound."

剗

E. Ingenious carving.

剗

Ol. Scrib. 刈 E, see above.

Characters formed by Five Strokes.

剗

KOW.

剗 S. C.

To the Westward, A hook or sickle is called 剗 Kow.

剗

FÜH.

剗 S. C.

To strike; to chop; to hew; to cut asunder.

初

CH'HOO.†

初 S. C.

初 R. H.

From Knife and Clothes. To begin to cut garments. (Shwö-wän.) To use garments to cover the figure, is the commencement of civilization. (Seu-keae.) To begin; to commence; the commencement. A surname. 始初 Che ch'hoo, "The beginning; at first." 凡事始 |

難

Fan sze che ch'hoo nan, "Every thing is difficult at first."

那時正是夏末秋 | Na she ching

she hea müh, tsew ch'hoo, "That time was just the close of Summer, and the beginning of Autumn." | 來乍

到

Ch'hoo lae cha taou, "Just now come for the first time."

起

K'he ch'hoo, or

當

T'hang ch'hoo, "In the beginning."

| 次

Ch'hoo t'hsze, or

| 一會

Ch'hoo yih hwuy, "The first time."

|

Ch'hoo, is applied to the first ten days of every month.

| 旬

Ch'hoo seun, "The first decade," or first ten days

of the month. From the tenth to the twentieth, or second decade, is called

中旬

Chung seuen. The last decade, or

from the twentieth to the thirtieth, is called 下旬 Hea seuen. 十月 | 八日

Shih yuě ch'hoo pǎ jīh,

"The eighth of the tenth moon."

每月 | 一

Mei yuě ch'hoo yīh, "The first of each moon."

幾

| 到

| 十

Ke ch'hoo taou ch'hoo shīh, "How

many days are there to the tenth?" 今日甚麼日

|

Kin jīh shin mo jīh ch'hoo, "What day of the first

decade is to-day?" 你做了 | 一我就

要做 | 二了

Ne tso leaou ch'hoo yīh, wo tsew

yaou tso ch'hoo urh leaou, "Do you do the first, and I'll do

the second," is the language of threatening. My conduct will

be regulated by yours; as you behave to me, I'll behave to you.

人之 |

性本善

Jin che ch'hoo, sing pun

shen, "The nature or disposition of man is originally (at the

birth of each individual) virtuous." (San-tsze-king.)

亞

| 哥

Ya ch'hoo ko, "A beginner; one quite unexpe-

rienced." Also read T'hoo.

剗

TS'HEU.

An instrument of husbandry.



剗 P'HE. To cut with a knife; to chop; to hew.

The common form of 披 P'he. (E-wǎn-pe-lǎn.)

剗 OL. Scrib. 州 Chow.

剗 OL. Scrib. 制 Che.

To cut; to carve; to adjust. From knife and 未 We,

"Ripe fruits," proper to be cut to pieces.

刪 SHAN. 刪 S. C. 刪 R. H.

From a knife and a written document. (Shwǒ-wǎn.) To pare off; to obliterate; to expunge; to reject; to settle; to fix what to retain, and what to reject in any work. 刪

削 Shan seǒ, "To pare off." | 除 Shan chōo,

"To reject; to expunge." | 改 Shan kae, "To ex-

punge and alter." | 訂 Shan ting, "To expunge and

fix" the reading. 孔子 | 詩言有所

取捨也 Kung-tsze shan she yen, yew so tseu shay

yay, "Confucius expunged from, and fixed the reading of the

Odes; there was something to be taken, and something to be

rejected." | 其僞辭 Shan k'he wei tsze, "Ex-

punge the erroneous or false expressions."

剗 MÍN. To pare off.

剗削 Min seǒ, "To pare or cut off."

剗 LING.

To split with a knife; to cleave asunder.

剗 HĒEN. To cut one's own throat.

剗 KWA. To cut. Common form of 剗 K'hoo.

剗 CHUNG. To cut or pare a thing.

剗 P'HWAN. 剗 S. C. 剗 R. H.

From Knife and Half. (Shwǒ-wǎn.) To divide in the midst.

(Lüh-shoo.) To divide; to distinguish; to take asunder and again unite. To judge; to decide. Two halves fit to be

joined; to be joined in marriage. Occurs in the sense of 剗

Pwan, "To unite two halves;" to join the two sides of two separate bodies. 審判 Shin p'hwán, "To judge; to

decide." | 斷 P'hwán twan, "To determine; to de-

cide." | 斷案件 P'hwán twan gan k'een, "To

decide a case in law." | 言 P'hwán yen, or |

語 P'hwán yu, "The sentence given." 批 | P'he

p'hwán, "A written decision or sentence of government."

書 | Shoo p'hwán, also seems to denote Official decision

or sentence." | 書 P'hwán shoo, "An impression of

a seal divided in two halves, which, by their correspondence,

afforded decided proof when joined together." 閻王

| 命的時候不知如何 | 法

Yen-wang p'hwán ming t'eh she how, p'üh che joo ho p'hwán

fä, "When Yen-wang (who in Hades rules over the destinies

of mortals) decides the fates of men; (I) know not by what rule

he decides." This is the language of surprise mingled with

complaint, on seeing apparently good men suffer, and the con-



trary. 掌萬民之 | Chang wan min che p'hwān, "Controls the marriage contracts of all the people."

天地 | 合 T'hēn te p'hwān hě, "The junction, union, or co-operating influence, of the heavens and the earth."

別 PĒĒ. 𠂔 S. C. 𠂔 R. H.

To separate; to put asunder; to distinguish. Read P'hěě, To recede from each other; to leave; different; other; another. In the Peking Colloquial Dialect, used in a prohibitive

sense, as "Do not," or less formally "Don't." Formed from 𠂔 Kwa, and Knife. 分別 Fun pēě, "To separate

with the hands; or to distinguish by words, or any of the senses." 黑白不能分 | Hīh pīh pūh nāng fun pēě, "Cannot distinguish black from white." 分 |

好醜 Fun pēě haou ch'how, "To distinguish or separate the good from the bad," said of things or persons.

分 | 先後 Fun pēě sēn how, "To distinguish that which precedes from that which comes after." 辨

| P'hēn pēě, "To distinguish or discuss the difference of things." 離 | Le p'hěě, "To recede or go away from."

| 離愁 P'hěě le tsow, "The sorrow of parting."

正是生離勝於死 | Ching she, sāng le shing yu sze p'hěě, "The truth is, that separations in life are worse than parting at death." 此 | 不知何

時相會 Tsze p'hěě, pūh che ho she seang hwuy, "Now parting, we know not when we shall meet again." 告

| Kaou p'hěě, "To take leave." 已作金蘭 契何言雲雨 | E tso kin lan k'he ho yen

yun yu p'hěě, "Already on the most intimate possible terms ;

how speak of being separated by intervening clouds and rain."

握 | 以來不覺兩月 ūh p'hěě e lae, pūh keō leang yuě, "Since we shook hands and parted, two months have passed away unobserved." 夫婦有

| Foo foo yew p'hěě, "Husband and wife must separate to their respective duties ;" one in the family, the other abroad.

| 樣事情 P'hěě yang sze tsing, "Another or a different affair." | 二個 P'hěě urh ko, "Another."

| 個人 P'hěě kojīn, "Another man," or other people, according as the scope may make it singular or plural

阿哥 | 生氣 O-ko! p'hěě sāng k'he, "Brother! don't be angry." 你 | 管我 Ne p'hěě kwan wo,

"Don't you interfere with, or controul me." 傳 | Foo p'hěě, A kind of bond.

劫 K'HEĒ. To take by violence; to plunder;

to rob. 打劫 Ta k'hěě, "To rob; to plunder."

強盜搶 | Keang taou ts'heang k'hěě, "Robbers, plunderers." | 盜 K'hěě taou, "A robber, or to

plunder." 偷營 | 寨 T'how ying k'hěě chae, "To attack and plunder a camp."

It also denotes to Restrain. | 之以師友 K'hěě che e sze yew, "To restrain by a tutor and a friend."

Al. Scrib. 劫 K'hěě.

刳 Common form of the preceding.

刨 PAOU, or P'haou. To pare off; to plane.

A joiner's plane. To cut or dig with a hoe. 刨削



P'haou seö, "To pare; to thin by paring."

| 出金

銀 P'haou ch'hüh kin yin, "To dig up gold and silver."

刳

LEW. To cut.

刮

TÉEN. The broken edge of a knife; broken,

as an utensil or precious stone having a part broken off. According to one it denotes To cut, or hew. Al. Scrib. 玷

利

LÉ.

𠂔

S. C.

利

R. H.

A sharp edge or point; acute; profit; profitable; the interest on money; to benefit; advantageous; gain; gainful; suitable; smooth; felicitous. To covet. A surname. 利刀

Le taou, "A sharp knife." 刀口不 | Taou

k'how püh le, "The edge of the knife is not sharp." |

口 Le k'how, "Sharp mouth;" i. e. great fluency of speech and smartness of reply. | 口辨辭 Le k'how

péen tsze, "Loquacious and expert at sophistical argumentation." | 錢 Le ts'hëen, or | 息 Le seih, "Pro-

fit on trade, or interest on money." 一本萬 |

Yih pun wan le, May you gain "ten thousand per cent," is a

new year's compliment amongst trading people. 大吉

| 市 Ta keih le she, May you have "great happiness

and a good market," is a very usual salutation. | 益

Le yih, "Advantage; gain." 惟 | 是圖 Wei

le she too, "Scheming after nothing but gain." 有一

| 必有一獎 Yew yih le, pëë yew yih pe, "Where-

ever there is something to be gained, there is sure to be some

mean proceeding on the part of some one connected. 臣

當盡心以報國非圖恩 | 也

Chintäng tsin sin e paou kwö, fe too gän le yay, "A public ser-

vant ought to spend his heart's (blood) to serve his country, and

not be intriguing to obtain favour and emolument." 上

下交征 | 而國危矣 Shang hea keaou

ching le urh kwö wei e, "When superiors and inferiors are re-

ciprocally exacting gain, the state of a country is dangerous."

公 | Kung le, "Just gain." 私 | Sze le, "Selfish,

unjust gain." 小人以身殉 | Seaou jin

e shin seun le, "A bad man hazards the ruin of his person for

the sake of gain." | 害 Le hae, "Severe; formidable."

濟人 | 物 Tse jin, le wüh, "Exercise beneficence

to men, and do good to all creatures," whether animate or in-

animate. 先財而後禮則民 | Sëen

ts'hae urh how le, tsih min le, When the Prince "is more

intent on wealth and gain, than on the exercise of moral pro-

priety, the people will covet what is gainful" to the disregard

of what is correct. (Le-king.) 便 | Péen le, "Con-

venient;" applied to persons, it denotes the same as 快 |

Kwae le, "Smart; expert." Said of a knife, denotes A keen

sharp edge. To rhyme read Le.

刺

CH'HE. To cut any thing.

剝

KWAE. To break or cut asunder.

剝

CH'HUEN. To take off the skin.

剝

Same as 刮 K'hëë, see above.



刳 LE. To cut.

剉 JUY. To touch, to rub.

剝 SEÖ. To cut.

剝 Ol. Scrib. 割 Kǒ, see under 10 str.

*Characters formed by Six Strokes.*

刮 KWǎ. § 刮 S. C.

To rub off; to pare off; to scrape. One says, To press forcibly with the fingers or hand; or, violent attrition. 刮

摩 Kwǎ mo; 剔 | Teih kwǎ; | 削 Kwǎ seö, All express To scrape or pare off. 洗衣 | 裳

Se e kwǎ shang, "To wash and rub clothes." | 垢

磨光 Kwǎ kow mo kwang, "To scrape off the dirt and rub bright." For Kow, the second character, some use 鏡

King, "A mirror." The phrase is used by moral writers when advising persons to put away from them what is low and base.

| 箭桿 Kwǎ tsēen kan, "To scrape the shaft of an arrow." | 字 Kwǎ tsze, "To scrape out letters."

| 削價錢 Kwǎ seö kea ts'hēen, "To pare off parsimoniously, or deduct from the price agreed on."

剛 Same as 刊 Pǒ, see above.

剝 CH'HA. Grating sound made by cutting.

剝 KEW.

To be liberated from crime, or the punishment of it.

剝 T'HEAOU.

To pare or scrape off. Read Teau, To cut asunder.

剝 TÒ. To strike with the hand.

剝 KǎNG. To cut open.

剝 TAÓU. § 剝 S. C. 剝 R. H.

To arrive at; to go or come to; to extend to. A surname.

Defined by 自遠而至也 Tsze yuen urh che yay,

"To come to from a distance." 靡國不到

Me kwǒ pùh taou, "No nation to which he had not gone."

(She-king.) 無所不 | Woo-so pùh taou, "Ex-

tending to every place." | 處 Taou ch'hoo, or 四

| 處 Sze taou ch'hoo, "Every place." 周 |

Chow taou, "To every part of the circumference;" i. e. every

where, entire, complete. | 地 Taou té, "Down to

the ground." | 底 Taou tè, "To the very bottom."

| 低 Taou te, "Yet; still; after all." 不 |

處 Pùh taou ch'hoo, "Deficiency, defect, failure in one's

duty." 恕我不 | 處 Shoo wo pùh taou ch'hoo,

"Excuse my failures" in polite attention to you. 你

| 過西藏沒有 Ne taou kwo se ts'hang mùh

yew, "Have you been at Thibet?" 未有 | 過

We yew taou kwo, "I have not been there." 他幾



時 | T'ha ke she taou, "When did he arrive?" 他  
 昨天纔 | T'ha tsö t'héen tsac taou, "He arrived  
 but yesterday." 有船 | 了 Yew ch'huen taou  
 leaou, "A ship has arrived." 你 | 那裡去  
 Ne taou na le k'heu, "Whither are you going?" 我 |  
 家去 Wo taou kea k'heu, "I am going home." 不  
 得 | 手 Püh tih taou show, "Cannot reach the  
 hand;" i. e. unable to obtain. 攀不 | P'han püh  
 taou, "Unable to clime or reach up to." 辦不 |  
 Pan püh taou, "Unable to execute or carry into effect." To  
 rhyme read Too.

刑 Original form of 刑 Hing.

劊 FÖW. § 劊 S. C.

The handle of a knife or weapon. Read Foo, same as 附  
 Foo, "The centre part of a bow grasped by the hand."

勑 CH'HANG, or Chwang. ‡ 勑 S. C.

To make or form at first; original pattern. 井 Ts'hing  
 was the original pattern for the division of land; in this sense  
 Syn. with 創 Ch'hwang, and occurs also in the sense of  
 瘡 Ch'hwang, "A hurt or wound."

剛 YUEN, or Yen. To take out from amongst.

To pare off. One says, To stop or fill up.

剗 K'HWEI. To cut; to cut open; to pierce;  
 to stab. Applied to killing victims.

剗 K'HOO. 剗 S. C.

To cut asunder; to divide in two; to kill; to rip open;  
 to hollow out. 巧屠共剗剗之 Keaou too

kung k'hoo pö che, "A skilful butcher joined in killing and skin-  
 ning them." | 木爲舟 K'hoo müh wei chow,

"To excavate a tree and make a boat." (Yih-king.) 焚炙

忠良 | 剔孕婦皇天震怒 Fun  
 chih chung leang; k'hoo teih yin foo, hwang t'héen chin noo,

"Burnt men faithful and virtuous; and ripped open women  
 with child, hence the Majesty of Heaven was filled with awful  
 indignation," &c. (Shoo-king.) | 心猶言洗

心 K'hoo sin yew yen se sin, "K'hoo-sin expresses the same  
 as Se-sin, to cleanse the heart." 君子不可不

| 心焉 Kuen tsze püh k'ho püh k'hoo sin yen,  
 "The good man ought not to dispense with purity of heart."

(Chwang-tsze.)

剝 TÓ. To chop; to cut into minute parts,

剗 TSEUEN. To pare; to scrape.

剗 LÖ. To lop or cut off branches.

刖 É, or Urh. 刖 S. C.

From ear and knife. To cut off the ears. 無或

劓人 Woo hwö e urh jin, "Do not (on your own  
 account) punish people by cutting off their noses and ears."

(Shoo-king.)



制

CHE.

𠄎 S. C.

𠄎 R. H.

To cut and form; to adjust to regulate; to direct; to rule; to make; to invent.

裁制長短小大之齊也 Ts'hae che ch'hang twan, seaou ta che tse yay,

"To adjust and bring the long and short, the small and great, to a level."

| 作 Che tsö, "To make; to do."

度 Che too, "To form rules; rule; management; direction; plans of government; laws."

胸中大有 |

度 Heung chung ta yew che too, "In his breast, he possesses, in a high degree, good rules of management, or of direction;"

i. e. he is skilful in direction and arrangement.

| 法

Che fä, or | 令 Che ling, "Rules; laws; national regulations."

先王之 | S'een wang che che, or

法 | Fä che, "The regulations of former kings."

國

| Kwö che, "The rules or government of the country."

不成體 | Püh ching te che, "Not effect the form of rule or management." Denotes a mode of doing things which does not accord with established and approved principles or maxims. The phrase is applicable either to great or small; to national or to family affairs.

| 臺 Che tae, or | 軍 Che keun, Title applied

to the Governor of a Province.

天子之言曰

| 書謂爲 | 度之命也 Th'een

tsze che yen yuë Che-shoo; wei wei Che-too che ming yay,

"The words of the Emperor are called Che-shoo; which expresses their being the dictation of laws."

國君

死社稷大夫死衆士死 | Kwö

keun sze shay tseih, ta foo sze chung, sze sze che, "The

Prince dies in defence of the gods; the General dies with his army; the inferior officer dies to fulfil the orders of his superior."

(Le-king.) 品 | Pin che, "The laws of rank."

| 祭 Che tse, "To cut and divide a victim about to be sacrificed."

進血腥之時君斷 | 牲肝祭神於室 Tsin heuë sing

che she, keun twan che sāng kan, tse shin yu shih, "When the bloody parts of the sacrifice are to be introduced, the Prince

himself divides the victim's liver, and, in the house, sacrifices to Deity." (Le-king.)

禁 |

Kin che, "Prohibitory regulations."

挾 |

Hëë che, "To restrict; to confine." The name of a city. To rhyme read Chë.

制

An erroneous form of the preceding.

創

KEÄ. To pierce into.

刷

SHWĚ, or Shwä. 𠄎 S. C. 𠄎 R. H.

To scrape; to brush; to trüb; to scrub; to cleanse; to put away from.

洗刷

Se shwë, or | 洗 Shwë se, "To wash and scrub."

洗 |

潔淨

Se shwë këë ts'ling, "To wash and scrub clean."

掃 |

Saou shwë,

"To brush."

| 帚

Shwë chow, "A scrubbing brush."

| 把

Shwë pa, "A scrubber for cleansing vessels."

| 刨

Shwë paou, "A curry-comb."

鞋 |

Heae

shwë, "A shoe brush."

| 鞋

Shwë heae, "To brush shoes."

你 | 那張棹子乾乾淨淨的 Ne shwë na ch'hang chö tsze kan kan ts'hing ts'hing

tëih, "Scrub that table perfectly clean."

| 恥改



行 Shwě ch'he kae hing, "To put away what is shameful and reform one's conduct." 根 | Kän shwě, "To

scrub to the root;" i.e. to examine or investigate to the bottom; which is otherwise expressed by 尋究 Tsin kew.

剗 Orig. form of 別 Pěe, see above.

券 K'HEUEN. § 券 S. C. 券 R. H.

A bond; a deed of contract; written evidence of a transaction. In ancient times, such bonds consisted of a tablet of wood, which being split asunder with a knife, had the edge of each piece serrated with corresponding teeth, and each contracting party retained one half of the tablet, in a way similar to the mercantile check of Europe; Hence the Character is formed from Knife. 契 | K'he k'heuen, or |

約 K'heuen yǎ, "A deed or bond; an agreement; written evidence; proof." 操 | 而獲 Tsaou k'heuen

urh hwǎ, "Take proof and you will obtain."

馮驩收責於薛既還對孟嘗君曰臣合 | 焚之市義而反 Fung-keuen show chae yu Sěě, ke hwan, tuy Mang-chang-

keuen yuě, Chin hǒ k'heuen, fun che, she e urh fan. "Fung-keuen went to receive a debt from the state Sěě; when he returned, he said to his Prince Mäng-chang-keuen, 'I joined the checks and burnt them; I brought thereby (for you) the reputation of great liberality and returned.'" This tale is often referred to, with an intention of softening the rigid demands of creditors. To be distinguished from 券 K'heuen, see

under Radical 力 Leih.

刹 CH'HÄ. 刹 S. C. 刹 R. H.

A kind of flag staff employed at religious temples of the Sect Füh. Hollow spiral pillars, or steeples, erected over the graves or general receptacles of the ashes of the priests. In the spires are concentrated the relics of Füh, called 舍利子 Shay le tsze. These steeples, or pagodas, are now commonly called 塔 Tă. 刹相望 Lěe ch'hä seang wang, "The spires of Füh stand facing each other."

Ch'hä, also denotes 僧寺 Säng sze, "Temples of the priests of Füh." 梵 | Fan ch'hä, "The temples of Füh."

古 | Koo ch'hä, "An ancient temple, or pagoda."

刺 T'HSZÉ. 刺 S. C. 刺 R. H.

To wound by a direct thrust; to pierce; to kill. To inscribe with the point of a style; to reprehend; to punish; to embroider, or decorate with needle-work; to choose from amongst. A sharp point; a prickle; a thorn. Also read Ts'heih, To bore through; to stab; to kill; to embroider; to mark the face with ink and a pointed instrument. To spy out; an oblique hint. Part of the name of certain officers. Also read Ts'hé, Erroneously written 刺 thus, and 刺 thus. 直出手起處刺中鄧茂心窩 翻身落馬 Chih ch'hüh show k'he ch'hoo, t'hsze chung Täng-mow sin wo, fan shin lö ma, "He gave a direct thrust with his arm as he raised it, and stabbed to the heart Täng-mow, who reeled and fell from his horse." | 字

T'hsze tsze, "To inscribe letters with the point of a style," which was the practice before the invention of pencils and ink.



Hence, 投 | Tow t'hsze, "To present a visiting card" with the name inscribed on it. These cards were originally of wood. | 臉 Ts'heih, or ts'hsze lëen, "To mark the face as a punishment." 針 | Chin t'hsze, or | 繡 T'hsze sew, "To embroider or decorate with the needle." | 六經中 T'hsze lüh king chung,

"To select from the Six Classics." 天何以 |

何神不富 T'hëen ho e t'hsze? Ho Shin püh foo?

"Why does heaven afflict (the king)? Why does Deity not bless him?" It is replied, 信用婦人之故也

Sin yung foo jin che koo yay, "Because he yields implicit belief to the representations of women." (She-king-)

| 諷 Fung t'hsze, "To reprehend." 說 | Shwö t'hsze, "A pointed innuendo." 譏 | Ke t'hsze, "To ridicule."

| | Ts'heih ts'heih, "Incessant talking."

司 | Sze t'hsze, "A superintendant of certain legal inquiries." 三 | San t'hsze, "The three investigations"

directed by the preceding officer. First, of the higher officers of state; second, of the inferior officers; and third, of the people.

| 史 T'hsze she, A certain officer. | 訊

T'hsze sin, "Pointed inquiry." | 探 T'hsze t'han,

"To inquire into; to spy out."

蜂 | Fung t'hsze, "The sting of a bee." 荆棘

之 | King keih che t'hsze, "The thorn of a bramble."

| 船 Ts'heih chuen, "To push forward a boat by poles."

刻 K'hih. § 剝 S. C. 剝 R. H.

Steel fit to form a graving-tool. To cut; to engrave; to carve; to peel; to skin. To use harshly and avariciously.

One says, To excite painful feelings. A small portion of time; the period of fifteen minutes.

雕刻 Teaou k'hih, "To carve; to engrave." 刊 | Han k'hih, or | 字

K'hih tsze, "To engrave characters." 金謂之鏤

木謂之 | 骨謂之切象謂之

磋玉謂之琢石謂之磨 Kin wei che

low; müh wei che k'hih; kwüh wei che ts'hëë; seang wei che

t'hsö; yüh wei che chö; shih wei che mo, "To carve or work

metals is expressed by low; wood, by k'hih; bone, by ts'hëë;

ivory, by t'hsö; gems, by chö; stone, by mo." (Urh-ya.) |

薄 K'hih pö, "To use injuriously and insultingly; avariciously."

| 薄鬼 K'hih pö kwei, "A selfish avaricious

devil;" a person destitute of benevolent feelings. | 薄

成家理無久享 K'hih pö ching kea, le woo

kew heang, "A family raised by hard-hearted avarice; will not,

in the course of Providence, be long enjoyed," 我舊

云 | 子 Wo kew yun k'hih tsze, "What I said will

injure Tsze." (Shoo-king.) 一個時辰有

八 | Yih ko She-shin yew pä k'hih, "One She-shin (the

space of two hours) contains eight k'hih." 頃 | King

k'hih, or 暫 | Tsan k'hih, "A short time." 少 |

就要移去了 Shaou k'hih tsew yaou e k'heu

leaou, "In a very short time I shall want to remove." |

日 K'hih jih, "A fixed day." | 念 K'hih nëen,

"To think on uninterruptedly, every moment." 我在

家時時 | | 都望念着你 wo

tsae kea, she she k'hih k'hih too kwa nëen chö ne, "At home my

thoughts were incessantly employed about you." | 漏

K'hih low, "An instrument to measure time by the dripping of



water, a clepsydra." From the marks or notches on the tube the word K'hīh was applied to time. 豕跡名 |

She tseih ming k'hīh, "The footsteps of a pig are called K'hīh."

剝 Ol. Scrib. 列 Lěě.

Also read Tsüh, 刺剝 Thsze tsüh, Foul; impure; filthy.

剝 Ol. Scrib. 創 Ch'hwang, see below.  
剝 KEĀ, or Kǎ. To peel the skin from the face.

To mark or brand the face is called 剝 K'hing.

剝 Same as 剝 K'hīh, see above.

剝 Same as 剝 Ch'hǎ, see above.

剝 KĀN. To pare, or shave off.

剝 CHIN. A knife or weapon.

剝 Ol. Scrib. 剝 Kǒ, see below.

剝 FUN. The nature or disposition of.

剝 Ol. Scrib. 剝 Shan, see above.

Characters formed by Seven Strokes.

剝 LO. To strike; to attack.

剃 T'HÉ. To shave off the hair.

剃頭 T'he t'how, "To shave the head," in the manner of the Chinese; a custom introduced by the reigning family. | 頭舖 T'he t'how p'hoo, "A barber's shop."

| 鬚 T'he seu, "To shave the beard." | 鬚

刀 T'he seu taou, "A razor." They have larger razors for the head, which are expressed by the word knife, placed after the two characters, which express shaving the head. 燠

衮 | 面 Heuen e t'he mēen, "To warm garments and shave the face." Both men and women shave the whole of the face. The females sometimes, instead of using a knife, pluck out the hairs of the face with a knotted thread. Thus dressing the face is still called T'he mēen, or | 臉 T'he lēen. |

眉 T'he mei, "To shave the eye brows." It expresses either dressing them so as to resemble the segment of a circle, like a new moon; or shaving off entirely the hair of the eye brow, and painting a black curve line in its stead. | T'he, though in general use, is a vulgar corruption of 鬚 T'he.

剝 KĪNG, or Kíng.

To cut the throat with a knife or sword; to cut off the head.

剝 LOW, or Tow. A small orifice; a small slit.

One says To cut. Some write 剝 Tow, or 剝 Tow.

則 TSĪH. 則 S. C. 則 R. H.

From 貝 Pei, anciently used for material objects generally, and 刀 Taou, "A knife." To draw an outline; to



mark; a rule; a pattern; a law. To imitate a pattern; to conform to a rule or law. Immediately; then; in that case; therefore; consequently; next. Reason; cause; wherefore. 凡

制度品式皆曰則 Fan che too pin shih kae yuě tsih, "Every rule or pattern for the forming or directing of a thing is called Tsih." 法其可法

者曰 | Fä k'he k'ho fä chay. yuě tsih, "To imitate that which is imitable is called Tsih" Also, 助辭 Tsoo

tsze, "An auxiliary particle;" of the force of 卽 Tseih, "Immediately; then; in that case;" as 見善 | 遷

有過 | 改 Këen shen tsih ts'heen; yew kwo tsih kae, "Seeing virtue, forthwith move towards it: having erred, immediately reform." (Yih-king.) Again, 且

然之辭 Ts'heay jen che tsze, "A particle implying a consequent result;" as 求 | 得之舍 |

失之 Kew, tsih tih che; shay, tsih shih che, "Seek (for the strong feeling of virtuous principles) and you will then obtain it; decline the effort, and you will then lose it." (Mäng-tsze.) Again, 然後之辭 Jen how che tsze, "A

particle denoting that which follows next in order;" as 行有餘力 | 以學文 Hing yew yu leih, tsih e heö wän, "If after having fulfilled (the relative domestic duties),

you still possess remaining strength, then apply to learning and the arts." (Lun-yu.) Again, 若然之辭 Jö jen

che tsze, "A conditional particle;" as 過 | 勿憚 改 Kwo, tsih wüh tan kae, "If wrong, be not afraid to reform." Lun-yu.) 克伐怨欲不行焉

可以爲難矣仁 | 吾不知也 Kih, fä, yuen, yö, püh hing yen, k'ho e, wei nan e; jin, tsih woo

püh che yay, "To repress a domineering spirit, boasting, resentment, and irregular desires is difficult; whether he who proceeds thus far, may be called Jin (perfectly virtuous) or not, I do not know." (Lun-yu.) 法 | Fä tsih, "A rule;

pattern; or law." 天 | T'hëen tsih, "Heaven's unerring law." (Yih-king.) 明哲實作 | Ming

ch'hë shih tsö tsih, "The virtuous sages endued with foreknowledge, are real examples to the world." (Shoo-king and

Commentary.) 帝謂文王子懷明德 順帝之 | Te wei Wän-wang, yu hwae ming tih—

shun te che tsih, "The Majesty (of heaven) said to Wän-wang, I remember with complacency thy goodness—(thou) hast obeyed the laws of the (divine) Majesty." (She-king.)

準 | Chun tsih, "A carpenter's marking line;" also to accord with the line, time, &c. which is previously marked

out; punctual conformity to rule." 一 | 年輕 二 | 老爺不許三 | 云云 Yih

tsih, nëen king, urh tsih, Laou-yay püh heu, san tsih, yun yun, "In the first place, she is yet young; in the next place, your

father will not permit it; in the third place, &c." 夷

| E tsih, Denotes "the seventh moon." | 地 Tsih te, "A district not yet regularly formed into a state or nation."

剗 K'HWAE.

To cut or break asunder. A vulgar character.

剗 YUEN. 剗 S. C.

To take or cut out from the midst of; to hollow out. Also read Keuě.



剗 TUY. To pare or scrape off.

剗 TS'HO. 剗 S. C.

To lop off shoots or sprouts; to chop; to wound; to cut; to cut to pieces; a severe mode of putting to death, sometimes had recourse to. 受了多少剗折 Show

leaou to shaou ts'ho chě! "How many are the wounds and amputations (punishments) which have been undergone!"

| 屍 Ts'ho she, "To cut to pieces the body after death has been inflicted."

削 SEŎ. 削 S. C. 削 R. H.

To cut and form; to carve; to pare, shave, or scrape off. A slight invasion or usurpation of territory; to plunder, or seize from by violence. Weak, and liable to spoliation. A tool used before the invention of paper and pencils, for engraving characters; now applied to the 書刀 Shoo taou, or knife employed to erase characters. Read Seaou, A sheath or scabbard. Read Shaou, or 家 | Kea shaou, A certain official situation; a kind of overseer of a certain portion of land. Read Ts'heaou, | 格 Ts'heaou kih, "That which is employed to spread a net." To rhyme, read Seih.

斧 | Foo seŭ, "To chop off with a hatchet; to correct a written composition." 求你將這文章

與我斧 | Kew ne tseang chay wăn chang, yu wo foo seŭ, "I beg you take this composition and correct it for me." 這文字若有不好之處

煩爲改 | 改 | Chay wăn tsze jŭ yew pŭh

haou che ch'hoo, fan wei kae seŭ, kae seŭ, "If this composition have any faults, I'll trouble you to amend and erase."

職 Seŭ chih, "To degrade to a lower situation."

髮爲僧 Seŭ fā wei sāng, "To shave the head and become a priest." | 去 Seŭ k'heu, "To subtract, or take away from."

割 | Kŏ seŭ, "To cut away from."

刮 | Kwă seŭ, "To scrape off." 刮 | 人家 Kwă seŭ jin kea, "To withhold penuriously what is fairly due to persons."

| 皮見骨 Seŭ pe kĕen kwŭh, "Scrape off the skin and you will see the bone."

剗 LEIH. To cut asunder; to cut or pare off.

Same as 剗 Lcĭh. See below.

勢 Ol. Scrib. 剔 T'heih, see below.

制 Ol. Scrib. 制 Che, see above.

剗 TSĀ, or Chă. The sound of cutting o

mincing into very small parts. Same as 刮 Tsă, see below.

剗 LEŎ, or Leuě. To cut or pare off.

Same as 剗 K'heih, see Rad. 邑 Yih.

剗 TS'HIN. To overcome; to subdue.

剗 K'HĪH. 剗 S. C. 剗 R. H.

To overcome; to subdue; to injure; to kill; to obtain the



victory; to repress; to insist upon; urgent; to fix; to impress upon.

何征不克 Ho ching pūh k'hīh? "In what warfare was victory not obtained?"

| 已 K'hīh ke, "To subdue one's self."

五行生 | Woo hing sāng k'hīh, "The productive and destructive, or the according

and discording relations of the five elements." That all the parts of the material world have a certain relation to, and produce certain effects upon each other, is a natural supposition;

though in many cases, those relations and effects cannot be traced. The Chinese, however, like many other theorists, are unwilling to acknowledge their ignorance, and indulge their

fancy in tracing the relations, not only of the parts of the material world, but also suppose a relation between the material and the moral world, depending for its effects on the same principles, as those which influence the elements of matter. This

opens a wide field for theory and quackery. Hence it is said, that

醫卜星相不離五行生 | E, pūh, sing, seang, pūh le woo hing sāng k'hīh, "Medicine, divination, astrology, and physiognomy, are all necessarily connected with the according and discording properties of the

five elements." 金生水水生木木生火火生土土生金 Kin sāng shwūy; shwūy sāng mūh; mūh sāng ho; ho sāng t'hoo; t'hoo sāng kin. "Metal produces, or accords with, water; water with wood; wood with

fire; fire with earth; earth with metal." 金 | 木 木 | 土土 | 水水 | 火火 | 金

Kin k'hīh mūh; mūh k'hīh t'hoo; t'hoo k'hīh shwūy; shwūy k'hīh ho; ho k'hīh kin, "Metal is destructive of, or discords with, wood; wood with earth; earth with water;

water with fire; fire with metal." Thus production and destruction revolve in a circle. These five elements have a certain relation to the sixty pairs of characters which form the

Cycle, and which are applied to years, months, days, and hours; hence the materials by which the Fortune-teller calculates destinies. They have a relation to the five viscera; hence the Physician ascertains the state of the patients health, when he feels the pulse. They have a relation to the two cheeks, forehead, chin, and nose; hence the Physiognomist knows the character and future situation in life, of the man whose countenance he examines. And they have a relation to the

五方 Woo fang, hence the 風鑑 Fung kēen, fixes the site of a house, or the position of a grave. (See under 五 Woo.)

| 期 K'hīh k'he, "An appointed time; to appoint a certain day." | 期但至 K'hīh k'he keu che, "At the appointed time they all arrived."

讀書通 | Tūh shoo t'hung k'hīh, "To read or study with great depth of discernment." 謹以 | 心非但 書紳 Kin e k'hīh sin, fei tan shoo shin, "Be studious to impress it upon your heart, and not merely to write it on your phylactery," or hanging ends of the silken girdle, on which was inscribed some memorable sentence. | 擇 K'hīh tsih, "To choose a propitious day." Shwō-wān contains

刻 K'hīh, but not | K'hīh. 刺 Lǎ. 刺 S. C. Perverse; disobedient; wicked; unsocial; unkind; inhuman. 無乖刺之心 Woo kwae lǎ che sin, "No perversity of disposition." | 屍 Lǎ she, "To la-

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cerate a corpse." 諡法暴戾無親曰 |  
She fā paou le woo ts'hin, yuě lǎ, "A character for cruelty and  
unsocial feelings bestowed after death, is called Lǎ." Em-  
perors, Kings, and Statesmen, have had, from ancient times to  
the present, an epithet, supposed to be characteristic of their  
virtues or vices, affixed to their names after death. This is  
called 諡 She, or 諡法 She fā.

撥 | Pō lǎ, "The sound of a bow string." 跋  
| Pǎ lǎ, "The noise made by fish leaping or frisking."  
To rhyme read Lěě. Formed from 束 Shüh and 刀  
Taou, in allusion to the dissevering effects of a knife. To  
be distinguished from 刺 Tsze.

前 TS'HĒEN. 肯 S. C. 𠂔 R. H.

In front of; before; whether locally, or in respect of time.

To advance; to lead forward. Read Tsĕen, To cut even;  
now commonly written 剪 Tsĕen. A light blackish color.  
To rhyme, read Tsin. Formed from 止 Che, To rest in a  
place, and 舟 Chow, A boat. Because 坐而至  
者舟也 Tso urh che chay chow yay, "It is in a boat  
you sit and reach the goal." The original Character had not  
knife by the side, that was added to denote cutting with shears or  
scissars. Since 前 Ts'hĕen has been used to denote, Before,  
people have added another knife, as 剪 Tsĕen, To denote  
cutting. This is considered a departure from the simplicity of  
the character.

眼 | Yen ts'hĕen, "Before one's eyes."  
面 | Mĕen ts'hĕen, "In one's presence." | 時  
Ts'hĕen she, or 從 | Tsung ts'hĕen, "Before; formerly."  
上 | 去 Shang ts'hĕen k'heu, "To advance forward."

The same is expressed by | 進 Ts'hĕen tsin. |

程 Ts'hĕen ching, "Advancement; promotion." 將  
來 | 程遠大 Tseang lae ts'hĕen ching yuen ta,

"Hereafter you will have great and splendid promotion."

行不 | Hing pūh ts'hĕen, or 做事不 |

Tso tsze pūh ts'hĕen, "To make no progress; not to get on  
in the world." 顧 | 不顧後 Koo ts'hĕen pūh

koo how, "To regard what is before, and neglect what is behind;  
or to regard the present moment and disregard what is future."

| 年 Ts'hĕen nĕen, "The year before last." | 月

Ts'hĕen yuě, "The moon before last." | 日 Ts'hĕen

jih, "The day before yesterday." | 朝 Ts'hĕen chaou,

"The last Dynasty." 有十年 | Yew shih nĕen  
ts'hĕen, "Ten years ago." | 期十日 Ts'hĕen

k'he shih jih, "Ten days before the time appointed."

御 | 大臣 Yu ts'hĕen ta chin, "The great  
officers of State in the Imperial presence." 臺 | Tae

ts'hĕen, "Before a table, bar, or altar." 座 | Tso

ts'hĕen, "Before the chair or throne." | 來 Ts'hĕen

lae, "To come before, or into the presence of." 我未

之 | 聞也 Woo we che ts'hĕen wǎn yay, "I have  
not heard it before." (Le-king.) | 主人降

Ts'hĕen choo jin keang, "To lead or conduct down the per-  
son offering the sacrifice" after the rites are finished. 簷

| 好鳥報佳音 Yew ts'hĕen haou neaou  
paou kea yin, "Before the eaves a propitious bird announces  
good tidings." | 面看見的是甚麼

地方 Ts'hĕen mĕen k'han kĕen tēih she shin mo te fang,  
"What place is that which we see before us?" 跋 |



彊後 Pă ts'hěen che how, "Equally embarrassed whether advancing or receding;" in allusion to a certain animal, which in advancing, is embarrassed by a pouch hanging from its neck, and in receding, it is said to be embarrassed by treading on its tail.

剗 POO. To cut off; a knife for cutting and fitting to.

剗 Ol. Scrib. 刑 Hing, see above.

剗 KAN. An instrument for reaping grain.

剗 Common form of 刺 Tsze.

Sometimes denotes To select from.

剗 KEUEN. The down or hair on the horns of some animals. (Kang-he.) Read Kěě, To dress horns. (Tsze-hwuy.) Read Heuen, The appearance of rising or curling upwards. Or, altogether an erroneous character. (Ching-tsze-t'hung.)

剗 Ol. Scrib. 剛 Kang, see below.

剗 Original form of 刮 Kwă, see above.

剗 Ol. Scrib. 工 Kung.

剗 Seems to be the name of a person, the pronunciation not known.

剗 Ol. Scrib. 剗 Yuen, see above.

剗 Same as 剗 Yuen, see above.

剗 LANG, or Lan.

Clean; bright. To be distinguished from 剗 Lo.

Characters formed by Eight Strokes.

剗 TS'HŌ. To dress or cut horn.

To work any vessel or utensil which is yet in its rough state.

剗 P'HE. To cut or pare off. To chop; to strike,

or rub against; in which sense it is synonymous with 批 P'he.

Read P'hé, To cut. Al. Scrib. 剗 P'he.

剗 LE. To peel off; to scratch or mark with the point of a style. Same as 剗 Le.

剗 YA. To cut the neck or throat; to cut or pare off.

剗 PĀNG. To chop or hew.

剗 T'HEIH. § 易 S. C.

To cut up; to separate the flesh from the bones; to scrape off; to pick from; to reject entirely. 肆解肉也

Sze kac jow yay, "To cut up and lay in order the flesh of animals." 挑剔骨肉 T'heau t'heih kwüh jow,



“To separate the flesh from the bones.” 挑 | 牙齒 T'heau t'heih ya che, “To pick the teeth,” otherwise expressed by 刺牙 Tsze ya. 大家商議 兩件興利 | 弊的事情 Ta kea shang e leang k'hēn hing le, t'heih pe tēih sze tsing, “Let us all consult about two undertakings; the one to promote something advantageous, and the other to reject something improper.” Read Shih, To cut; to work up. Read T'he, the same as 剝 T'he. See above.

剝 KÒ. To cut.

剝 FÉ.

To cut off the feet or legs; to cut off the knee-pan.

剖 P'HÒW. § 剖 S. C. 剖 R. H.

中分爲剖 Chung fun wei p'how, “To divide in the middle is P'how.” To cut or tear asunder in the midst. To split asunder; to break or cut open. | 符封功臣 P'how foo fung kung chin, “To divide the (wooden) seal, and commission a meritorious officer.” The higher officers of state, during the dynasty 漢 Han, when appointed, received half of what is denominated 符 Foo, the other half was retained at court.

| 開 P'how k'hae, “To cut, rive, or tear open.”

| 心破膽 P'how sin p'ho tan, “To open the heart and split up the gall;” i. e. to tell fully whatever occupies the mind; to open one's heart to a person. 就把我的心 | — | Tsew pa wo tēih sin p'how yih

p'how, “I will now take and lay open my heart to you most fully.” | 腹藏珠 P'how fūh ts'hang ch'oo,

“To rip open one's belly for the sake of secreting a pearl;” denotes sacrificing every thing, even life itself, for the sake of gain. 怎麼又變出這 | 腹藏

珠的脾氣來 Tsāng mo yew pēn ch'hūh chay

p'how fūh ts'hang ch'oo tēih pé k'he lae, “Why change all at once, and manifest a disposition so sordidly attached to gain?”

| 判 P'how p'hwan, or | 斷 P'how twan, “To decide in judgment, to say which is right and which is wrong.”

Also read Foo.

剗 CH'HÈN, or Ch'hàn. To pare off; to

make level. To reap or cut down grain. Read Ch'hén, To attack; to reduce; to level; to equalize. 剗削 Ch'han

seō, “To pare off.” 鋤 | Choo ch'han, “To pare or level the ground; to plough.” 活計以鋤 |

Hwō ke e ch'oo ch'han, “To till the ground for a livelihood.”

| 而類破吾家 Ch'han urh luy p'ho woo kea, “By equalizing and levelling, my family will be ruined.”

則 K'HE.

To cut asunder. Sincere; real; to overcome.

剗 Com. form of 剗 Ch'hang, see above.

剗 TSZE, or Che. To insert a knife or an in-

strument; to insert a plough or harrow. To place; to stick in the ground; to stab. Al. Scrib. 傳 Tsze, and 勇 Tsze.



剗

NAOU. Same as 腦 Naou, see Rad. 肉

契

KWÄ.

𠂔契

K'ě hwä, "To scrape off; to scrub."

剛

KANG. §

剛

S. C.

𠂔

R. H.

Firm; hard; stiff; unyielding; strength; fortitude; intrepidity; violence. An Adverb of time denoting Recently; just now. Defined thus, 刀鐵堅勁也 Taou t'ě k'een king yay, "The hardness and strength of a steel weapon." (Lüh-shoo.)

剛柔

Kang jow, "Hard, soft; firm, unbending, and soft, yielding."

凡民函五常之性

而其 | 柔緩急音聲不同 Fan min han woo chang che sing, urh k'he kang, jow, hwan, k'eh, yin shing, p'ü t'hung, "All persons naturally possess a sense of the

five constant virtues, (benevolence, justice, decorum, prudence, and truth) but there is a difference in their voices and dispositions: some are firm, others yielding; some are slow, others hasty." (Shing-yu.)

| 志

Kang che;

| 正

Kang

ching; | 大 Kang ta, All express "An upright and proper firmness of character; intrepidity; fortitude."

惡

Kang g'ö;

| 狠

Kang lang;

| 暴

Kang

paon, express "Courage and obstinacy that are vicious and inhuman."

| 毅

Kang e,

"A firm endurance of evil

or suffering." | 强 Kang k'heang, "Obstinate and violent; headstrong."

性情

| 硬

Sing tsing kang

g'ang, "An unbending, headstrong disposition."

| 直

Kang ch'ih, "Stiff and straight;" applied to the disposition,

denotes Unaffected sincerity; an entire absence of artifice and intrigue.

四大金

|

Sze ta kin kang, "Four

gigantic golden idols," placed in the avenue leading to a temple at Canton.

金

|

神

Kin kang shin, "Golden

(or gilt) deities placed in the avenues of temples, guarding the passage, and waiting the commands of

佛

Füh.

|

Kang, or

|

Kang kang, or

|

纒

Kang

ts'hae, or 纒 | Ts'hae kang, All express A circumstance

occurring very recently before: the two first refer the event nearer to the given time than the two last.

他纒

| 到

T'ha ts'hae kang taou,

"He arrived but just now."

| 至

Kang che,

"That very moment arrived."

大哉乾乎

|

健中正

Ta tsae k'een

hoo; kang k'hean chung ching, "How great are the heavens!

how firm and regular in their motions!" (Yih-king.)

金

| 石

Kin kang sh'ih,

"The adamant or diamond."

| 日

Kang j'ih,

"The odd days of the month."

柔

日

Jow j'ih,

"The even days of the month."

剗

K'HOO.

To, rip up and divide asunder.

剗

WAN.

剗

S. C.

To cut or pare; to engrave metal; to pick or cut deep into.

肉上剗瘡

Jow shang wan ch'hwang, "To cut a

wound in one's flesh," denotes Making to one's self unnecessary troubles.

不能

|

出

我的

心來 P'ü n'ang wan ch'hüh wo t'eh sin lae, "You cannot pick out my heart;" i. e. You cannot obtain the thoughts which occupy

my mind. To rhyme read Heun.



剗 Ol. Scrib. 斷 Twan, see Rad. 斤 Kin.

剗 Ol. Scrib. 齊 Tsze, see below.

剗 KEÜH.

To split or rive asunder; to separate or divide.

剗 A vulgar form of 列 Lëě.

剗 PÖ. § 剗 S. C. 剗 R. H.

To split; tear, or rive; to peel, or scrape off; to flay; to put off; to uncover; to cut up an animal. To let fall; to cut; to wound. One of the 卦 Kwa, or diagrams. Read P'üh.

To strike against with force, to break off the shell. From

刀 Taou, "A knife," and 𠂔 Lǎ, "To cut and carve."

剗皮抽筋 Pö p'he ch'how kin, "To peel off the skin, and pluck out the sinews." 我要 | 你

那層皮下來 Wo yaou pö ne na tsäng p'he hea lae, "I'll flay the skin off you." | 民 Pö min, "To

flay the people;" i. e. to oppress and harass them. 抽 |

Ch'how pö, "To exact with severity and excessively." 拂

鬱兮肝切 | Füh yüh he, kan ts'hë pö, "Adversity pierces and rends the (liver) heart." 喪不 |

奠也與祭肉也與 Sang püh pö thang-yay yu; tse jow yay yu, "In funeral rites the oblations are not

uncovered when there is with them the flesh of the sacrifice."

(Le-king.) 八月 | 棗 Pă yuě pö taou, "In the eighth moon shake down the plums."

剗 HWÄ, or Hwih. To mark or line with the point of a knife or style. Properly 劃 Kwä. See below.

剗 SHE. To work or dress skins. Al. Scrib. 磔 Shě.

剗 KEÄ. To enter.

剗 CH'HÄ. Same as 剗 Ch'hä. See above.

剗 KE. 剗 S. C. 剗 R. H.

剗 Ke keü, "A crooked graving tool" used in cutting characters. Some say that the Ke is a crooked chissel; Keü, A crooked punch struck with the hammer.

剗 CHUE. To hold an instrument with which to engrave; to pierce; to stab. To cut away; to cut off.

Read Tüh, To scrape off; to reject what is bad. 有敢

剗定法令者死 Yew kan chue ting fä ling chay sze, "He who dares to engrave the law shall die."

| 寢戶之簾 Chue tsin hoo che lëen, "To cut away the curtains of the bed-chamber door." | 其

瑕礫 Tüh k'he twan lëih, "To reject or put away broken pieces of earthen ware."

剗 Same as 剗 Keü, see below.

剗 K'HING. To brand the face with ink and a

style; a Chinese punishment. Al. Scrib. 黥 K'hing, or 黑



K'hing. 墨刑在面也 M'ih hing tsae m'een yāy,  
"To brand with ink on the face." Read Leang, To take

by force. Read Leö, To seize by violence.

割 CHE. To cut off; to rectify. Orig. 制 Che.

剡 YEN. § 剡 S. C. 剡 R. H.

Sharp pointed; to sharpen the point of. To cut off. 剡

| Yen yen, "To rise up, or move rapidly;" said of a person. Light, splendour. Read Shen, the name of a district.

刀鐵利也 Taou ts'een le yay, "A sharp pointed weapon." (Lüh-shoo.) | 木爲矢 Yen m'uh

wei she, "Pointed wood forms an arrow." (Yih-king.) |

手以衝仇人之胷 Yen show e ch'hung  
k'hew jin che heung, "Point the hand to thrust against the breast of an enemy." 安欲 | 其脛 Gan yō

yen k'he hing, "Why wish to cut off his legs?" 弁行

| | 起屨 P'een hing yen yen k'he keu, "Walking swiftly and moving rapidly the feet." (Le-king.)

Syn. with 覃 Yen. 覃耜 Yen sze, or | 耜  
Yen sze, "A sharp pointed harrow." (She-king.)

剗 TEAOU. To work or operate on stones.

To polish composition. Shwō-wān takes 琯 Teaou in the first sense, and 彫 Teaou, or 周 Teaou, in the last sense.

剗 LE. To open out.

剗 Ol. Scrib. 剗 Ch'hwang, see below.

剗 TŪH. To strike with an axe; to hew or chop.

Synonymous with 斲 Chō.

剗 Ol. Scrib. 制 Che, see above.

剗 Same as 眷 Keuen, see Rad. 目 M'uh.

剗 Ol. Scrib. 淵 Yuen.

剗 LE. To cut.

剗 Ol. Scrib. 斲 Twan.

Characters formed by Nine Strokes.

剗 CHĚ. To cut or mince meat.

Originally written 牒 Chě. A knife to cut herbs into small parts. (Yüh-p'heen.)

剗 HWĀ. The noise made by splitting or riving.

剗 CHĀ. The sound of cutting or mincing.

剗 SHING. 剗 R. H.

Overplus; surplus; remainder; not only. According to Sha-m'uh, it is properly 賸 Ying. Shing, he denominates the vulgar form of Ying. (E-wān-pe-lan.) 餘剩 Yu shing, "That which remains over and above." | —



半 Shing yih pwan, "One half remains over." 這些貨物除去關稅外還可以 | 得多少利息呢 Chay seay ho wüh, choo k'heu kwan shwuy wai, hwan k'ho e shing tih to shaou le seih ne? "On these few goods, when the duties are deducted, how much profit will remain?"

劊 T'HOW.

Or 劊 Kow t'how, "To cut or pick, to cut off."

剋 YING. To cut or pare off; to pierce or stab.

剋 SOW, or Show. To reap or cut grain.

剋 TS'HEAOU. A pike or pointed instrument

to make a hole in the ground to receive the end of a pole. A word used in 朝鮮 Chaou-sëen, (Corea.) The character commonly used is 鍬 Ts'heaou.

剋 PËEN, or P'hei. To hook; to pare.

An erroneous character. (Ching-tsze-t'hung.)

劊 YEN. To punish by castration.

Occurs written 奄 Yen. Shwǒ-wǎn writes it 閹 Yen. Improperly written 劊 Yen.

剪 TSEEN. 翦 S. C. 剪 R. H.

To cut or clip with scissors. 剪刀 Tsëen taou, "Scissors." Thus expressed in Lüh-shoo, 斷物交

刀也 Twan wüh keaou taou yay, "A transverse knife for cutting things." 剪肉燒香報你恩

Tsëen jow shaou heang paou ne gǎn, I'll "cut off my flesh (as a sacrifice) and burn incense, to recompense your kindness."

裁 | Ts'hae tsëen, "To cut out a piece of cloth to make a garment;" metaphorically to arrange, to manage, to plan.

| 開兩半 Tsëen k'hae leang pwan, "To cut into two halves."

This Character is, by Kang-he, considered the vulgar form of 翦 Tsëen, in the sense just now given. Sha-müh says, that 前 Ts'hëen, is properly To cut or clip. The addition of 刀 Taou, below Ts'hëen, is improper; and 翦 Tsëen, or 翮 Tsëen, denotes a bird shedding its feathers, and acquiring new ones.

剋 JUEN. To pierce or stab.

剋 TE. To split or tear open.

剋 Low te, To cut open with a knife; to cut the neck.

剋 Original form of 剪 Ts'hëen.

剋 T'HÖ, or Tö.

治木也 Che müh yay, "To cut or work wood."

To divide or separate. 度 Tö, "Occurs in the same sense." Read Too, To shut, to close.

剋 TWAN. § 剋 S. C.

To cut even; to cut and form; to direct and arrange. A.



regular grave department. 剗義 Twan e, "To decide on what is just and equitable."

剗 CH'HUNG. To pierce or stab.

剗 UH. 刑誅也 Hing choo yay, "To punish with death," in a severe manner. To kill in a house, or retired place; not in the open market place. 剗者厚刑謂重誅 üh chay how hing wei chung choo, "üh, a heavy mode of punishment, expresses a severe mode of destroying life."

剗 K'HWEI. Same as 剗 K'hwei. See above.

剗 K'WA.\* 𠂔 S. C.

To separate the flesh from; to cut off the flesh and place the skeleton by itself. 問剗 Wän kwa, "To punish by cutting the flesh from the bones" 若犯大罪該殺該 | Jö fan ta tsuy, kae shä kae kwa, "If a great crime be committed, the flesh should be separated from his bones." Al. Scrib. 𠂔 Kwa.

剗 GÖ. A sharp sword. Generally considered an erroneous form of 剗 Gō. Of this, however, Ching-tsze-t'hung does not quite approve.

副 FOÓ, or Fow. 𠂔 A. V. 𠂔 R. H.

A second; an assistant. To assist; to examine; to announce to, or give information of. A kind of ornament of

platted hair for the head, worn by ancient Queens when performing funeral ceremonies. Read Fö, To split or rive open.

Read Peih, or Feih, To cut open transversely. 正副 Ching, foo, "The principal and the second."

副 Foo sze, "The second person in any regular Imperial commission. The second person in an embassy."

將 Foo tseang, A kind of Adjutant-General in the army."

以 | 朕阜俗誠民之至意 E foo Chin fow süh han min che che e, "To assist me (the Emperor) in my utmost wishes to improve the public manners and tranquillize the people."

六珞 Foo ke lüh kea, "Six foo and ke," The Ke were valnable stones hanging down on each side of the foo. (She-king.)

為天子削瓜者 | 之 Wei T'hëen-tsze seö kwa chay, foo che, "He who peels a melon for the Emperor, divides it into four parts." (Le-king.) 副牲胷也 Peih säng heung yay, "To cut open the breast of a victim."

剗 KĒĒ. To carve or engrave.

剗 Ol. Scrib. 制 Che, see above.

剗 Ol. Scrib. 𠂔 Lüh, see Rad. 力 Leih.

剗 CHE. Name of a certain animal.

剗 No pronunciation given. Defined, Making no progress

剗 WAN. To cut or pare.



Characters formed by Ten Strokes.

剝 NE, or E. To cut off the nose. Same as 鼻 E.

剝 SO. To cut into minute parts; to cut round.

剝 T'HŪH. The appearance of piercing into.

割 KŌ. 割 S. C. 割 R. H.

To cut; to cut off; to divide; to wound; to injure; to ruin.

To rhyme, read Kě. 利如刀割 Le joo taou  
kō, "As sharp as a knife that cuts;" said of a person's Volubility.

食三老五更於大學天子袒而 | 牲 Sze san laou woo kǎng yu tae heō, T'hēen-tsze,  
t'han urh kō sāng, "When feeding the ancient Sages, in the hall

Tae-heo, the Emperor, himself, makes bare his arm, and cuts up  
the victim." (Le-king.)

你若不細細告訴我知我就拿刀子來 | 你的肉 Ne jō pūh se se kaou soo wo che, wo tsew na  
taou tsze lae kō ne tēih jow, "If you do not tell me all about it,

I'll take a knife and cut you to pieces." 洪水方

| Hung shwŭy fang kō, "The deluge spreads destruction."

(Shoo-king.) 天降 | 于我家 T'hēen keang

kō yu wo kea, "Heaven sends down ruin on my family." (Shoo-  
king.)

剝 In this way 策 Tsīh, is sometimes written.

See under Radical 竹 Chūh.

剝 TSUY, or Chuy. A slight wound.

Read Yung, Pointed like a vegetable sprout.

剝 TĀ. A sickle or hook.

剝 CHŌ. To chop or hew. Read Tow, A small orifice.

剝 SE. 剝 Ch'hang se, To wound the skin.

剝 KĒEN, or K'hēen. To cut or pare off.

剝 SĒĒ. To dress or cure skins.

剝 T'HE, or Ch'he. To cut; to pare.

剝 TSĪH. Same as 剝 Tsīh.

剝 | Tsīh tsīh, "A sharp spiked harrow."

剝 KAE, Kaé, or Yae. 剝 S. C.

A large sickle or hook; to rub, or sharpen a knife or other  
instrument with diligent care; assiduously. 剝切 Kae

ts'hēē, "Assiduous attention to the point of chief importance;  
full to the point."

剝 WOO.

An instrument of husbandry to hoe up weeds.

剝 The Character 剝 Kang occurs written thus.



剗 P'HE.

To cut, hew, or chop. Same as 剗 P'he, See above.

剗 T'Ā.

剗鉤 Tā kow, The sound of two things striking together.

創 CH'HWANG. 倉 S. C. 倉 R. H.

A wound made by a knife or weapon, in which sense it was originally written 剗 Ch'hwang. 身被七十創 Shin pe ts'hīh shīh ch'hwang, "He received seventy wounds." 頭有 | 則沐 T'how yew ch'hwang tsīh mūh, "If the head be wounded then wash it."

Read Ch'hwang, To begin; to make first; to invent; to adopt first means to effect a certain end; to lay the foundation of. To reprehend. In this sense, otherwise written 剗 Ch'hwang. | 始 Ch'hwang che, "To commence any work." | 造 Ch'hwang tsaou, "To make at first,"

| 業 Ch'hwang nēē, or yē, "To lay the foundation of a family, by the acquisition of property." It is said, |

業容易守業難 Ch'hwang nēē yung e; show nēē nan, "To acquire family property is easy; to preserve it, difficult." The first is easy by comparison. It is, however, otherwise said, | 業難守業亦不易

Ch'hang nēē nan; show nēē yīh pūh e, "To acquire family property is difficult; and to preserve it, is also not easy."

君子 | 業垂統為可繼也 Keun tsze ch'hwang nēē shwuy t'hung wei k'ho ke yay, "The Prince (by virtuous deeds) lays the foundation of future prosperity, and

furnishes to his posterity, the means of continuing it."

懲

| Ch'hing chwang, "To reprehend, or punish."

剗 LEIH. To cut off; to cut asunder.

剗 CH'HA. A small spear.

剗 差 Tsan ch'ha, "To shrink up; to shrivel."

剗 Ol. Scrib. 則 Tsīh, see above.

剗 Ol. Scrib. 剖 P'how, see above.

剗 Ol. Scrib. 吻 Wān, see Rad. 口 K'how.

剗 KEW. To escape from punishment,

Or to be acquitted from the charge of guilt.

剗 Same as 倅 T'han, "Rest; repose; stillness."

剗 KĒĒ. To seize, or take by violence.

剗 CH'HUEN. To lop off the branches of trees.

Characters formed by Eleven Strokes:

剗 Same as 剗 Ch'hang, see above.

剗 ME. Same as 靡 Me.

To divide; to separate; to share with.



剝 CH'HE, or Ts'heih 剝 S. C. To wound.

剝 MO. To cut or pare.

剝 Same as 策 Tsih.

剝 T'HWAN, or Chuén, or Chuén.

To cut into parts; to mutilate. 公族其有死罪則磔于甸人。其刑罪則纖剝亦告於甸人 Kung ts'üh k'he yew sze tsuy, tsih king yu t'een jin; k'he hing tsuy, tsih ts'een t'hwan, yih kaou yu t'een jin, "Any of the royal kindred being guilty of a capital crime, were hanged by the T'een officers; in crimes not capital, their bodies were mutilated, which also was announced to the T'een officers." (Le-king.) Read Chuen, used in the sense of 專 Chuen, which see.

剝 LÜH. To cut; to kill. Same as 戮 Lüh.

Read Kew, 剝流 Kew lew, "The appearance of returning, or revolving round."

剝 Ol. Scrib. 戮 Lüh, see Rad. 戈 Ko.

剝 LE. To mark with a style, to cut open.

剝 CH'HEIH, or Seüh. To cut asunder.

剝 HAOU. Strong; robust; violent.

剝 TSÚNG.

A kind of pick for digging into the ground.

剝 Ol. Scrib. 剝 K'hüh, see above.

剝 KWÁN. To cut or pare off.

剝 LOW. To bore into; an orifice.

Read Lóu. 剝 剝 Low ts'how, To cut into minute parts

剝 SE. Wounded skin.

剝 FOW. Name of a country place.

剝 SAN, or Shan. To cut off, to terminate.

剝 PEAOU. 剝 S. C. 剝 R. H.

A middle-sized bell giving an acute light sound. Read

P'heáou, To prick a wound with a pointed stone. To cut off; to rob; to plunder. Also Swift; light; urgent.

剝疾 P'heáou tseih, or 輕 | King p'heáou, "Swift; nimble; active," applied to soldiers.

| 鎗 P'heáou tseang, "A missile dart or spear."

| 剝 P'heáou leü, "To rob or plunder." Read P'héaou, The close; the termination of.

剝 CH'HANG. Wound on the skin.

剝 SEÖ. To pare; to cut.



剮 KOW, or Gow.

剮創 Kow t'how, To pick out with a sharp instrument.

剮 TSEAOU. To cut off; to terminate; to

exterminate. 剮滅 Tseou mēě, "To destroy, or exterminate completely."

點齊兵馬往

川楚征 | 苗匪 Tēn tse ping ma, wang

Chuen Ch'hoo ching tseou Meaou-fe, "Having enrolled the

full complement of men and horses, proceeded to Chuen and

Ch'hoo, to reduce and destroy the banditti of Meaou-tsze."

Read Ch'haou, To take with the fingers. Read Ch'haóu,

To take a little.

剮 KIN. To cut.

*Characters formed by Twelve Strokes.*

剮 TS'HÄNG.

剮 Ts'häng, or | 傷 Ts'häng shang, "To wound excessively." | 破 Ts'häng po, "To cut open."

剮 LĒANG. To take; to seize.

剮 TÄNG. 剮鉤 Täng kow, A kind of hook.

剮 LIN. To cut or pare off.

剮 TSÜĒ. To cut or break asunder.

剮 SÜH. To cut into minute parts; to mince.

剮 KWÄ. 剮 S. C.

To cut away the noxious parts of an ulcer.

剮殺

Kwä shä, denotes the same.

剮 SEAOU. To cut.

剮 TSEAOU, or Tseáou.

To cut asunder; to reap; to mow.

剮 LEIH. To cut.

剮 CHAOU, or Taou, or Chö.

Large; great. Large grass; to reap; to mow. A character, the genuineness of which is much disputed in Ching-tsze-t'hung.

剮 TSÄN. Or 剮差 Tsan Ch'ha, "To shrink or shrivel up." To pierce or stab.

剮 Same as the preceding.

剮 P'HÖ. A kind of double edged sickle, with a wooden handle for mowing grass. 剮刺 P'hö tsze,

"To thrust in a sickle."

剮 Same as 剮 Shing, see above.



斲 P'HEĚ. To cut off, or pare away.

斲 TSUN. To cut asunder; to lessen.

斲 KEUĚ. 斲 S. C. 斲 R. H.

斲 KeuĚ, or 斲 | Ke keuĚ, "A graving tool."

Also read Kwei.

斲 CHĒN, or Chan. To attack; to cut and arrange. Read Ts'hin, To moderate and govern.

畫 HWĀ. 畫 S. C. 畫 R. H.

A style, or pointed instrument; to mark with a style or graving tool; to divide or split open with a pointed instrument. 畫開 Hwā k'hae, "To split open."

斲 HEĪH. To cut.

斲 YAOU. To pare or cut away.

斲 FOO. To mow or cut grass.

斲 CH'HUNG. To pierce or stab.

斲 GŎ. 斲 S. C. 斲 A. V.

The point or edge of a sharp sword.

斲 Original form of 斲 Ts'hŏ, see above.

斲 Same as 斲 Ch'hwang, see above.

斲 Same as 斲 Fă, see Rad. 网 Wang.

斲 A Person's name. The Pronunciation not known.

斲 CH'HĀ. To cut or break asunder.

斲 Ol. Scrib. 則 Tsih, see above.

斲 TS'HEU. To cut into minute parts.

斲 Same as 斲 Heih, see above.

斲 KŎ. To cutaway fleshy excrescences.

斲 Same as 斲 Tseaou, see above.

Characters formed by Thirteen Strokes.

斲 SIH. To pierce or stab.

斲 CHŎ. To punish by cutting off the feet and nose.

Properly written 斲 Chŏ.

斲 CHEN. To cut or pare off. A vulgar character.

斲 LING. To cut.



刺 LĒEN. To prick slightly.

剖 SHĪH. To pierce or stab.

剝 TS'HEĒ.

To make a continuation of; to connect together. A local word.

劇 K'HEIH. 劇 S. C. 劇 R. H.

An increased quantity of; a great degree; difficult; distressing to the mind. To play; to trifle; comedy. A surname. The name of a district. 理繁治劇 Le fan che k'heih, "A multiplicity of affairs to attend to, the arrangement of which is difficult;" said of the affairs of public courts.

則 | Tsih k'heih, "To play, or take amusement."  
戲 | He k'heih, "Stage plays." 病 | Ping k'heih, "State of disease which threatens death."

剝 LEĪH. To pare or cut off.  
剝 CHĒN, or Shen.

To strike with a spear or other weapon; to fight. Read T'han, To cut. The vulgar form of 鎗 Chen. (Sha-müh.)

劓 CH'HUY. To cut or break asunder.

劈 P'HEIH. 劈 S. C. 劈 R. H.

To strike or break open; to tear; to split; to rend; to cut; to divide. 雷劈 Luy p'heih, or | 歷 P'heih

leih, "The abrupt shock of the noise of thunder." Otherwise written 霹靂 P'heih leih: It is under this form alone,

that Kang-he gives this sense of P'heih leih. The other Dictionaries say, that the first form is the correct one. 初

| 歷 Ch'hoo p'heih leih, "The first shock; the first word uttered. | 破兩開 P'heih p'ho leang

k'hae, "To split or rend in two." 難道把我

| 八瓣子不成 Nan taou pa wo p'heih pā pan

tsze pūh ching, "It cannot be supposed that he will split my head into eight petals;" i. e. I am not afraid of what he may do to me.

| 臉無情的人 P'heih lēen woo tsing tēih jin, "A man who splits open your face without any feeling;" i. e. a man of harsh, austere, unkind, or shameless address.

劊 KWEI. 劊 S. C.

To cut or break asunder. 劊子 Kwei tsze, or |

子手 Kwae tsze show, An executioner. Also read Kwā.

劉 LEW. 劉 S. C. 劉 R. H.

A certain weapon; to kill. To arrange. A very ancient and famous surname. 凡二十五望丛自

陶唐氏劉累之後 Fan urh shih woo wang; ping tsze T'haou-t'hang, she Lew-luy che how, "There

were twenty-five famous persons (of this name), who all were the posterity of Lew-luy of the Dynasty T'haou-t'hang," (B. C. 2200 years). In this sentence, 望 Wang, "To look towards,"

is used for the Object looked at, or admired. 毗 |

P'he lew, A tree with few branches and open foilage. |



子 Lew tsze, or | 杙 Lew yih, A certain fruit from  
交趾 Keaou-che, Cochinchina. Read Lèw, Good.

剝 TSEAOU. 剝 S. C.

To cut off; to terminate; to exterminate. 天用  
剝絕其命 T'hēen yung tseou tseuě k'he ming,  
"Heaven employed (me) to destroy him." Al. Scrib. 剝  
Tseou. (Shoo-king.) As a local word, it occurs in the  
sense of, Artful, cunning.

劇 KWEI. 劇 S. C. 劇 R. H.

Sharp; to cut; to wound. A person's name. 君子  
廉而不劇義也 Keun tsze lēen urh pūh  
kwei, e yay, "A good man though sharp, or severe, (like the  
corners of a gem) injures none;—he is just." (Le-king.)

劍 KĒÉN. 劍 S. C. 劍 R. H.

A double-edged and pointed sword. 刀鎗劍  
戟 Taou, ts'heang, kēen, keih, "A single-edged sword, a  
spear, a double-edged sword, and a forked halberd." 雙  
股 | Shwang koo kēen, "Two swords in one scabbard;"  
or 雌雄 | Tsze heungkēen, "Male and female sword,"  
two swords so denominated. 書 | Shoo kēen, A  
sword which the literati are allowed to wear, agreeably to the  
practice of Confucius and his disciples. 七星寶  
劍 | Ts'hih sing paou kēen, "Seven starred precious sword,"  
a certain ornamented sword mentioned in the 三國志  
San-kwō-che.

好馳馬試 | Háou che ma, she kēen, "Fond

of riding and the sword exercise." 口有蜜而  
腹有 | K'how yew meih, urh fūh yew kēen, "Honey  
in the mouth, but a sword in the belly;" denotes one whose  
words drop as the honey-comb, but whose heart meditates in-  
juries fatal as the stab of a two-edged sword. 昔葛  
天廬之山發而出金蚩尤受  
而制之以爲 | 鎧此 | 之始  
也 Seih Kō-t'hēen-loo che shan fá urh ch'hūh kin, Che-yew  
show urh che che, e wei kēen kae; tsze kēen che che yay, "In  
ancient times, the mountain of Kō-t'hēen-loo cast forth metal;  
Che-yew (B. C. 2600) obtained it, and worked it up into swords  
and armour. This was the commencement of swords." As a  
Verb, To sword; i. e. to kill with the sword.

剝 Ol. Scrib. 則 Ts'ih, see above.

剝 KĒĒ. To kill or dress fish.

剝 Same as 剝 Tseou, see below.

剝 KEU. To pour out wine; to take out.

剝 Ol. Scrib. 剝 Hwă, see above.

Characters formed by Fourteen Strokes.

需 JOO. Appearance of soft smooth skin or  
leather; soft; smooth. Syn. with 需 Joo. Read Juen, To  
pierce or stab.



**剗** KĒEN. To cut into small parts; to mince meat.

Also read Han and Lán, A broad sharp knife or sword.

**剗** HŎ, Hwŏ, or Hwă.

To split or rend asunder. To cut or reap grain.

**剗** TSOW, or Tséu.

To cut into minute parts. Tsôw, To cut wood for fuel.

**剗** CH'HĀ, or Ch'hwă.

The grating noise of cutting or mincing. Read Ch'huy, or Ch'han, To cut asunder.

**剗** Ol. Scrib. 則 Tsĭh, see above.

退 Pei, was also formerly written thus, see Rad. 走 Ch'hŏ.

**剗** TSZE. 剗 S. C. 剗 R. H.

To pare or clip even; to adjust; to equallize; to cut and blend medicines in equal proportions; a dose. 應量

為調劑 Ying leang wei t'heaou tsze, "It is proper to deliberate and equallize" the state of the several districts.

(Peking Gazette.) — | 藥 Yih tsze yŏ, "A dose of medicine properly mixed."

質 | Chih tsze, "The two halves of a written agreement or bond;" of which each contracting party retains one. In ancient times, great contracts were settled by Chih, and smaller ones by Tsze. Afterwards, the words were joined to denote A deed or bond generally. More recently, the same has been expressed by

下手書 Hea show shoo; 券書 K'heuen shoo;

畫指書 Hwă che shoo; and 合同 Hŏ t'hung.

以質 | 結信而止訟 E chih tsze kĕ sin, urh che sung, "By a written bond ensure belief, and put a stop to litigations."

**剗** HWAN. The name of a district.

**剗** Same as 剗 Kĕen, see above.

**剗** KWĀ. To cut away proud-flesh, or the no-

xious parts of an ulcer. Originally written 剗 Kwă.

**剗** TSEÁOU.

To cut off; to exterminate. Same as 剗 Tseau.

**剗** The same as the preceding.

**剗** E, or Ne. 剗 S. C.

To cut off the nose as a punishment. To cut. 其人天且剗 K'he jin t'hĕen ts'heay e, "Those persons shave their heads and cut off their noses." (Yih-king.)

天 T'hĕen in the text, is by some thought a misprint for 而 Urh.

**剗** CH'HAN, or Ts'han. To cut asunder.

**剗** LE.

To prick or stab with a knife. Same as 剗 Le.



剝 HĒEN. To cut or pare off.

剝 TSĒEN. To cut.

趙 CHAOU. To pierce or stab.

剝 The same as 葉. This character, the Writer is unable to find in Kang-he, or any other Dictionary.

劍 Same as 劍 Kēen, see above.

剝 CHŮH. 剝 剝 Fūh chūh, To chop or hew.

*From Fifteen to Twenty-four Strokes.*

剝 LĒĒ. To lessen by paring off. To choose or select.

剝 LE. To split straight down.

剝 K'HWŎ, or Kwàng. To rend or lay upon.

剝 CHĪH. A kind of bond or written agreement.

See above under 剝 Tsze. Read Che, To pledge one thing for another.

剝 LE. To cut.

剝 JOW. Soft; mild; forbearing.

劈 SĒĒ, or Yih. 劈 S. C.

To cut asunder; to cut off.

剝 LEĪH. To split open.

Read Lo, To strike with a stick or club.

剝 K'HWŎ. Same as 剝 K'hwŏ, see above.

剝 TS'HĒEN. To cut.

剝 YING. To cut down wood on the sides of hills.

剝 LEĪH. To cut.

Some write 剝 Le in this manner, see below.

剝 Ol. Scrib. 剝 Ts'heih, see above.

剝 TSEĪH. Original form of 剝 Ch'he. To cut.

剝 LING. To split or rive; to split open.

剝 CH'HAN, or Ts'han. § 剝 S. C.

To cut asunder; to chop; to work with a hammer and chissel.

剝 Same as 靡 Me, see Rad. 非 Fe.

剝 HWŮY. To pare off; to lessen.



𠂔

TSAN. To lessen; to cut to pieces. To shave

the head. A local term. Read Tsēn, To cut.

𠂔髮

文身之民也 Tsēn fā wán shin che min yai,

“People who cut short their hair and paint their bodies.”

麗

LE. To open out; to cut open. A local word.

靡

MO, or Me. To pare off; to divide; to cut to pieces.

𠂔

LE. To divide; to cut asunder; to split straight

forward; to lay open. Read Lé, To pierce or stab.

𠂔

WAN. To cut or pare off.

𠂔

CH'HEN, or Ch'han. To cut even.

𠂔

Same as 𠂔 Chüh, “To hew.”

𠂔

T'HĒE. To pierce or stab.

𠂔

KWÖ. To lay open.

𠂔

LING. Same as 𠂔 Ling, see above.

## NINETEENTH RADICAL.

力

LĒIH.

𠂔 S. C.

力 R. H.

Sinew; nerve; strength; spirit; force; power; effort; vigour; diligent endeavour; strenuously; assiduously; to employ one's strength about a thing. A surname. To rhyme, read LĒĕ.

筋也象人筋之形

Kin yay,

seang jin kin che hing, “Sinew or tendon, (the character) resembling the human sinews.” (Shwō-wán.)

有力

Yew leih, “Possessing strength.”

| 量

Leih leang,

“Strength of capacity.”

大有

| 量

Ta yew leih

leang, “Possessing great strength of body, mind, talents or in-

fluence.”

| 量不足

Leih leang pūh tsūh, “A deficiency of strength, talents, or power.”

氣

| K'he

leih, “Strength, or the invisible animal influence which supports strength.”

孩兒沒有氣

| 懶

得梳頭 Hae urh mūh yew k'he leih, lan tīh shoo t'how, I, “your child, have no strength; I am quite indisposed

to dress.”

身

| Shin leih, “Bodily strength.”

身

壯

| 健

Shin chwang leih kēen, “Hale and robust,” generally addressed to old people as a compliment.

心

| Sin leih, “Strength, or active power of the mind.”

有心無

|

Yew sin 'woo leih, “Have the heart,



but want the strength;" i. e. I possess a willing mind, but am inadequate for the performance of what is referred to. 目

| Müh leih "The power of vision." 耳 | Urh leih, "The power of hearing." These are examples of this definition, 凡精神所及處皆 | Fan tsing shin so keih ch'hoo, keae leih, "All the parts to which the animal spirit extends its influence, are said to have Leih;" i. e. strength, power, vigour, &c.

盡心竭 | Tsin sin keih leih, "To exert one's heart and strength to the utmost." 非強有 | Fe keang yew leih chay, fuh näng hing yay, "None but the robust and strong are capable of doing it." (Le-king.) 協 | Hëe leih, "To unite efforts."

| 倦 Leih keuen, "Wearied; fatigued." 重 | Chung leih, or 鼎 | Ting leih, "Great strength." 綿 | Mëen leih, or 薄 | Leih pö, "Deficiency of strength; weak." 用 | Yung leih; 出 | Ch'hüh leih; 着 | Chö leih, "To exert one's strength." 出

| 於國家 Ch'hüh leih yu kwö kea, "To exert one's self for one's country." 費 | Fe leih, "To spend one's strength." 費了許多心 | Fe

leaou hieu to sin leih, "Expended a great deal of mental effort." 一學便會總不費 | Yih heö p'hëen hwuy, tsung püh fe leih, "To learn at once without any effort." 年富 | 强 Nën foo, leih keang, "Rich in years, and robust in strength;" rich in years, denotes being yet young, having many years in reserve. 以舒民

| E shoo min leih, "To assist the efforts of the people;" commonly said when taxes are remitted. 一 | 擔

當 Yih leih tan tang, "To undertake with all one's might; to engage or promise fully to carry into effect."

人凭神力。草望春生。

Jin ping Shin leih; Tsaou wang ch'hun sāng, "Man depends on the strength (or support) of Deity; The grass hopes in Spring to grow." 人 | 所不能 Jin leih so

püh näng, "That which is above human strength." 助 一臂之 | Tsoo-yih pe che-leih, "To aid with the strength of an arm;" an usual expression when soliciting help from any one. 路遥知馬 | 日久

見人心 Loo yaou che ma leih; Jih kew-këen jin sin, "By the length of the road is known the strength of the horse; by length of days a man's heart is seen." 凡物所

勝處皆 | Fan wüh so shing, ch'hoo keae leih "Whatever in things prevails, or gains the ascendancy, is Leih;" as 風 | Fung leih, "The power of wind." 火 |

Ho leih, "The power of fire." 酒 | Tsew leih, "The power or strength of wine." 弓 | Kung leih, "The strength of a bow."

勞心者治人。勞 | 者治於 人 Laou sin chay che jin; Laou leih chay che yu jin, "Those

who employ mental labour govern others; those who labour with animal strength are governed by others." 自食

其 | Tsze shih k'he leih, "To eat the fruits of one's own labour, or to subsist on one's own efforts." 效犬

馬之 | 不能報萬一 Heaou keuen ma che leih, püh näng paou wan yih, "Though I should serve you in menial efforts, like a dog or a horse, I could never recompence one of ten thousand of your favors." | 作



Leih tsü, "To do with earnest endeavour."

行

所知 Leih hing so che, "Practice sedulously that which you know."

辯

Leih p'een, "To argue strenuously."

學

Leih heö, "To learn assiduously;" differs from 學 Heö leih, which denotes a scholar of comparatively slow parts, but possessing patient, persevering, and finally successful, industry.

天資高。學

到

T'héen tsze kaou; heö leih taou, "Eminent natural ability; and one by effort thoroughly learned." They prefer the latter as more solid and abiding, than the transitory flashes of genius.

政

Leih ching, "To be employed in laborious government service."

苦戰也

Leih k'hoo chen yay, "To fight with great ardour and obstinacy."

病

P'hing leih, "Severe, dangerous disease."

筆

Peih leih, "Strength of pencil," denotes either writing the characters with a stiff firm stroke; or writing in a nervous style." They admire

寫子有

Seay tsze yewleih, "Characters written with a firm stroke."

貧者不以貨財爲禮。老者不以筋

爲禮

Pin chay püh e ho tzac wei le; laou chay püh e kin leih wei le, "The poor man's politeness, or civility, cannot consist in employing property, (to give as presents); nor the old man's politeness consist in strength of sinew," to rise, bow, kneel, &c.

遺此 | 助汝

薪水之勞 E tsze leih tsoo yu sín shwüy che laou,

"This my strength yet remains to labour in assisting you to procure fuel and water."

田

Leih t'een, "To labour in the field."

加 YÄ.

勑 勑 Ung yä, "To bend the strong or violent."

力 Ol. Scrib. 力 Leih, see above.

From Two to Six Strokes.

勑 KEW.

Great strength; to exert strength to the utmost.

勑 An erroneous form of 勑 Tsung, see Rad. 刀

功 KUNG. § 工 S. C. 功 R. H.

以勞定國曰功 E laou ting kwö yuè

kung, "By laborious exertion to settle the affairs of a country is expressed by Kung." Meritorious service; merit; the praise

or consideration in the state arising from meritorious service.

To assume the honor resulting from meritorious service. Service; affair, or work. Part of a surname. To rhyme, read

Kin. 大 | Ta kung, "Mourning worn for nine months."

小 | Seaou kung, "Mourning worn for five months."

有 | Yew kung, "To have deserved well."

勞 Kung laou, "Meritorious labour or service."

德 Kung tih, "Virtuous deeds, meritorious in the sight of God."

名 Kung ming, "Rank in the state" supposed to be the reward of meritorious services,

but often purchased. 捐 | 名 Keuen kung ming,

"To purchase rank." 名到手 Kung ming



taou show, "Rank come to hand;" i. e. already obtained.

丨名顯達 Kung ming hēn tă, "Illustrious rank or merit." 好丨夫 Haou kung foo, "Good, or meritorious employment." Lower mechanical service, is expressed by 工夫 Kung foo.

少陪丨夫 Shaou pei, kung foo kō tsze mang, "Excuse my leaving you; our several affairs hurry us all." 人

丨 Jin kung, "Human affairs." 你也該學些人丨道理。別一味的貪頑 Ne yai kae heō seay jin kung taou le, pēē yih we tēih t'han wan, "You ought to learn a little of the principles of the affairs of life, and not set your mind entirely on trifling amusement."

勤有丨戲無益 Kin yew kung, he woo yih, "There is merit in diligence, but no profit from play." (San-tsze-king.) 立丨 Leih kung, "To begin a meritorious work, or establish one's merit."

成丨 Ching kung, "To effect or perfect any good work." 議論多而成丨少 E lun to, urh ching kung shaou, "A great deal of deliberation, but very little effected."

無丨不受祿 Woo kung pūh show lūh, "Without having performed any meritorious work, I will not receive the emoluments of office." Used in common conversation when declining any gift.

丨不能補過 Kung pūh nǎng poo kwo, "Merit cannot make up for demerit;" is not understood as a general truth, but in the case alluded to, the merit was insufficient to make amends for former faults.

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劬 K'UH.

劬丨 K'hüh k'hüh, The appearance of extreme labour.

加 KEA.† 𠂔 S. C. 加 R. H.

From strength and mouth. 用力而助之

以口加之義也 Yung leih urh tsoo che e

k'how, kea che e yay, "To exert one's strength, and to assist those efforts by the mouth speaking, gives the sense of Kea."

(Lüh-shoo.) To add to; to superadd; to increase; to confer upon; to inflict. To charge; to do to. To rhyme, read Ko and Ke.

丨減 Kea, kēn, are opposites "To add to; to diminish from." 增丨 Tsäng kea, "To increase."

丨恩 Kea gǎn, "To confer favour; to exercise kindness to." 加刑 Kea hing, "To inflict punishment."

每月丨利息 Mei yuē kea le seih, "To charge interest per month." 這件貨要丨多些

價錢他纔肯賣 Chay kēn ho yaou kea to seay kea ts'hēn, t'ha tsae kǎng mae, "There must be a little addition made to the price of this commodity, and then he will sell it."

雪上丨霜 Seuē shang kea shwang, "To add hoar frost to snow;" i. e. to heap calamities on him who is already oppressed.

愈丨不祿 Yu kea pūh lūh, "Still more uncomfortable." 丨官進爵

Kea kwan tsin tseō, "May an addition be made to your official rank; may you be advanced to nobility." A common form of congratulation addressed to officers of government. In the place of the last word, 祿 Lüh, "The emoluments of office," is sometimes used.

強飯丨衣 K'heang fan kea

強飯丨衣 K'heang fan kea

強飯丨衣 K'heang fan kea

因 HO. Noise made by dragging or tracking a boat.



e, "Force down your rice, and put on more clothes;" i. e. take good care of your self; said to a friend who goes from home.  
有則改之。無則 | 勉 Yew, tsih kae che; woo, tsih kea mēen, "If it be, then reform; if not, then be increasingly strenuous;" if you be guilty of what is laid to your charge, reform; but if innocent, then be still more strenuous in the pursuit of what is good.

冉有曰既庶矣又何 | 焉  
曰富之曰既富矣又何 | 焉  
曰教之 Yen-yew yuě, ke shoo e, yew ho kea yen?  
Yuě, Foo che. Yuě, ke foo e, yew ho kea yen? Yuě, Keaou che, "Yen-yew, said (to Confucius) as the people (of Wei) are so numerous, what more can be done for them? Confucius said, Enrich them. The other said, Being enriched what more can be done for them? It was replied, Teach them?" For, (it is added by the Commentator,) the rich without instruction, are little better than the brutes, given up entirely to sensual indulgences. (Lun-yu.) 我不欲人之 |  
諸我也吾亦欲無 | 諸人 Wo  
püh yǒ jin che kea chao wo yay; woo yih yǒ woo-kea chao jin,  
"What I wish not that others should do to me; I also wish not to do it to others." (Lun-yu.) 醺於客位三  
| 彌尊 Tseou yu kih wei, san kea me. tsun, "Wine is given to him in the guest's place; and each of the three cappings make him more honorable." At the marriage of a son, the ceremony of capping is observed. In ancient times, a bonnet made of cloth was first placed on his head; next one made of leather; and lastly, a nobleman's cap. The chief parts of the ceremony are yet continued.

劬 KĒEN. Difficult; distressing; effort.

劬吃 Kēen keih, "Difficulty of speech or utterance."

勉 HANG. Truth; belief.

劣 LEUĒ. 劣 S. C. 劣 R. H.

From strength and few, or small. Infirm; weak; feeble; but just adequate; scarcely sufficient. Mean; vulgar; depraved.

駑劣 Noo leuě, "An infirm useless horse." |

牛無力 Leuě new woo leih, "A feeble cow destitute of strength." These two expressions are sometimes applied, by allusion, to human beings. 頑 | 不堪 Wan

leuě püh k'han, "Depraved, ignorant, and weak; good for nothing." 譊 | Tsēen leuě, expresses the same.

勸 CHIN. To use effort; to exert strength.

勗 KĪN, Hìn, or Lih. Much or great strength.

劬 KEIH. Resolution; determination.

Expressed by 有志力也 Yew che leih yay, "Having strength of will." Same as 劬 K'hüh, see above. (Ching-tsze-thung.)

勗 K'HĀNG. Strong; robust.

勗勗人有力也 K'hāng k'hwac jin yew leih yay, "K'hāng k'hwac, denotes a man possessing strength."



勐 HĒĒ.† 勐 S. C.

三力相從勐之義也 San leih seang  
tsung, hĕĕ che e yay, "Three strengths united, which gives the  
sense of HĒĒ." (Lüh-shoo.) United strength or effort; urgent.  
Read Lĕĕ, Unwearied, ceaseless effort.

勑 KWEI. Extreme lassitude; debility.  
彫勑之民 Teaou kwei che min, "An enfeebled  
weak people."

勑 CHE. Firmness; perseverance.

勑 FÉ. Strong; brave; martial appearance.

勑 Ol. Scrib. 勑 Peih, see Rad. 弓 Kung.

助 TSÓO, or Chóo.‡ 助 S. C. 助 R. H.

Secondary strength or effort. (Lüh-shoo.) To assist; to  
help; to aid; to succour; assistance. 幫助 Pang tsoo,

"To assist, or help." | 你成功 Tsoo ne ching  
kung, "Help you to finish your good work." | 我

一臂之力 Tsoo wo yih pe che leih, "Aid me with  
the strength of your arm;" i. e. grant me your assistance.

喜 | 工金一百圓 He tsoo kung king yih  
pih yuen, Such a one, "Is pleased to give one hundred dollars to

assist in defraying the charges of the workmen," in repairing  
such a temple. 天之所 | 者順也

人之所 | 者信也 Thĕen che so tsoo

chay, shun yay; jin che so tsoo chay, sin yay, "Heaven assists  
those who are obedient to the principles of reason and virtue;  
man assists the sincere and faithful." (Yih-king.) 善讀  
書者一大 | Shen tüh shoo chay yih ta tsoo,  
"A great assistance to the skilful student."

努 NÓO. 努 R. H.

Strenuous effort; the exertion of strength. 我未  
能努力進修 Wo we nǎng noo leih tsin sew,  
"I am unable to exert myself to advance in virtue." |

力加餐 Noo leih kea ts'han, "Exert yourself to take  
an additional quantity of food;" said when advising persons to  
be careful of themselves. Read Noo, A desperate exertion of  
strength; effort that terminates in death.

𠂔 TSO.

To assist; to help; to aid; to assist with the hand.

劫 KĒĒ.† 劫 S. C.

From to go and strength. To carry off by force; to rob;  
to plunder; to assail; unceasing importunity; hurry. The pre-  
sent state of existence, or one of the Kūlpūs of the Sect Füh,  
or Budhists. 被賊人劫去 Pe tsih jin kĕĕ  
k'heu, "Was carried off by robbers." 打 | Ta kĕĕ,  
"To plunder." | 盜 Kĕĕ taou. "A robber."

儒有委之以貨財。淹之  
以樂好。見利不虧其義。劫  
之以眾。沮之以兵。見死不  
更其守 Yū, yew wei che e ho tsae; yen che e lŭ hau,



k'een le p'uh kwei k'he e; k'ëë che e chung, 'tsoo che e ping,  
k'een sze p'uh kang k'he show. "The scholar, though wealth  
should be employed to influence him; though he should be im-  
mersed in pleasure,—the prospect of gain or pleasure will not  
ruin his righteous purpose. Though he should be assailed by a  
host; or urged at the point of a sword; the prospect of death  
will not make him alter his fixed determination." (Le-king.)

人皆 | | Jin keae k'ëë k'ëë, "All unceasingly im-  
portunate." 從容得志不 | Ts'hung  
yung t'ih che p'uh k'ëë, "Easy manner and calm self-possession."

浩 | Haou k'ëë, "Steps leading up to the imperial  
palace." 儒家謂之世釋家謂之  
劫道家謂之塵俱謂俗緣之  
未脫 Yu kea wei che she; Sh'ih kea wei che k'ëë; Taou  
kea wei che ch'hin; keu wei S'uh-yuen che we t'ö, "The learned  
express (the present state) by She; the Sect F'uh by K'ëë; the  
Sect Taou by Ch'hin; all denote not having put off the vulgar  
state of mortality." (Yew-heö.) She, is further said to denote,  
a period of 30 years, K'ëë 500, and Ch'hin a period of 1000 years.

Al. Scrib. 劫劫劫 K'ëë, k'ëë, k'ëë. These are the  
common forms, though, according to Sha-m'uh, the above is the  
proper form.

劬 K'HEU. 劬 S. C. 劬 R. H.  
Labour; fatigue; severe labour; distress. 劬勞

K'heu laou, "Distressing disease; severe labour in child-birth."  
之子于征 | 勞于野 Che tsze yu  
ching; k'heu laou yu yay, "We, a wandering scattered people,  
are distressed and diseased in the wilderness." (She-king.)

寧習於勤 | 莫貪夫逸樂 Ning

seih yu kin k'heu; mö tan foo y'ih lö, "Better habituate one's  
self to laborious diligence, and not covet ease and pleasure."

劬 SHAOU. 劬 S. C. 劬 R. H.

Exertion; effort; endeavour, or as they express it, 自  
強也 Tsze k'heang yay, "To force one's self." Also  
Beauty; excellence. 劬農 Shaou nung, "To stimu-  
late, or exhort husbandmen to diligence." Also read Shaou and  
K'heou.

劬 Y'IH. Licentious.

劬 P'HE, or P'hei. To exert strength.

劬 CH'IH. An imperial document.

劬 CHOO. Strong; violent.

劬 MÖ. Diligent; assiduous.

From Six to Twelve Strokes.

券 K'HEUEN. Labour; weariness; fatigue.

Original form of 倦 Keuen. 與契券之  
券異 Yu k'he k'heuen che k'heuen e, "Different from  
the K'heuen of K'he-k'heuen," which signifies a deed or bond,  
and is written with 刀 Taou below, whereas this is written  
with 力 Leih.



**勸** K'HOW. 勸勸 Pow k'how, "The appearance of exerting strength or effort."

**勸** YANG. To advise; to persuade.

**勸** YUY, or Juy. To urge; to press.

**効** HÉAOU. To apply one's strength to, in obedience to some order, or imitation of some pattern; to aim at, or wish to effect, some work. The proofs of having exerted strength; the effect produced; meritorious service. 情

願効力 Tsing yuen heaou leih, "Voluntarily exerting one's strength in the service of another." Which is also expressed by | 勞 Heaou laou. 報 | Paou heaou. "To serve, as a recompence for some favor received."

驗 Heaou yen, "Proofs of some cause existing; effects." | 法 Heaou fā, "To act agreeably to some rule."

This character is properly written 效 Heaou, though having been handed down erroneously, and used for a long time, it is now common, in the above form.

**勗** MOW. To urge or persuade to diligence; effort; endeavour. 北燕之外相勉努

力謂之勗 Pih-yen che wae, seang mēen noo leih, wei che mow, "Beyond the state Pih-yen, mutual effort and strenuous exertion is expressed by Mow."

**勗** PĀNG, or P'hāng. Great; great strength.

**勗** K'HWANG. 勗勗 K'hwang jang, "In haste; urgent." Al. Scrib. 狂 K'hwang, and 僇 Wang

**勗** K'HĒĀ, or K'heih. § 勗 S. C.

Endeavour; effort; firm; determined. 汝勗 愍 殷獻臣 Yu k'heā pe Yin hēen chin, "You should use every endeavour to caution the good officers of Yin" to avoid intoxication. (Shoo-king.)

**勗** LĒĒ. Possessing strength; strong.

**勗** TSŌ. Strong; indefatigable.

**勗** TŪY. To pull or drag with force.

**効** HĀE, or Hih. § 効 S. C. 効 R. H.

To examine into; to prosecute a guilty person; to scrutinize; to search to the bottom; assiduous effort; to accuse. 効實 Hih shih, "To scrutinize and obtain the real fact." 考 | 其實 Kaou hih k'he shih, "To examine fully into the fact." 參 | Ts'han hih, "To state the faults or crimes of an equal to a superior; to accuse a fellow officer to the Emperor." 自投其 | 狀而去

Tsze t'how k'he hih chwang urh k'heu, "Himself threw in his accusation and went off." 彈 | T'han hih, or 按 | Gan hih, "To controul, or keep in order and subjection."

**効** YĪH. Same as 逸 Yih, Ease; self-indulgence.



劬 K'HOW. Effort; endeavour.

勑 YIH. To move; to shake.

勅 K'HĪH. § 勅 S. C.

Great effort; to force one's self; to be adequate, or more than adequate for; to be competent for; to overcome.

勁 KÍNG. § 勁 S. C. 勁 R. H.

Strong; unyielding; violent; overbearing. 中權  
後勁 Chung k'heuen how king, "Authority and skill in the centre (of an army) and strength in the rear." (Tso-chuen.)  
疾風知 | 草。世亂識忠臣  
Ts'heih fung che king tsaou; shih Iwan shih chung chin, "In a violent wind the strong plants are known; in times of anarchy faithful ministers are discovered."

劬 HAOU. To desist from seeing or visiting.

A sense the very reverse of this, is given by M. de Guignes.

An erroneous character. (Ching-tsze-t'hung.)

勑 P'HÖ. § 勑 S. C. 勑 R. H.

Sudden; suddenly; to arrange hastily; sudden change of countenance, as when disconcerted by something unusual. A surname, the name of a place. To rhyme read P'hě.

勑 勃 P'hö jen hing k'he, "Arose suddenly."

| 卒 P'hö tsüh, "Appearing fluttered or disconcerted."

色 | 如也 Sih p'hö joo yay, "As if he changed

countenance" from the novelty of the circumstances in which he was placed. (Lun-yu.) 王 | 然變乎色  
Wang, p'hö jen pëen hoo sīh, "The king suddenly changed countenance." (Mäng-tsze.)

勑 Ol. Scrib. 敏 Mei, see Rad. 支 Püh.

勅 CH'HĪH. An imperial order; orders or pre-

cepts. 勅令 Ch'hīh ling, or | 命 Ch'hīh ming, denotes the same. | 書 Ch'hīh shoo, "A written im-

perial order; written credentials, or letter conferring some privilege. 誡 | Keae ch'hīh, "Precepts; admonitions;

directions; orders." 玉 | 玉皇上帝封  
誥也 Yüh ch'hīh; Yüh-hwang-shang-te fung kaou yay,

"Yüh ch'hīh, is the seal or instrument of the supreme deity," by which he confers divinity on inferior gods; supposed to be similar to the letters-patent of a sovereign. Al. Scrib. 勑 Ch'hīh and 勑 Ch'hīh.

勑 MÖ. Diligent; attentive to duty.

勑 KEW. Violently; strongly.

勑 Common form of 勑 Lae, see below.

勑 TS'HAN. To cut and kill.

勑 YUNG. § 勑 S. C. 勑 R. H.

Strong; bold; brave; fearless; resolute; intrepid; daring



decided; to employ or exert the whole powers; to advance impetuously; courage. 勇者不懼也 Yung chay

püh keu yay, "Yung, denotes not being afraid." | 敢

進也 Yung k'han tsin yay, "Yung is to dare to advance."

| 知死不避 Yung che sze püh pe, "Yung, is knowing that death is the consequence, not avoiding it."

The character Yung, is commonly worked very large on the breast and back of Chinese Soldier's coats. | 往

向前 Yung wang heang ts'hên, "To advance boldly forward."

戰陣無 | 非孝 Chen chin woo yung fe heau, "Want of courage in the ranks of battle, is a breach of filial duty." Because a coward disgraces his parents.

那個大 | 人 Na ko ta yung jin, "That very brave man." 是萬夫不當之 | She

wan foo püh tang che yung, "Strength and bravery which ten thousand men cannot resist." 奮 | Fun yung, "Ar-

dent courage; brave impetuosity." | 猛爭先 Yung mǎng 'tsǎng sēn, "To struggle forward in battle with irresistible impetuosity." 前呼後 | Ts'hên

hoo, how yung, "Preceded by shouts, and followed by a brave retinue." Said of the Chinese Mandarins passing along the streets.

| 有義理血氣之分。義理之 | 不可無血氣之 | 不可有 Yung yew le, heuě k'he che fun; e le che yung püh k'ho

woo; heuě ke che yung püh k'ho yew, "Courage is distinguishable into a just and rational courage, and a merely animal courage: none should be destitute of a just and rational courage; whilst a merely animal courage, is that which none should possess." 小 | Seaou yung, "A hasty and passionate appeal

to strength and violence." 大 | Ta yung, "A rational and dignified courage." 好 | Haou yung, "To be fond

of what is bold and daring," is considered praise-worthy or not so, according to the justice and importance of the cause. 慈

故能 | 儉故能廣 Tsze, koo nǎng yung; kēen, koo nǎng kwang, "To be merciful will enable a man to be

brave; to be economical will enable him to be liberal." (Laoutsze.)

勛

Original form of the preceding.

勳

Same as 勳 P'hō, see above.

勳

Same as 勳 E, see below.

勳

LANG. Strong.

勉

MĒEN. 勉 S. C. 勉 R. H.

To endeavour; to use effort; to force one's self to do; diligent; to urge to; to persuade to; to stimulate. 勉強

而做 Mēen k'heang urh tso, "To force one's self to do," either from dislike to, or from the difficulty of that which is to be done. | | 強強 Mēen mēen, k'heang k'heang,

"Constant effort; force." | 力而為 Mēen leih urh wei, "To exert one's utmost ability to do." 奮 |

Fun mēen, "Prompt, ardent effort; or to excite and stir up to exertion." | 勵 Mēen le, "Strenuous effort." 以

中人為制則賢者勸 | 不及者愧恥 E chung jin wei che, tsih hēen chay k'heuen



mēen, pūh keih chay kwei che, "Constitute as the rule, men possessing a mediocrity of talents and virtue; thus the good will be stimulated, and the defective (convinced of the reasonableness of the standard) will feel ashamed."

**勸** KEUEN. Strongly; with diligent effort.

Read K'heuen, Labour; fatigue. **士卒罷勸**

Sze tsūh pa k'heuen, "The soldiers desisted from their labour."

**學道不** | Heō taou pūh k'heuen, "To study virtue unweariedly."

**勸** YAE. To urge; to force or press upon.

**勦** LING. To encroach upon; to invade another's rights. Read Ling, To stop a horse.

**勦** K'HING. Strong; violent. **勦** S. C.

**勦敵** K'hing t'hēē, "A violent enemy."

**勦** LÜH.

**勦力** Lüh leih, "United strength or effort."

**勦** LEANG.

To urge; to press; to obstruct by force; bodily perturbation.

**勦** PING, Päng, or Käng.

Great strength. Originally written **勦** Ping.

**勦** TSZE. To strive or contend in the service of.

**勦** POW, or Fow.

**勦勦** Pow k'how, "To employ strength or effort."

**勦** K'HWAE.

**勦勦** K'häng k'hwae, "Possessing strength; strongly."

**勦** K'HEÜH. Great strength in the feet.

**勦** MÄNG. Violent; fierce; impetuous; stern; injurious; wicked. Same as **猛** Mäng.

**勦** LAÉ. **勦** S. C.

To reward labour; to encourage; to induce to come by kind treatment.

**答其勦曰勞撫其至曰勦** Tă k'ke kin yuě laou; foo k'he che yuě lae, "To recompense diligence is expressed by laou; to soothe and encourage to come, is expressed by lae." (E-wän-pe-lan.)

**正** Lae ching, "To recall or convert to what is right and proper." **勞者勞之來者** | **之**

Laou chay, laou che; lae chay, lae che, "Those who labour reward them; those who come encourage them." (Mäng-tsze.)

The word **來** Laé, in the text, is used in the above sense.

Read Ch'hih, A precept; an order; a prohibition. Sincere; right; firm.

**先王以明罰** | **法** S. C. wang e ming fá, ch'hih fá, "The ancient kings employed explicit laws to shew what was to be avoided, and prohibitions with penalties, to shew what was to be feared." (Yih-king and Commentary.) **天子制書曰** | T'hēen.



tsze che shoo yuě ch'hil, "Documents framed by His Imperial Majesty are called Ch'hil." Syn. with 敕勅 Ch'hil, ch'hil.

**勅** TWAN. To decide; determined.

**勅** HEÄ. Diligent exertion.

**勑** | 用力聲 Heä heä yung leih shing, "Heä heä, the sound or noise made in exerting strength." **力** 作 | | Leih tsö heä heä, "Doing with the exertion of much strength." Read Hō, Diligent.

**勒** LĪH. § 勒 S. C. 勒 R. H.

A bridle with a bit to it; to bridle; to restrain; to controul by violence; to force to do; to strangle. To engrave upon. 馬轡有銜曰勒無曰羈 Ma pe yew han yuě lih; woo, yuě ke, "A horse's bridle with a bit is called Lih; without a bit, it is called Ke." **馬** | Ma lih, "A horse's bridle."

| 馬回頭 Lih ma hwuy t'how, "Stopped his horse and looked round." 臨崖 | 馬 Lin yae lih ma, "When you come to the precipice stop the horse." Used metaphorically for desisting when an affair becomes dangerous; to be able to do which, is considered as an

evidence of superior talent. | 休 Lih hew, "To force to stop; to lay an officer aside from the duties of his station, without depriving him of his rank." | 兵 Lih ping, "To shut up troops in a narrow compass by a superior force."

| 索 Lih sō, "To extort from." 措 | K'häng lih, "To seize or detain by force." 抑 | Yih lih, "To controul." | 令 Lih ling, "To insist upon;

to require instant performance; to force to do." 逼 |

P'heih lih, or 苦 | K'hoo lih, "To distress; to molest; to ill use." 你竟拿繩子來 | 死

我 Ne king na shing tsze lae lih sze wo, "You will finally take a cord and strangle me." | 石 Lih shih, "To

engrave or cut letters on a stone." 物 | 工名

以考其誠 Wuh lih kung ming, e k'haou k'he ching, "On things engrave the workman's name, to examine afterwards his truth" in making it genuine or not. (Le-king.)

**勑** K'HAE. Diligent effort; to endeavour.

**勑** MEEN. 勑 R. H.

To endeavour; to encourage; to excite; to stimulate. A local term. 勑勑 Shaou meen, "To endeavour; to excite."

**勑** TSUNG. To encourage; to rouse; to stimulate

**動** T'HUNG. § 勑 S. C. 勑 R. H.

As a Neuter Verb,—To move; to shake; to issue forth. As an Active Verb,—Read T'hung, To excite; to agitate, either naturally or morally. 動靜之對 T'hung, tsing che tuy, "Motion, the opposite of rest." 凡物自 |

則上聲。不 | 而我 | 之則 去聲 Fan wuh tsze t'hung tsih Shang-shing, püh t'hung

urh wo t'hung che, tsih K'heu-shing, "Motion caused in any thing by itself (T'hung) is Shang-shing; when not moving of itself, but moved by me, (T'hung) is Keu-shing." 眼看



手勿 | Yen k'han, show wü t'hung, "You may look at it, but not move it with your hand." 他的性

情好 | T'hä tēih sing tsing haou t'hung, "He is of a restless disposition." | 手就要賠錢

T'hung show tsew yaou pei ts'hēn, "If he moves his hand, he is sure to have something to pay for;" i. e. He spoils every thing he puts his hand to. 聖天子至誠 |

天 Shing T'hēn-tsze, che ching t'hung t'hēn, "Holy Son of heaven (or Emperor), whose supreme integrity moves heaven" to notice and reward it. 昂然不 |

Gang jen pūh t'hung, "A lofty motionless air," said of a person.

搖 | Yaou t'hung, "To shake; to agitate." 運

| Yun t'hung, "To revolve in a circle." 日月

運 | Jih yüē yun t'hung, "The sun and moon revolving in their orbits." 感 | Kan t'hung, "Internal exci-

tation; influencing the mind, or moving the passions." 驚

| King t'hung, "To disturb." 不敢驚 |

Pūh kan king t'hung, "Dare not disturb you;" a common expression in the language of courtesy; as is also, 有驚

| Yew king t'hung, "I am annoying you." | 不

| T'hung pūh t'hung, "Moving, not moving;" i. e. on every occasion, whether in motion or at rest, with or without cause, doing a thing; incessantly 震 | Chin t'hung,

"The shaking caused by an earthquake or thunder." 行

| Hing t'hung, or 舉 | Keu t'hung, "A person's behaviour or conduct." 觀人之行 | 如

何則知其心之善惡矣 Kwan jin che hing t'hung joo ho, tsih che k'he sin che shen gōe, "Observe what a person's conduct is, and it will be known whether

his heart be virtuous or vicious." 如舉 | 之間 不端端正正的便為不孝了

Joo keu t'hung che kēen, pūh twan twan, ching ching tēih, p'hēn wei pūh heaou leaou, "If in your conduct you be irregular, you (disgrace your parents and) hence are undutiful." 振

| 拜也 Chin-t'hung, pae yay, "Chin-t'hung, denotes saluting" by striking the hands against each other, said to be the present manner of 倭人 Wo jin, the Japanese. 響

| Heang t'hung, "Noise; sound;" motion being necessary to cause sound.

The words 動 T'hung and 靜 Tsing, "Motion and rest," enter essentially into the Chinese Cosmogony. 天

地之間。只有 | 靜兩端循環不已。更無餘事。此之謂易而其 | 其靜。則必有所以 | 靜之理。是則所謂太極者也 "In nature, there are only the two states of motion and rest, revolving in uninterrupted succession: exclusive of these there is no operation. These (changes) are called 易 Yih, (the subject of the Yih-king Classic.) But motion and rest, must have a 理 Le, or Principle of order, which causes motion and rest: this is that which is called 太

極 Tae-keih, or The first moving cause." — We add, this first moving cause is the Deity, an incomprehensibly great, wise, good, and powerful Being; whose existence and perfect

tions are declared by his works. The Philosophical Sect of the Chinese scarcely draws this natural inference. The 所

以動靜之理 Principle which causes motion and rest, does not seem, in their apprehension, what we express



by Deity. They say, 太極本無極 Tae-keih pun Woo-keih, "The Extreme limit, or first moving cause, originates in Woo-keih, in that which is illimitable or infinite."

As the Characters which enter into the Theory are of constant occurrence, I will here briefly state it. 太極之

動而陽。靜而陰也 "The first principle, in motion, is denominated Yang; at rest, is denominated Yin." Motion and rest blend or operate, and so produce Fire, water, wood, metal, earth. 水而木。木而火。火而

土。土而金。金而復水如環無端 "From water is wood, from wood fire, from fire earth, from earth metal, and from metal again comes water, thus

the elements revolve as in a circle." 坤道成女

乾道成男則萬物化生 "Earth being constituted the female energy, and Heaven the male, all

creatures (animal and vegetable, men and spirits) were produced," and are continued in uninterrupted succession. From

the infinitely various combination of creatures and circumstances proceed virtue and vice, happiness and misery. 惟聖

人者又得夫秀之精一。而有以全乎 "Only the Sages obtain (or are formed of) the most refined and pure materials in nature; and are,

thereby, enabled to remain perfect." Heaven, the gods, men, and sages, are from the purest matter; earth, brutes, demons,

and the wicked, are partakers of an undue proportion of grosser matter. In the 性理大全 Sing-le-ta-tsuen, from

which the above is extracted, there are diagrams representing the Tae-keih, the Yin, the Yang, and so on.

The most that can be said of this system is, that it is not

more absurd than some others which the Western World has produced. To suppose some 理 Le, or Principle of order (directing the combinations of matter) though denied personality and intelligence, is not more senseless than the supposition of a fortuitous concourse of Atoms. It is perhaps impossible, however, to free it from the charge of Atheism; for though, in it, gods are admitted, they are considered as beginning to exist, and as inferior to Nature.

勸 HEÜH. § 勸 S. C. 勸 R. H.

To excite to diligent endeavour; to stimulate to exertion.

以勸寡人 -E' heüh kwa jin, "To stimulate the man of little virtue," by which the person speaking means himself. | 哉夫子 Heüh tsae foo tsze, "Exert

yourselves, ye men." (Shoo-king.)

勸 An erroneous form of the preceding.

勘 K'HAN. § 勘 S. C.

To investigate strictly, in order to arrive at absolute certainty; to judge; to try a criminal. To be able for, or adequate to.

磨勘 Mo k'han, "To rub or grind and investigate;" i. e. to employ strenuous effort to ascertain the fact. | 斷 K'han twan, "To inquire and decide"

本府出都查 | 事件 Pun foo ch'hüh too, cha k'han sze këen, "I, the Che-foo, am going out of town, to examine into an affair."

勸 Same as 勸 Heüh, see above.



務 WOO. § 勛 S. C. 勛 R. H.

To apply the mind or strength to a certain object; to use great and undivided effort; the business or affair which is attended to. A surname; the name of a city. Read Maou, High in front and low behind. To rhyme read Mow. Occurs in the sense of 侮 Woo. 事務 Sze woo, "Business; affair; that about which one is occupied." | 專力

於事也 Woo, chuen leih yu sze yay, "Woo, denotes close application to business." 專 | Chuen woo, "Intense and undivided application to." | 本業 Woo

pun nēh, "To attend solely to one's peculiar duty." 民

之有身所以 | 本力田養父 母而畜妻子則皆當自愛 Min che yew shin, so e woo pun, leih tēn, yang foo moo, urh ch'hüh

tse tsze; tsih keae tang tsze gae, "The people possess bodies by which each attends to his peculiar duty, or labours in the field, to cherish his parents, and to feed his wife and children; hence, all should love themselves," and not carelessly throw away their lives. (Shing-yu.) | 本 Woo pun, Is, to attend

to one's duty. 本 | Pun woo, Is, one's peculiar duty itself. 家 | Kea woo, "Domestic duties." 公 |

Kung woo, "Public duties." 辦理事 | Pan le-sze woo, "To transact or manage an affair." | 宜

Woo e, "What propriety absolutely requires." | 須

Woo seu, "What is absolutely necessary." | 必 Woo

peih, "Must; it is indispensable." | 必要的 Woo

peih yaou tēih, "It is positively required." 你 | 必

出去 Ne woo peih ch'hüh k'heu, "You must go out."

勛 Same as 勛 K'hing, see above.

勛 Same as 勛 Yih, see below.

勛 Ol. Scrib. 兵 Ping, see Rad. 八 Pă.

勛 Same as 勛 Heun, see under 14 str.

勛 K'HĒEN. To bear or sustain a thing.

勛 HEĀ. To employ strength; exertion; effort.

勛 PEĒ. Great; large; strongly; the appearance of great strength.

勛 HAN. Diligent.

勛 UNG. 勛九 Ung yă, "To bend the strong or violent." | 傾 Ung heang, "Great strength."

勝 SHING. § 勝 S. C. 勝 R. H.

To be adequate to; to be worthy of; to sustain; to raise or elevate; to carry to the utmost degree. A surname. Ornament of a lady's head-dress. Read Shing, To be superior to; to overpass; to overcome; to conquer; to gain the victory over; to win at a game. The name of a district. 勝

婦人首飾 Fan shing, foo jin show shih, "Fan-shing, is a certain ornament of a women's head-dress." 花



| Hwa shing, or 人 | Jin shing, "Ornaments of flowers or embroidery;" used on 人日 Jin jīh, as the seventh day of the first moon is called. 戴 | Tae shing, "The name of a certain bird." 能 | 重任 Nāng

shing ch'hung jin, "Adequate to an important situation."

不 | 任 Pūh shing jin, "Not equal to the duties of one's station." 民今方殆視天夢夢

既克有定靡人弗 | Min kin fang t'hae, she T'hēen mung mung, ke k'hīh yew ting, me jin fūh

shing, "The people are now under the pressure of calamity; and they observe heaven regardless, as if unconscious (of their suffering); but when the decision is made, there is no (suffering) man left unsupported," nor any wicked man left unsubdued. (She-king.)

不 | Pūh shing, "Not to be surpassed; the highest possible degree;" as 不 | 欣喜 Pūh shing hin he, "Extremely glad." | 負之對 Shing,

foo che tuy, "Shing is the opposite of foo;" i. e. of being subdued, or defeated. 百戰百 | Pih chen, pih shing,

"A hundred battles, a hundred victories," in every case successful. | 負未分 Shing foo we fun, "Victory or defeat could not be distinguished;" it could not be said who

gained the victory; who won or lost. 碁分 | 負 K'he fun shing foo, "See who can win or lose at Chess."

打仗 | 了 Ta chang shing leaou, "Gained a battle."

聚了一班好 | 之人 Tseu leaou yīh pan haou shing che jin, "To group or associate with a set of persons who are fond of being superior to every body," and who run into expenses beyond their means. 今日我

不 | 了他誓不爲人 Kin jīh wo pūh

shing leaou t'ha, she pūh wei jin, "If I don't conquer him to day, I swear that I'll no longer be a man;" i. e. I will destroy myself.

實 | 善也名 | 恥也 Shīh shing shen yay; ming shing che yay, "Real superiority or excellence is good; unreal nominal superiority is a disgrace." 自 |

Tsze shing, "To conquer one's self." | 似我 Shing sze wo, "Better than I; superior to me." 柔 | 剛

弱 | 強 Jow shing kang, jū shing k'heang, "The soft and pliable overcome the stiff and unbending; the weak overcome the violent," by enduring perseverance.

勞 LAOU. ‡ 勞 S. C. 勞 A. V. 勞

From 熒 Yung, "Burning shining," and 力 Leih, "Strength." To employ one's strength; to toil; to labour; to fag; wearied; fatigued; grieved; to give trouble to; service; meritorious efforts; worthy deeds; merit. Read Laou, To take account of men's services in order to reward them; to console; to commend; to encourage; to reward. A surname; a name of a city; of a hill; and of a weapon. 勤勞 K'hin laou, "Diligent labour."

| 苦 Laou k'hoo, "Severe toilsome labour."

| 苦患難 Laou k'hoo hwan nan, "Difficulties and distress." 任 | 苦而不辭 Jin laou k'hoo

urh pūh tsze, "To bear labour and distress without expressing reluctance." 風塵 | 頓 Fung, chin, laou, tun,

"Wind, dust, labour and submission," are commonly the lot of those who have to leave home in search of a livelihood."

謹身節用以勤服 | Kin shin, tsē yung, e k'hin fūh laou, "Be attentive to your person and economical, that you may diligently serve" your parents. 替父



母代些 | Te foo moo tae seay laou, "Labour a little for your father and mother." | 心 | 力

Laou sin laou leih, "To labour and toil with mind and body."

| 心者治人 | 力者治於人 Laou sin chay che jin; laou leih chay che yu jin, "Those who labour with the mind, govern others; those who labour with bodily strength, are governed by others." (Mäng-tsze.)

徒 | Thoo laou, "To labour in vain." | 金 Laou kin, "Labour gold;" i. e. the money given to recompense labour.

酬 | Chow laou, "To reward for services performed." | 困 Laou kwän, "Wearied by labour; fatigued." 憂 | Yew laou, "Anxiety of mind; grief."

未足解其 | 結 We tsüh keae k'he laou k'ë, "Insufficient to dissipate his grief." | 病 Laou ping,

or | 瘵 Laou chae, "Disease supposed to arise from excessive exertion of mind or body; a spitting of blood, with fever, weak pulse and cough; a consumption:" 非藥可

除 Fe yö k'ho choo, "Medicines cannot remove or cure it." 母諱以 | 朕 Woo hwuy e laou chin, "Do not conceal any thing for fear of distressing me" the Sovereign.

(She-ke.) 又來煩 | 你我實在過不得意 Yew lae laou fan ne, wo shih tsae kwo püh tih e, "Again coming to trouble and annoy you, I really cannot get over it;" i. e. I feel very uncomfortable on account of giving you so much trouble. 我 | 動你 Wo laout hung

ne, "I give you a great deal of annoyance." 不敢再 | Püh kan tsae laou, "I will not dare to give you any further trouble." 效 | Heaou laou, "To labour agreeably to the wish of another," as an expression of gratitude.

說以先民民忘其 | Yuë e s'en min; min wang k'he laou, "If rulers please the people by delighting to precede them in what is laborious, the people will forget their toils." (Yih-king.) 功 | Kung laou, "Merit; meritorious." 事功曰 | Sze kung yuë laou, "Having performed a service meritoriously, is called Laou."

先 | 而後祿 S'en laou urh how lüh, "Let there be first meritorious service, and emolument will follow after;" or, The service must precede the reward." (Le-king.) 君

| 之則拜 Keuen laou che, tsih pae, "If the Prince commend his labours, he bows." (Le-king.) Thus expressed

in the Commentary, 君若慰 | 已之 | 苦。則已拜之 Keuen jö wei laou ke che laou k'hoo, tsih ke pae che, "If the Prince sooth and commend the

individual for his severe toil (on his own account), the individual makes his bow." 犒 | Kaou laou, "Rewards of

oxen, wine, and so on, given by government to the military, on particular occasions." 諸侯相朝。逆之

以饗餼曰郊 | Choo-how seang chaou, yih

che e yung he yuë, K'heau laou, "Governors, of Provinces or States, visiting each other, meet the person coming with presents of cattle and other provisions, which is called K'heau

laou." 伯 | Pih laou, "A certain bird."

𠂔 KEU. Appearing as if together in a carriage.

募 MOO. 𠂔 S. C. 募 R. H.

To call upon; to invite to do; a general invitation or request; as when calling upon people to join the army; request-



ing a public subscription for the repair of temples. To give a bounty to induce to enter some employment. 招募

Chaou moo, "An invitation or request addressed to all persons." | 兵 Moo ping, "To invite by proclamation

to join the army." 今將帥選鋒曰 | 士 Kin tseang shwae seuen fung, yuē Moo-sze, "At present, generals selecting the men to advance in front is called Moo-sze."

以財使人曰雇 | E ts'hae she jin yuē Koo-moo, "By money to induce people to act, is called Koo-moo."

| 緣 Moo yuen, or | 化 Moo-hwa, "Begging appeals made to the public by the priests of Füh and Taou." | 化重修 Moo hwa chung sew, "A public invitation to subscribe to the repair of a temple."

勸 YĪH. Labour; fatigue.

勸 MÖ. To move; to shake; to excite.

勗 LÜH. § 勗 S. C. 勗 R. H.

United strength or effort. Also read Lew and Léw in the same sense. 勗力攻秦 Lüh leihkung Ts'hin,

"Unite their strength and attack Ts'hin." Al. Scrib. 戮 Lüh.

勢 HAOU, or Gaou. § 勢 S. C.

Strong; robust; violent; talents and strength.

勦 P'HEAOU. § 勦 S. C.

To seize by violence; to attack and plunder. 勦 P'heaou, occurs in the same sense.

勦 GOW. The sinews or tendons of the feet.

勢 SHE. § 勢 S. C. 勢 R. H.

Strength; authority; power; influence; splendour; the parts in which the strength of male animals resides. Figure; state or condition of. To rhyme, read Shě. 古之賢

王好善而忘勢 Koo che hēen wang haou shen urh wang she, "The virtuous kings of antiquity loved goodness, and forgot (or made no account of their own) power."

(Mäng-tsze.) 有錢有 | Yew ts'hēen yew she, "Possessing wealth and power, or influence." 他恃

強仗 | T'ha she k'heang, ch'hang she, "He trusts to (his own) violence, and depends on his own influence." 財

| Ts'hae she, "Wealth and power." 這些趨炎奉 | 的親戚朋友 Chay seay ts'heu yea fung she tēih ts'hin ts'hīh pung yew, "Those relations and friends

who run round persons in warm comfortable circumstances, and who flatter the powerful." | 利和尚 She le ho

shang, "Priests who are actuated (unduly in their civilities to travellers) by the fear of power, and hope of gain." 權

| K'heuen she, "Authority, power." 威 | Wei she, "Manifestation of greatness; pomp; state; splendour; majesty."

風頭火 | Fung t'how ho she, "A state of things like a conflagration driven by the wind;" important, sudden, and irresistible. 在 | Tsae she, "In actual

authority; holding an official situation." 宮刑男

子割 | Kung hing nan tsze kō she, "Kung-hing, or the punishment of the palace, denotes castrating males."



Probably so called, because Eunuchs are employed about the palace. 形 | Hing she, "The figure; appearance, or state of." 地 | 坤 Te she kwän, "The figure of the earth is spacious and suitable," to contain the vast variety of creatures on its surface. (Yih-king.)

**勳** TSEIH. Meritorious service. Merit.  
**勤** K'HIN. § 勤 S. C. 勤 R. H.

Diligent; sedulous; laborious; to pay sedulous and kind attention to; to excite to diligence. 'A surname. To rhyme, read K'hëen. 勉力不怠曰勤 Mëen leih püh tae yuë k'hin, "To exert one's strength without flagging, is called K'hin." (Lüh-shoo.) | 做事 K'hin tso sze, "Diligent in the performance of work, or transaction of business."

**敏** K'hin min, "Diligent and active." | **勞** K'hin laou, "To labour diligently." | **工** K'hin kung, "To work diligently; a diligent workman." | **學** K'hin heü, "To learn diligently." | **苦** K'hin k'hoo, or

**辛** | Sin k'hin, "Diligent and painful labour."

**慎** K'hin shin, "Diligent and attentive; careful."

**儉人家** K'hin këen jin kea, "A diligent and economical man." **克儉克** | K'hih këen k'hih k'hin, "Able to practice both economy and diligence."

**克** | 于邦克儉于家 K'hih k'hin yu pang; k'hih këen yu kea, "Able to be diligent in the service of his country, and economical in the affairs of his family." (Shoo-king.) | **有功** K'hin yew kung, "There is merit in diligence." | **德** K'hin tih, "The

virtue of diligence." **王季其** | **王家** Wang ke, k'he k'hin wang kea, "WANG-KE, was sedulous in establishing the royal family." (Shoo-king.) **無毀我室恩斯** | **斯** Woo hwuy wo shih, gän sze k'hin sze, "Destroy not my house (or nest) on this I have bestowed much kindness, to this I have paid the most sedulous attention." (She-king.) **勞來其** | **曰** | **曰** Laou lae k'he k'hin yuë k'hin, "To reward diligence, and invite to it, is called K'hin." | **民** K'hin min, "To pay diligent attention to the welfare of the people." **爲國救難** **曰** | **王** Wei kwö kew nan yuë k'hin wang, "To save one's country from impending evils, is called Diligence in behalf of the Monarch,—loyalty."

**勞** K'HEANG, or K'heang. 勞 S. C.

Strenuous effort; to urge; to press upon; to pursue after. To withstand, or oppose by force.

**勳** TSEAOU, or Ch'haou. 勳 勳

To fatigue; to trouble; to vex. Light active. The characters 譟勳勳 which are all pronounced Tseou, are sometimes used erroneously for each other. The first, denotes To assume the language of others as one's own; the second, To destroy or exterminate; and the last, as defined above.

**勞** Tseou laou, "To weary or fatigue." | **滅** Tseou mē, "To destroy; to exterminate." **征** | **叛黨** Ching tseou pwan t'hang, "To reduce and destroy rebellious banditti," are expressions which occur not withstanding the preceding rule.



勦 MEEN. Same as 勉 Mëen.

勦 TEĪH. Same as 敵 Teih.

*From Twelve to Twenty-one Strokes.*

勢 LEĪH. Thorns; prickles. A local term.

勸 CHĀ. Diligent exertion.

勦 YEW. 勦蹂 Yew new, Soft; pliable.

勦 T'HĒEN. Weak; weakly.

勦 YANG, or Seang. 勦 R. H.

Remiss; negligent.

勸 KEUĒ. 勸 S. C.

To urge; to press upon; to compel to.

勸 E, or She. Labour; toil; distress. 勸 S. C.

勸 KEŌ. To lift the feet high in walking.

勸 TSUĒ. To cut or break a thing asunder.

勸 P'HE. To take and carry under the arm.

One says, Strong; robust.

勦 KEUEN. Diligent; strong; robust.

勦 FAN. Strong; firm.

勦 T'HUNG, or T'hùng.

To arrive at manhood. To act; to do.

整 CHING. To desire; to wish.

勝 Ol. Scrib. 勝 Shing, see above.

勸 YANG. Effort; endeavour.

勸 K'HEU. 勸 S. C.

To be employed about, or intent upon; diligent application to. Fear; apprehension; haste. A man's name.

勸 HĒĒ. 勸 S. C.

Harmony or union of thought. Expressed by 同思之和 T'hung sze che ho, "Union of thought or sentiment." A man's name. 謀勸 Mow hēē, "To conspire; to agree in planning."

勸 MAE. 勸 S. C.

To exert one's strength; sedulous endeavour.

勸 K'HĒAE.

勸 Pae k'heac, "Weariness, weakness; inability."



勳 TAN. Strength exhausted; failure of strength.

勦 KIN. To employ strength to make an endeavour.

勸 SHIH, or Sth. To assist; to aid.

勲 HEUN. 勳 S. C. 勲 R. H.

Having deserved well of one's prince; having merit in the sight of the sovereign; meritorious loyalty. 王功曰

勳 Wang kung yuě heun, "Royal merit (i. e. merit acquired in the service of the king) is called Heun." 開國元

| K'hae kwō yuen heun, "Original merit acquired in laying the foundations of the monarchy." 他與國

家効力屢著功 | Tha yu kwō kea heaou leih luy choo kung heun, "Having exerted himself in

behalf of the country, he frequently manifested great merit."

| 勞 Heun laou, "Having deserved well of one's country; honor conferred by one's country."

勗 LUY. 勗 S. C.

To urge; to push; to excite. One says, To cherish; to shelter.

勸 SHIN.

勸禁 Shin kin, "To employ strength; effort; endeavour."

勵 LÈU. 勵 S. C.

To assist by advice or encouragement. To stimulate to.

不以力助以心助曰勵 Pūh e leih

tsou, e sin tsoo yuě leu, "To assist, not with physical strength, but, with the heart and mind, is called Leu."

勳 YANG. Effort; endeavour; to urge.

勦 Original form of 勸 Tseou.

勦 K'HWĀN. The threshold of a door.

勸 PAE. 勸 Hae k'heae, "Weariness

weakness; debility." One says, Vicious, violent anger.

勵 LÉ. 勵 S. C. 勵 R. H.

To exert one's strength; to stimulate by admonition; to rouse and encourage others. Syn. with 厲 Le. 有

修飾振起意 Yew sew shih, chin k'he e, "It implies readorning, or arousing to something new." Lüh-

shoo defines it by, 用力前邁也 Yung leih ts'hēen mae yay, "To use effort to advance forward."

| Mēen le, "To urge to, strenuous exertion." 勉你

勉 | 讀書 Ne mēen le tūh shoo, "Exert yourself and study hard." 獎 | Tseang le, "To praise

and rouse to exertion." 加恩以示鼓 |

Kea gān e she koo le, "To confer benefits in order to drum up and arouse to exertion;" is a phrase which is generally used

when rewards are given by the Sovereign to civil or military officers, or to the army. | 精更始 Le tsing

kāng che, "Stimulate their exertions; let them reform and begin again." (Ts'hēen-han-ke.)



勸 K'HĪH. To act with diligence and assiduity.

勸 YANG. To advise, to admonish.

勸 CH'HĒ. 勸 S. C.

To go; to depart; to issue forth; to pass through. Commonly, but erroneously, written 徹 Ch'hě. (E-wān-pe-lan.)

綉 K'HEUEN. The seam of a boat.

勸 LEU. To assist; to help.

勸 Same as 勸 Heun. This character was taken

from stone tablets of the Dynasty 漢 Han.

勸 LOO, or Leu. To assist; to aid.

勸 K'HEANG, or K'heàng.

To urge; to force upon; to pursue after.

勞 Ol. Scrib. 勞 Laou, see above.

勸 JANG. 勸 R. H.

The appearance of walking. 勸 K'hwang jang,

"In haste; urgent; hurried."

勸 K'HEUEN. 勸 S. C. 勸 R. H.

To advise to; to exhort; to admonish; to instruct; to sti-

mulate; to encourage by praise. To be advised; to acquiesce cheerfully. Occurs in the sense of 力 Leih, "Strength."

你勸他做 Ne k'heuen t'ha tso, "Advise him to do it." 你正好時時去 | | 他

Ne ching haou she she k'heu k'heuen k'heuen t'ha, "You do very right to go constantly and advise him." | 世文 K'heuen

she wān, "A writing for the admonition of the age; a moral essay."

將酒 | 人並非惡意 Tseang tsew

k'heuen jin, ping fe gō e, "To advise a man to take wine, by no means shews a bad intention." | 解 K'heuen kae, "To

advise and explain to." | 化 K'heuen hwa, "To ad-

vise and reform" a vicious man. | 諫 K'heuen kēen,

"To advise or admonish a superior." 舉善而教

不能則 | Keu shen urh keaou pūh nāng tsih

k'heuen, "Promote the good, and teach the defective, then

(the people) will cordially acquiesce." (Lun-yu.)

勸 CH'HAN. To take.

勸 LĒEN.

勸 T'hēen lēen, "A weak appearance."

勸 Same as 勸 Leuen.

勸 WAN. A certain surname.

勸 LEU. To assist; to guide; to lead

勸 Same as the preceding.



# TWENTIETH RADICAL.

勺

PAOU.

𠂇

S. C.

To fold about; to inwrap; to envelope.

此文

起於人字曲包也

Tsze wán k'he yu jin tsze k'heüh, paou yay, "This character is derived from the letter 人 Jin (Man) bent, to infold something."

勺

象人曲形有所

裹 Paou seang jin

k'heüh, hing yew so paou ko, "Paou resembles the appearance of a man bending forward, having something which he would cover and hide."

勺

CHÖ.

𠂇

S. C.

勺

R. H.

To take or pour out, as with a spoon; a certain spoon or bowl for lifting liquids. To contain a small quantity. Name of an ancient piece of music. A certain exercise; a surname.

勺水之多

Yih chö shwüy che to, "As much as a Chö (or spoonful) of water."

漏

Low chö, "A

wooden bowl, or large spoon with holes, to lift the solids and admit the liquids to flow out."

若舞則

Jö woo

tsih chö, "If they fence, or make postures, then play the tune

Chö." Chö implies to take or adopt,

先祖之

道也

Chö sün tsoo che taou yay, "To adopt, or follow

up, the principles, or doctrines, of the ancient fathers."

舞

Woo chö, "A kind of exercise which consists in brandishing weapons, and throwing one's self into various attitudes

古者教童子以舞柔其體也  
十三舞十五以上舞象

chay keaou thung tsze e woo, jow k'he t'he yay: shih san woo chö, shih woo e shang woo seang, "In ancient times, boys were

taught posture-making to supple their bodies; at thirteen

years of age they practised Woo-chö; at fifteen, and upwards,

they practised Woo-seang." The first was further distinguished

by being practised by those devoted to letters; whilst the latter

was the exercise of those designed for arms.

Also read Shö, A drinking cup; a vessel to contain or pour out wine.

長魯地名

Ch'hang-shö, Loo te ming, "Ch'hang-shö, the name of a place in Loo," the birth

place of Confucius, and which answers to the modern

山東

Shan-tung.

Characters formed by Two Strokes:

勻

YUN.

𠂇

S. C.

勺

R. H.

From To infold and Two. A small number or quantity.



One says, Equal; even; equally blended. 骨肉勻

Küh jow ynn, "Bones and flesh in equal proportions," applied

to a human being, denotes a habit of body neither fat nor lean.

Read Keun or Yun, Syn. with 均 Keun. 均之 |

之 Keun che, yun che, "To equallize; give all an equal

share; divide equally amongst." 這等均 |

Chay täng keun yun, "So very equally divided or arranged,"

said of accounts. 墨水不調 | Mh shwüy püh

t heaou yun, "Ink and water not equally blended;" having

an excess of one or the other. 用手攪 | Yung

show keaou yun, "Take the hand and stir them together."

勾 KEW. § ㄅ S. C.

To bring together. To assemble.

勾 WÄN, or Paou. ㄅ S. C.

To cover; to overspread; to overshadow; to incubate; the act of incubation.

勾 KOW. In common use to express rejecting

or excluding; marking off, on paper, what is to be rejected;

and also, to hook on with; to inveigle; to entice. The cha-

racter is not found in Shwō-wän, and the modern Dictionaries

give the definition under 句 Kow, for which they say, this

character is vulgarly used. A surname. 勾除 Kow

ch'ho, "To put away; to reject." 不才者一

筆 | 之 Püh tsaē chay, yih peih kow che, "Those of

no talents, reject them with a stroke of the pencil." | 跳

Kow t'heaou, "To remove or throw out of a written docu-

ment." | 引 Kow yin, "To inveigle; to entice; to

seduce to." | 串 Kow chuen, "To link on with; to

form a clandestine and illegal connexion with." | 通

Kow t'hung, "To be illegally connected with; to give clandes-

tine information to." | 脂粉 Kow che fun, "To

seduce or form illicit connections with painted females." |

決 Kow keü, "To mark off the names of persons left to

be capitally punished." It is equivalent to signing a death war-

rant. | 當 Kow tang, is used in Peking, to denote Bu-

siness or affair. It is also used in a bad sense, implying illi-

cit intercourse. 有何 | 當 Yew ho kow tang,

"What business have you? or, what are you engaged about?"

This character is vulgarly used for 穀 Kow, "Enough;

adequate to." As 不能 | Püh näng kow, "Inadequate

to." | 芒 Kow mang, "Name of an idol to which

sacrifices are offered in Spring."

勿 WÜH.\*1 勿 S. C. 勿 R. H.

Represents and denotes a flag or standard, formerly erected

in districts, to invite together the people; hence 勿 |

Wüh wüh, denotes Haste; moving in haste. (Shwō-wän.)

In this sense, vulgarly written thus 匆 and read Tsung.

The form and pronunciation are both grossly erroneous.

(Kang-he.) Wüh wüh, also denotes, Ardently desirous of;

having the mind intently set upon. | | 諸其

欲其饗之也 Wüh wüh choo, k'he yü k'he

heang che yay, "How ardently desirous is he, (the dutiful son)

wishing that his (parents Manes) may accept it gratefully," viz.

the sacrifice which he offers. (Le-king.)



This character was borrowed an account of its sound, and used as a prohibitive particle, defined thus, **禁止之辭** Kin che che tsze, "An expression prohibiting and stopping:" Not; do not, **非禮 | 視 | 聽 | 言 | 動** Fe le wüh she, wüh t'hing, wüh yen, wüh tung, "What is contrary to propriety and decency, do not look at it, do not listen to it, do not utter it, do not move to practice it." (Lun-yu.) **| 謂言之不早也** Wüh wei yen che püh tsaou yay, "Do not say, hereafter, that I did not speak about it soon enough:" Said when remonstrating with a person. **事物之物本只此字後人加牛以別之** Sze wüh che wüh, pun chih tsze tsze, how jin kea new e pëe che, "The Wüh denoting substance or thing, was originally this character; people afterwards added **牛** New, to distinguish it from the above." This and the following quotation, shew the manner in which the Chinese frequently distinguish characters; viz. by their connexion, as Sze wüh che wüh, in the above sentence; and Wüh püh che wüh, in the following. **| 州里之旗也而為 | 不之 | 借同音不借義** Wüh, chow le che k'he yay, urh wei wüh püh che wüh, tsey t'hung yin, püh tsey t'hung e, "Wüh, denotes the flag or standard of a district; to constitute the Wüh of Wüh, 'not,' (i. e. the negative Wüh,) the sound was borrowed and not the sense."

Characters formed by Three Strokes.

**匍** KAE, Keä, or Kō ‡ **𠂔** S. C.

To request; to beg; to solicit; to crave; to give; to bestow.

A beggar. **匍人爲匍从匍會意** Wang jin wei kae; tsung wang, hwuy e, "A fugitive becomes a beggar, hence by combination of ideas, the character is formed from Wang, a fugitive." **乞 | 無所得** K'heih kae woo so tih, "To beg without obtaining any thing." **載肴糧于道 | 施貧民** Tsae heaou leang yu taou kae she p'hin min, "To provide meat and grain upon the road, to bestow on the poor people." Syn. with **丐** Kae.

**匍**

Another form of the preceding.

**包**

PAOU.\* **㊦** S. C. **㊧** R. H.

Represents an embryo in the womb. To envelop; to in-fold; to envelop; to contain; to assume to one's self; to undertake to transact for another person. A surname. The name of a hill. To rhyme, read Pòw. **用布包起來** Yung poo paou k'he lac, "To wrap up in a piece of cloth." **| 裹** Paou ko, "To wrap round; to wrap up." **| 含** Paou han, "To contain in the mouth;" i. e. not to disclose one's feelings; to say nothing." **| 容** Paou yung, or **涵** Paou han, "To contain or bear with patiently." **| 藏** Paou ts'hang, "To be stored up or contained in." **藏福心** Paou ts'hang ho sin, "To cherish a malevolent spirit under a fair exterior." **| 辦** Paou pan, "To engage to transact in a wholesale way, taking upon one's self the detail." **| 攬** Paou lan, "To assume the whole to one's self; to monopolize." **| 攬一切** Paou lan yih tse, "To make an entire monopoly of." **管來回** Paou kwan lac hwuy, "To warrant a thing



good, and engage to exchange it, should it prove bad." 你

丨管他們好麼 Ne paou kwan ta mun haou mo? "Can you warrant them good," said of persons or things.

我丨你 Wo paou ne, "I promise you," that it is good, or will be done by such a time. 庄 Paou chwang,

"A storehouse or shed, in the fields or hills, for the reception of tea or other products of the earth." 封 Paou fung, "A

sealed enclosure," as of money deposited by two parties in the hands of a third, to be delivered on the performance of some service. A bribe, is sometimes secured in this way, till that, for which it is given, be effected. 袱 Paou fuh, "A

cloth wrapper" to enclose a bundle of clothes, or other things.

丨縞 Paou kaou, "A kind of silk bag." 紙丨

不得火 Che paou pūh tih ho, "Paper cannot wrap up fire," intimates, that a person or thing is unfit for the purpose intended. Occurs in the sense of 庖 P'haou, "A kit-

chen." Read Fow, The name of a place.

勻 Ol. Scrib. 翰 Han.

勾 Ol. Scrib. 紉 Yew, see Rad. 力 Leih.

匄 KÖ. To solicit.

From Four to Eight Strokes.

匈 HEUNG. § 匈 S. C. 匈 R. H.

The breast, or thorax; commonly written 胃 Heung, or 胸 Heung. 匈 | Heung heung, denotes Cla-

mour and disturbance; also the noise of vociferous consultation.

Kang-he omits, from obvious reasons, the following sentence, which is found in Dictionaries of the last Dynasty. 丨

奴北夷名 Heung noo, pih e ming, "Heung-noo (clamorous slaves) is a name of foreigners in the north."

身當心之上爲 | Shing tang sin che shang wei heung, "That part of the body situated above the heart, is Heung," the breast. (Lüh-shoo.) 丨中 Heung chung, "In the breast." 其於 | 中曾不

帶芥 K'he yu heung chung tsang pūh tae keae, "He has no fish bones pricking in his breast;" i. e. he has nothing on his mind that gives him uneasiness. 惟煩懣盈

丨 Wei fan mun ying heung, "Sorrow alone fills his breast."

君子不爲小人之 | | 也而輟其行 Keuen-tsze pūh wei seaou jin che heung heung yay, urh chuē k'he hing, "The good and dignified man does not

desist from what he is engaged in, on account of the clamour of mean men." Read Keün, in the same sense.

匄 YAOU. The appearance of deep sunk eyes.

匄 PAOU. Clothes, garments.

匄 P'HÄNG.

匄 P'häng hwäng, "Loud noise."

匄 Ol. Scrib. 垂 Shwüy, see Rad. 土 T'hoo

匄 Ol. Scrib. 旬 Seuen, see Rad. 日 Jih.



𠂇 CHOW. § 𠂇 S. C.

To go completely round; to contain extensively.

𠂇 Same as 𠂇 Seun, but erroneous.

𠂇 KEÜH. ‡ 𠂇 S. C.

Formed from the Hand grasping Grain. To hold in the hand; the hand filled; a handful. Different authorities make it one or both hands. 在手曰𠂇 Tsae show yuě

keüh, "Being in the hand is expressed by Keüh." 兩

手也 Leang show yay, "Both hands." 一手曰

𠂇 Yih show yuě keüh, "One hand is called Keüh." 終

朝采綠不盈一 | Chung chaou ts'haelüh, püh ying yih keüh, "A whole morning plucking the plant Lüh,

not obtained enough to fill the hand." (She-king.) 椒聊

之實蕃衍盈 | Tseou-leaou che shih, fan yen ying keüh, "The fruit of the Tseou-leaou spreads enough

to fill both hands." (She-king.) Al. Scrib 掬 Keüh.

𠂇 T'HAOU. 𠂇 S. C.

An earthen vessel. Now also read Yaou, in the sense of 陶 Yaou, "A furnace for burning earthen ware."

𠂇 Ol. Scrib. 軍 Keun, see Rad. 車 Chay.

𠂇 POO. 𠂇 S. C. 𠂇 R. H.

To go or creep on the hands, like a child; to crawl.

𠂇 Poo pih, "To go on the hands and knees; to do one's utmost

to go to; to strive to attain." 手足並行曰

𠂇 Show tsüh ping hing yuě poo-pih, "To go on hands and feet at the same time is called Poo-pih." | 𠂇 往

將食之 Poo pih wang tseang shih' che, "He crept on his hands and feet (through weakness) towards (the tree) and eat of it." (Mäng-tsze.)

𠂇 K'HÖ, or Hö. 𠂇 S. C.

To environ; to encircle and unite; to surround. 𠂇

𠂇 Tã hö, "The falling into confusion of large stones or rocks." 蓊 | Ung hö, Luxuriant; flourishing."

𠂇 TS'HEUN, or Chun.

To stop; to recede; to retreat; to sculk away.

𠂇 K'HWAE. A deep long sigh, from grief or vexation.

𠂇 Ol. Scrib. 𠂇 Seun.

From Eight to Eighteen Strokes.

𠂇 NGÖ, or Ö.

𠂇 Ngö ch'hoo, "Not extravagant nor gay."

𠂇 SEUN. An expression of alarm. 𠂇 S. C.

𠂇 YÖ. To bind. A bond.

𠂇 Same as 𠂇 Ch'hoo.



匏 Same as 匏 Keun.

Also, the splendid appearance of military weapons.

匏 Ol. Scrib. 宜 E.

匏 Original form of 冢 Chung.

A high mound of earth surrounding a grave.

匏 K'HEU. Same as 胸 K'heu.

匏 SHAOU. A suspended hook fastened by its stem.

匏 K'HEÜH. A crooked spine.

匏 K'HWAE. Same as 蒯 K'hwae.

A certain plant, said to be a kind of hemp.

匏 TOO. To go on the hands and feet.

Rejected as erroneous by Ching-tsze-t'hung.

匏 PAOU. § 匏 S. C. 匏 R. H.

A containing vessel; a gourd; a calabash.

短頸 大腹曰匏 T'wan king ta fūh yuě paou, "With a short neck and wide belly, it is called Paou."

長而瘦 上曰瓠 Ch'hang urh sow shang yuě hoo, "Long and lean in the upper part (of the vessel) it is called Hoo."

瓜也可爲飲器可作笙竽 Paou, kwa yay, k'ho wei yin k'he, k'ho tsū sāng yu, "Paou is a

gourd, of which a drinking vessel may be made, of which also, the musical pipes, Sāng and Yu, are made."

匏 | 葉 Paou yě, "The leaves of the Paou," when young, make soup; in the eighth month they become bitter.

以渡水 Paou kan che yaou, e too shwü, "The paou is dried and attached to the loins, to enable a person to float across a stream."

古者佩 | 以渡 Koo chay pei paou, e too, "In ancient times they girded on the paou, to cross the water." Children in boats have always a gourd tied round their waist, to prevent their sinking, in case

of falling into the water. When coffins are made for persons who have died at the age of seventy, relations and others take the cuttings of the coffin, and make small gourds to hang round the necks of their children, as a charm. The vulgar name of the

Calabash is 葫蘆 Hoo loo.

瓜 Paou kwa, The name of a star. Al. Scrib. 匏 Paou.

匏 PĪH. § 匏 S. C. 匏 R. H.

To fall prostrate on the ground. (Shwō-wān.)

匏 Poo pih, "To fall down on the hands and knees; to go on the hands and knees like a child." To press towards with celerity; to do one's utmost to hasten to relieve.

誕 實匏 | T'han shīh poo pih, "He really crept," &c. (Shoo-king.)

凡民有喪匏 | 救之 Fan min yew sang, poo pih kew che, "Whoever, of the people, be in distress and danger, exert every nerve to hasten and save them." (She-king.) Also read Fūh and Pūh.

匏 PEI. A man's name.



𠂔 KWAE. A deep long sigh.

𠂔 KEUNG, or K'heung. A respectful manner; the appearance of profound respect.

𠂔 GÖ.

𠂔 綵 Gōtsae, "Ornaments of a woman's head-dress."

𠂔 PIH. Same as 𠂔 Pih, see above.

𠂔 TÄ.

𠂔 Tā hō, "Appearance of tumbling one over another."

𠂔 Ol. Scrib. 𠂔 Füh, see below.

𠂔 LOO. Loo loo, Prostrate on the ground.

𠂔 YU, or Kew. Full; satiated.

𠂔 Yen yu, "To sacrifice; a sacrifice," or to recite prayers in the time of sacrifice.

𠂔 KEW, or Yay, 𠂔 S. C.

Full; satiated; to scheme. Name of a sacrifice.

𠂔 K'HEÜH, or Keüh. 𠂔 S. C.

Crooked spine; to bend the back.

𠂔 PAOU. A certain wood.

𠂔 Same as 𠂔 Kew, see below.

𠂔 FOO, or Füh. 𠂔 S. C.

Iteration, or repetition of; again; to add another. Now written 𠂔 Füh.

𠂔 KEW. Same as 𠂔 Yu, see above.

𠂔 JEN. Dog's flesh.

𠂔 KEUNG, or K'heung. Respectful; profound respect. 𠂔 | 如畏然 Keung keung joo wei jen, "Profound respect as under the influence of dread."

𠂔 Same as 𠂔 Gō, see above.

Ol. Scrib. 𠂔 Fung, see Rad. 鳥 Neaou.

Same as 𠂔 Keung, see above.

Ol. Scrib. 𠂔 Tsuë.

Same as 𠂔 Sih, see Rad. 虫 Chung.



# TWENTY-FIRST RADICAL.

匕

PE.

𠂔

S. C.

匕比敘也

Pe, pe seu yay, "Pe, denotes to compare and arrange in uniform order, like spoons at a table."

The Seal form is 𠂔

Jin, "Man," reversed. A ladle or spoon; a wooden ladle, with which flesh is lifted from the pot when performing the rites of sacrifice: not in common use.

所

以用取飯曰

| So e yung tsen fan yuě Pe,

"That which is employed to take up rice is called Pe."

短

劍名

| 首

Twan kēen ming pe-show, "A short sword or dagger is named Pe-show," from its being convenient to handle, and the head being formed like the handle of a spoon.

震驚百里不喪

| 𠂔

Chin king pih le, pùh sang pe chang, "The shaking of the thunder struck alarm to the distance of a hundred le, but he dropt not the vessel with the fragrant wine" intended for an oblation. (Yih-king.)

先主方食失

| 箸

Sēen choo fang shih, shih pe choo, "The late Sovereign, about to eat, dropped the spoon and sticks," used to convey food to the mouth.

匕

Ol. Scrib.

化

Hwa, and

𠂔

Pin.

化

HWA.

𠂔

S. C.

𠂔

R. H.

Alteration of the state of any thing; change; mutation; transformation; metamorphosis; the changes wrought in nature; to come into being, or to cease to exist; said of animals, plants, and so on. To change; to transform; to transmute; to digest; to exchange; to barter. To cause to repent, or produce a change of mind; to change from a bad to a good life; to civilize; to reform; to turn from the world to the priesthood. To have acted contrary to propriety;—a local term. The name of a district. Also read Hwa. To rhyme read Hwuy, Ko, Hé, and Gó. Occurs in the sense of 訛 Go.

教化

Keaou hwa, "Instruction, and the effects of example; also the change of sentiment and manners produced by instruction."

以道業誨人曰教躬行于上風動于下曰

| E taou yě hwuy jin yuě keaou; kung hing yu shang, fung tung yu hea yuě hwa, "To employ the principles of reason, and instruct men, is called Keaou; the personal conduct of superiors, operating on inferiors, like the extensive effects of the wind, is called Hwa."

風

| Fung hwa, In allusion to the wind shaking the forests and the fields of grain, expresses the change produced in



the manners of the people, by the good example and instructions of superiors. 以德 | 民曰 | E tih

hwa min yuě hwa, "By virtuous conduct, to civilize and reform the people, is called Hwa." 我無爲而

民自 | Wo woo wei urh min tsze hwa, "I have done nothing (but exhibited a good example) and the people have reformed of themselves." (Taou-tih-king.) | 民成

俗 Hwa min, ching süh, "To civilize the people and form their manners." 王 | Wang hwa, "The salutary change

effected in the dispositions and the manners of the people, by virtuous princes." 不入王 | Püh jüh wang hwa,

"Not entered the royal civilization;" expresses, persons or states not having submitted to laws and notions of the Chinese Princes.

An uncivilized, barbarous, ungovernable person. 南國

| 文王之政 Nan kwö hwa Wän-wang che ching, "The Southern nations were civilized by the government of Wän-wang." | 成 Hwa ching, "To form completely;

or to civilize thoroughly." 天地陰陽運行

自有而無自無而有萬物生

息則爲 | T'hëen te, yin yang, yun hing, tsze yew urh woo, tsze woo urh yew, wan wüh säng seih tsih wei hwa,

"The heavens and the earth, the Yin and the Yang, moving as in a circle, causing that which exists to cease to be; and that which is not, to exist: the alternate production and ceasing to be, of all creatures, is that which is denominated Hwa." Sometimes, however, they express, Beginning to exist, by 造

Tsaou "To make; to form;" and ceasing to exist, as fading, or dying, by | Hwa. 造 | Tsaou hwa, "Production and destruction; or the power which operates in nature to

cause these;" hence, 天地寒暑晝夜皆造 | 所爲也 T'hëen te, han shoo, chow yay,

keae tsaou hwa so wei yay, "The heavens and the earth, the cold and the heat, the day and the night, are all caused by Tsaou-hwa." Tsaou-hwa, in common language, is taken for

Fate, fortune, luck, &c. Hence the salutation, 好造 | Haou tsaou hwa, "Good fortune, or good luck" to you.

那個人是生成好造 | 的 Nako jin she säng ching haou tsaou hwa tēih, "That person is naturally fortunate." 變 | Pëen hwa, "A change from

one state to another; a transformation." Pëen, denotes the commencement of the change, Hwa, its consummation. 變

者 | 之漸 | 者變之成 Pëen chay, hwa che tsëen; hwa chay, pëen che ching, "Pëen is the gradual

approach to change; Hwa is the completion of it" 千變萬 | Ts'hëen pëen wan hwa, "A thousand changes,

and ten thousand transformations;" or 變 | 無窮 Pëen hwa woo keung, "Inexhaustible (infinite) changes and

transformations," are phrases employed, when speaking of the gods, and of nature. 氣 | K'he hwa, and 神 | Shin hwa, are, aerial spiritual transformations. 形 |

Hing hwa, "A change or alteration of the figure" which is visible. | 之所運卽神之所在 Hwa

che so yun, tseih shin che so tsae, "Where transformation moves or acts, there Spirit or Deity is present." 大者

| 爲小小者 | 爲鳥有 Ta chay hwa wei seaou, seaou chay hwa wei woo yew, "The great change to small, and the small turn to nothing," is a phrase frequently employed when managing unpleasant affairs. 光



天 | 日 Kwang t'hēn hwa jih, "The splendid heavens and the transforming sun," are epithets applied to the Emperor of China.

融 | Yung hwa, "To blend together, and change the state of each ingredient; to melt away as snow."

消 | Seaou hwa, "To melt or consume; to digest."

食而不 | Shih urh pūh hwa, "To eat, but not digest; to read without improvement."

燒 | Shaou hwa, or 火 | Ho hwa, "To consume by fire."

臥 | 也精神變 | 不與覺時同 Go

hwa yay, tsing shin pēn hwa, pūh yu kē she tung, "The change which takes place in sleep, when the animal soul undergoes a change, to a state different from that in which it is when a person is awake."

貨賄貿易曰 | Ho hwuy mow yih yuē hwa, "To exchange or barter goods, or other property, is called Hwa."

慙遷有無 | Mow ts'hēn yew woo hwa keu, "Urged them to

exchange what they had not, and to barter away the goods which were collected." (Shoo-king.)

革物曰 | Kih wūh yuē hwa, "A change of creatures is called Hwa;" or, again,

能生非類曰 | Nāng sāng fe lūy yuē hwa, "Capability of producing a different species, is called Hwa."

They refer to the change which passes on some insects, and according to them, on birds, and other animals. In some it is only a change of nature or disposition, whilst the bodily

figure remains; in others, the bodily shape also is changed.

鳩 | 爲鷹 Kew hwa wei ying, "The dove is transformed to an eagle," is an instance of the first class. Of the

other class, the following is an instance, 鼠 | 爲

鴽 Shoo hwa wei joo, "The (field) rat is metamorphosed

to a quail." | 生 Hwa sāng, "To produce; or some-

times, to produce by a metamorphosis, in contradistinction

from 卵生 Lwan sāng, "Produced from an egg;" and

胎生 Tae sāng, "Formed in the womb."

告誥諭使人回心曰 | Kaou,

kaou, yu, she jin hwuy sin, yuē hwa, "A proclamation, admonition, or edict, causing people to repent, is called Hwa."

| 緣 Hwa yuen, "To beg that property may be transferred to the temple of Fūh."

叫 | 子 Keaou hwa tsze, "A begging priest."

他要來 | 我出家 T'ha yaou lae hwa wo ch'hūh kea, "He would come and

have me leave home and change my state;" become a nun in the temples of Fūh.

亡 | 過了 Wang hwa kwo leaou, "Transformed and gone;" i. e. dead.

| 命 Hwa ming, "A deadly fate; or its being one's fate to die" prematurely.

𠂔

PÀOU.† 𠂔 S. C.

From an abbreviation of 比 Pe, "To compare and arrange," placed above Ten; hence it denotes anything, or anything-man.

十家爲𠂔今用保 Shih kea wei paou, kin yung paou, "Ten families make a Paou or

anything; 保 Paou is now used in this sense."

From Three to Six Strokes.

北

PĪH, or Pei. 𠂔 S. C. 𠂔 R. H.

From Two men with their backs turned on each other: Perverse; to turn away from; to oppose. To retreat, or run away. The north. 無反北之心 Weo fan



pīh che sin, "No disposition to be perverse or oppose." 戰

敗而走謂之奔 | Chen pae urh tsow

wei che pun-pīh, "To be defeated in battle and run, is called

Pun-pīh." 吾三戰三 | Woo san chen san

pīh, "I have been in three battles, and thrice defeated."

敗 | Pae pīh, "To be defeated." | 方 Pih

'fang, "The north." 東西南 | Tung, se, nan,

pīh, "East, west, south, and north." 在 | 邊 Tsae

pīh pēen, "In the north." | 京 Pih-king, "The

northern Metropolis" of China, commonly written - Peking.

| 星 Pih sing, "The north star." | 極 Pih

keih, "The north pole." | 斗 Pih tow, "Ursa major."

坐 | 向南 Tso pih heang nan, "Sitting north to-

wards the South," expresses a building having its front towards

the South. It's opposite is, 坐南向 | Tso nan

heang pih, A house "fronting the north." 分 | Fun

pei, "To separate the good from the bad." (Shoo-king.)

𠂔 Ol. Scrib. 長 Ch'hang.

𠂔 E. Undecided; uncertain.

𠂔 Ol. Scrib. 施 She.

𠂔 E. 𠂔 S. C.

Same as 疑 E, "Doubtful, uncertain." (Sha-müh.) Same as the following. (Kang-he)

𠂔 Ol. Scrib. 矣 E. see Rad. 矢 She.

卓 CHŌ. High; a lofty appearance. A surname.

𠂔 YANG.

Feeling of cheerfulness; a cheerful satisfaction.

𠂔 Ol. Scrib. 𠂔 Kew, see Rad. 𠂔 Han

𠂔 Ol. Scrib. 卓 Chō. see Rad. 十 Shih

𠂔 NAOU.† From 匕 Pe, "To arrange and

manifest." 𠂔 Chuen, represents the hair, and 𠂔 Sin,

represents the brain itself. 頭髓 T'how suy, "The mar-

row of the head," i.e. the brain. Al. Scrib. 腦 Naou. 莫

Mō, or 無 Woo, 頭𠂔 T'how naou, "No head nor

brains;" denotes, inability to find out the causes of an affair-

more from the unaccountableness of the affair itself, than from

deficiency of talent in the person considering it. The MS.

Dictionaries say, it denotes, Imprudent, foolish. | 漏

Naou low, "The rheumatism." (MS. Dictionary.)

| 頂心也上之骨爲天靈

蓋百會穴在焉中爲髓海與

周身骨髓通 Naou, ting sin yay, shang che

kwüh wei t'hēen ling kae, pih hwuy heuē tsae yen; chung wei

suy hae, yu chow shin kwüh suy t'hung, "The brain, is the heart

of the crown; the top bone, is the celestial intellectual cover,

under which is situated the cave of an hundred assemblages:

In the midst thereof, is a sea of marrow, which communicates

with the marrow of every bone in the body." (Ching-tsze-t'hung.)



匙

SHE. §

匙

S. C.

A small spoon. A key.

匙羹

She kǎng, "A spoon,"

whether large or small. Each character is also used apart to

denote the same. 水 | Shwüy she, "A water spoon;" a

small spoon, used by the Chinese, to pour water on the stone on

which ink is rubbed. 茶 | Ch'ha she, "A tea-spoon,"

鑰 |

Yǒ she, "Lock's spoon," i. e. a key.

鎖 |

So she, denotes the same.

提

Same as the preceding.

皁

Ol. Scrib. 次 Tsze, see Rad. 欠 K'een.

皁

JUN. Soft; mellow; pliable.

皁

Same as — Yih.

## TWENTY-SECOND RADICAL.

匚

FANG. \*

匚

S. C.

匚

A. V.

A vessel to contain things; a square vessel; a chest; a vessel containing the measure 斗 Tow. The same as the modern

character 筐 K'hwang. 匚受物之器象

形 Fang show wü che k'he seang hing "Fang, a vessel to

receive things, it resembles the form" of the vessel denoted by

it. (Shwǒ-wǎn.)

匚

The ancient form of the preceding.

From Three to Six Strokes.

匚

K'HEW. §

A coffin; or, a coffin with a corpse

laid in it. Syn. with 柩 K'hew. 在牀曰尸

在棺曰匚

Tsae ch'hwang yüe she, tsae kwan yüe k'hew, A corpse "laid on the bed, is called She; laid in the coffin,

it is called K'hew." It appears, that the coffin also is included

in the term. The same is expressed by 靈 | Ling k'hew

匚

E. §

匚

S. C.

匚

R. H.

A vessel, with a handle and spout, to contain water. A vessel in which to wash the hands; a pitcher; a hand-basin. 匚

盥器似羹魁柄中有道可以

注水 E, kwank'he sze kǎng k'hwei, ping chung yew taou

k'ho e choo shwüy, "E, is a washing vessel, like a spoon with

a handle; in the middle of it, is a channel to convey water."

| 洗手器

E, se show k'he, "E, a vessel in which to wash the hands."

卮

Che, e, Vessels, the one to

contain wine, the other water. (Le-king.) 盤 |



E pwan, "A hand-basin; or platter." The original form of the character was 也 Yay, which having come into common use as a Particle, 匚 Fang was added to it, in the sense of Pitcher or basin.

匱 TSÄ. 匱 R. H.

The vulgar form of 匱 Tsä, "To go round; to perform the circuit of; to revolve." See under Radical 巾 Kin.

匠 TSEANG. ‡ The original form of 匠 Tseang, "A worker in any material." From 工 Kung, "A workman," and 匚 Fang, "A square vessel," which imply the use of the square, compass, marking line, and so on.

匱 HAN. A vessel to receive or contain things.

匠 K'HANG. A large wooden couch, which answers for a seat or a bed. In the north, during the cold, they are warmed by fire underneath. These couches were introduced by the Tartars. 匠牀坐牀也 K'hang ch'hwang, tso ch'hwang yay, "K'hang-ch'hwang (denotes) a sitting couch." | 棹子 K'hang ch' tsze, "A couch table." Is a small table placed in the middle of the couch, to receive tea and so on, whilst two persons sit one on each side of it.

匱 TSUNG. A vessel to contain rice.

Read Tsuen, A bamboo or wooden cover, to confine the steam of a boiler.

匱 Ol. Scrib. 杯 Pei, see Rad. 木 Müh.

匠 TSEANG. 匠 S. C. 匠 R. H.

A mechanic; an artificer; an artisan; a worker in; a maker of. A surname.

木工也从匚从斤 斤所作器也 Müh kung yay, tsung fang, tsung kin, kin so tsö k'he yay, "A worker in wood, from fang a vessel, and kin a hatchet; a hatchet is that with which vessels are made." (Shwö-wän.) 匠攻木之工也

Tseang, kung müh che kung yay, "Tseang, is a workman who attacks the wood." (Lüh-shoo.) | 作器皿者

Tseang, tsö k'he ming chay, "Tseang, is a maker of utensils."

| 百工通稱 Tseang, pih kung t'hung ching, "Tseang, is a general epithet for all artificers." (E-wän-pe-lan.)

技能過人者曰良 | 大 | K'he näng kwo jin chay yüé Leang-tseang, Ta-ts'heang, "The workman who has "genius and abilities superior to other people, is called Leang-tseang, and Ta-tseang."

工 | Kung tseang; or | 人 Tseang jin, "A workman." 木

| Müh tseang, "A worker in wood;" a joiner; a carpenter, a cabinet-maker. 鐵 | T'hëé tseang, "A smith."

銅 | T'hung tseang, "A brazier." 錫 | Seih tseang, "A Plumber." 銀 | Yin tseang, "A silver-smith."

石 | Shih tseang, "A mason." 坭水 | Ne shwüy tseang, "A worker in mud and water;" a brick-layer.

| 役 Tseang yüh "Workmen attached to the army, and to large public offices." 凡才識工

文辭不襲舊法者曰 | 心



Fan ts'hae sh'ih kung wän, tsze p'uh se'ih kew fa chay, yuë Tseang-sin, "All who discover talents and knowledge in working up their written compositions, in the phraseology of which they do not follow the old rules, are denominated Tseang-sin;" i. e. persons of inventive minds.

匡

K'HWANG.

主 R. H.

Originally denoted a square vessel, hence, by allusion, it denotes Square; right; to right; to rectify; to assist; to deliver. Occurs in the sense of Distorted, or declined from the perpendicular. The name of a place. A surname. —

匡天下 Yih k'hwang t'hëen hea, "To reduce, from a state of confusion, to order, the whole empire." (Lun-yu.)

雅頌 K'hwang Ya Sung, "To right and put in order, the books Ya and Sung." 既 | 既敕 Ke

k'hwang, ke ch'ih, "When your conduct is right or regular: when you are cautious or guarded." (She-king.)

正 K'hwang ching, "To right, to put in order."

方 K'hwang fang, "Square, regular."

救其惡 K'hwang k'hew k'he gö, "To rescue from vice."

胥 | 以生 P'uh näng seu k'hwang e säng, "Can not generally deliver (the people) and preserve their lives."

(Shoo-king.) 以 | 朕之不逮 E k'hwang chin che p'uh t'hae, "To assist me (your Prince) in what I am deficient."

Occurs in the sense of 悞 K'hwang, and 匪 K'hwang. 年雖大殺衆不 | 懼 N'een suy ta shae, chung p'uh k'hwang keu, "Although there was great dearth that year, the multitude was not alarmed." (Le-king.) 涕

滿 | 而橫流 Te mwan k'hwang urh hwang lew.

"The tears filled the socket of the eye, and flowed obliquely."

Read Wang, in the sense of 尪 Wang. 跛 | 大

K'he wang ta, "Very lame."

匱

HWÜH.

An ancient vessel. Same as 匱 Hwü, see below.

匡

Ol. Scrib. 簠 Foo.

匣

HEÄ.

匣 S. C.

匣 R. H.

A press or wooden case; a chest, box or trunk; a case of wood or pasteboard. 箱匣 Seang heä, "A chest or trunk."

小 | Seaou heä, "A small box," provided it be square; round ones are called 盒 Hō.

只向 小 | 內尋出幾簪枝挺來 Ch'ih heang seaou heä nuy, tsin ch'hüh ke che tsan t'hing lae, "Then, from a small box, sought out a few Tsan-ting," or large pins,

used by females, for fastening up their braided hair. 粧

Chwang heä, "A lady's dressing box." 打開

箱子並 | 子 Ta k'hae seang tsze ping heä tsze, "Open the chest and also the box."

衣在 | 中 E tsae heä chung, "The clothes are in the box." 蛟龍

Keaou lung heä, "A box with dragons painted on it."

書 | Shoo heä, "A book-case;" a portable cover, made either of wood or paste-board. 墨 | M'ih heä, "A

case for ink." 拜帖 | Pae t'heä heä, "A case to contain visiting cards." Read Keä, in the same sense.



匚

SEUEN. A kind of bamboo riddle or coarse

sieve, in which to wash rice; a bamboo vessel to contain rice, and to be placed withinside a boiler; a bamboo basket.

匚

K'HEIH. A crooked thing.

匚

K'HEUH. A box or chest.

匚

P'HEEN. A bamboo utensil; a hat box; a

case in which to keep hats or caps. Syn. with 筭 P'hēn, "A bamboo vessel to contain plums, or other dried fruit."

匚

SÄNG. 唐武后改生作

匚 T'hang. Woo, How kae säng tsö säng, "The Empress Woo, of the dynasty T'hang, changed Säng, 'to bear,' to (the form) Säng."

From Six to Twelve Strokes.

匚

YAOU. A kind of drum.

匚

TSUEN.

A winnowing machine, otherwise called 箕 Ke.

匚

T'HEAOU. 匚 S. C.

A certain instrument of husbandry. Al. Scrib. 簋

匚

HAN. A boat or vessel's bottom sunk out of sight.

匚

K'HEÄ. A bamboo basket or trunk to con-

tain clothes. To store up; to seal or close.

匚

Same as the preceding.

匚

Ol. Scrib. 臧 Tsang, see Rad. 臣 Chin.

匚

PEI. A cup. 籀 Chow's form of 栝 Pei.

匚

Original form of 匡 K'hwang.

匚

K'HEIH. A thing which is crooked.

匚

Same as 柩 K'hew, A coffin containing a corpse.

匚

FE, or Fèi. 匚 S. C. 匚 R. H.

A square bamboo basket or box. Not; not right; those who do what is illegal; vagabonds; banditti. It is a word much used by the Government, and applied to all associations which it deems of a seditious tendency, and wishes to discredit.

Variegated colours; elegant appearance of horses drawing a carriage. Read Fun, To distribute. 竹器方曰

匚 Chùh k'he fang yuě fe, "A square bamboo containing vessel, is called Fe."

| 夷所思 Fe e so sze, "Not an every-day thought."

| 寇婚媾 Fe k'how hwän kow, "Not seek an illicit intercourse" previous to marriage. (Yih-king.) 良晤 | 遙 Leang yu fe

yaou, "A pleasant interview is not remote," said in letters when



hoping to see a person soon. 屢年積 | Luy nēen

tseih fe, "Many years accumulating illegal acts;" i. e. an old offender.

周易曰比之 | 人不亦傷乎 Chow Yih yüč, pe che fe jin, püh yih shang hoo, "The Yih-king says, Is it not injurious, to associate with vagabonds."

| 類 Fe luy; or | 徒 Fe t'hoo; "Vagabonds; banditti." 盤詰奸 | Pwan k'heih kēen fe, "Examine strictly vagrant banditti; or, disorderly vagabonds."

| 犯 Fe fan, "A criminal connected with some banditti." 會 | Hwuy fe, "Associated banditti." 教 | Keaou fe, "Religious banditti," the adherents of some peculiar sect or brotherhood.

苗 | Meaou fe, "The Meaou banditti," or mountaineers, commonly called 苗子 Meaoutsze; who, for many ages, have lived as a people distinct from the Chinese.

| 色 Fe s'ih, "Variegated colors." 車馬之美 | 翼翼 Keu ma che mei fe fe, yih yih, "How elegant and stately the appearance of the carriages and horses." (Le-king.)

| 頒 Fun pwan, "To distribute to, or confer on, many."

匱 PE.

A kind of bamboo basket placed within a still or boiler.

匱 HWÜH. An ancient vessel or utensil.

匱 KE. 籀 Chow's mode of writing 箕 K'he.

匱 YU. A store or granary, on those rivers on which corn is transported from place to place. A granary or store,

but not in a house. Collected together, but open to the heavens.

水漕倉也 Shwüy tsaou ts'hang yay "A granary on the navigable waters or rivers." This, M. de Guignes mistakes, and renders "Aqua receptaculum." Syn. with 庾 Yu.

匱 Same as 匱 Hwüh, see above.

匱 PE. An instrument of husbandry.

匱 YU. A certain measure containing sixteen

斗 Tow. Read T'how, An earthen vessel.

匱 Ol. Scrib. 幃 Hwuy, or Wei.

匱 K'WEI. A chest or box. To bind up; to put into a box. 包匱菁茅 Paou kwei tsing maou, "Bind up the Tsing-maou, and put it into a box." The Tsing-maou was used to soak up the wine poured out as a libation.

(Shoo-king.) 銅 | Thung kwei, "A copper box."

匱 TS'HANG. 匱 S. C.

An ancient containing vessel. Ol. Scrib. 器 K'he, see Radical 匚 K'how.

匱 T'HEAOU. An instrument of husbandry; a kind of a bamboo basket. 以杖荷匱 E chang ho teaou, "With a pole (laid across the shoulder) carrying the Teaou," or basket. (Lun-yu.)



匱

T'HAOU. Ol. Scrib. 器 K'he.

匱

YIH. 田器 T'ien k'he, "An instrument

of husbandry." 大鼎 Ta ting, "A large tripod."

匯

HWÜY, or Hwúy. 匱 S. C.

Streams returning and uniting. A vessel or an utensil. (Shwü-wán.) 東匯澤爲彭蠡 Tung-hwuy tsih,

wei päng le, "The streams return eastward, and form the marsh

Päng-le." (Shoo-king.) 沙 | Sha hwuy, "The sand

worked up by eddies or currents."

帶

TE. Case for a knife.

*From Twelve to Twenty-four Strokes.*

匱

TSUEN. Thin. Name of a bamboo utensil.

匱

TAN. 匱 S. C.

In temples, a kind of wooden platter, in which the tablets of the deceased are placed. 祭祀則共匱

主 Tse sze tsih kung tan choo, "When about to sacrifice, then supply the platter containing tablets." | 器名

主木主也 Tan k'he ming; choo, müh choo yay,

"Tan, is the name of a vessel; Choo, is a wooden tablet."

匱

KWEI. 匱 S. C. 匱 R. H.

A kind of press with shelves and doors. A large chest. Ex-

hausted; terminated; to fail. A surname. 今以藏

器之大者爲匱次爲匣小爲

匱 Kin e ts'hang k'he che ta chay wei kwei; tsze wei heä; seaou

wei t'hüh, "What is now used to store up large things is called

Kwei; the next in size is Heä; and small ones, are T'hüh."

(Lüh-shoo.) 書 | Shoo kwei, "A book-case." 藥

| Yö kwei, "A press to contain medicines." | 匣

Kwei wei, "A counter or table with drawers," used in shops.

你們那個 | 子比我們這

間房子還大還高 Ne mun na ko kwei

tsze, pe wo mun chay k'een fang tsze hwan ta, hwan kaou, "That

press of yours, is larger and higher than our room." 孝

子不 | Heaou tsze püh kwei, "A dutiful son never

fails" to have dutiful children to honor his memory, as he does

that of his parents.

匱

SEUEN. A certain utensil.

匱

LËEN.

A case to contain a mirror. Same as 匱 Lëen.

匱

Same as 匱 Kow, see Rad. 弓 Kung.

匱

LËEN. A case to contain a mirror, or, ar-

omatics. Same as 匱 Lëen. 匱 Lëen, is now commonly

used.

匱

Ö, or Ngö. The involuntary noise made by

persons exerting their utmost strength. 大呼用



力謂之匱 Ta hoo yung leih wei che ǔ, "To call out aloud in using effort, is called ǔ."

匱 GOW. An earthen vessel.

匱 SEUEN. A vessel or an utensil.

匱 WOO. A sheath or case for a sword, or knife.

匱 PEËN. A certain bamboo utensil used in temples.

匱 SWAN. 匱 S. C.

A vessel to contain any thing. A box to keep caps in. A bamboo utensil to contain rice in a boiler. A bamboo platter.

爵弁皮弁緇布冠各一匱 Tseǔ

p'hëen, p'he p'hëen, tsze poo kwan, kǔ yih swan, "Cup-caps, skin caps, and black cloth caps,—for each of them a case."

匱 TŪH. 匱 S. C. 匱 R. H.

A box, case, or press.

匱 籀 Chow's form of 匱 K'hew.

匱 YĪH. Name of a tripod.

匱 K'HEU. A kind of carriage.

匱 KAN. § 匱 S. C.

A small cup. A kind of chest. A cover.

## TWENTY-THIRD RADICAL.

匚 HE. 匚 S. C.

From 匚 Yin, To conceal, and 一 Yih, Forming a cover. 匚覆藏之意 He, fow ts'hang che e, "He

contains the idea of covering and secreting," still being liable to be dropped. 匚受物之器也 | 廟物

也 | 與匚形近似而意相反 Fang, show wüh che k'he yay; he, low wüh yay; he yu fang,

hing kin sze, urh e seang fan, "Fang (the preceding Radical) denotes a vessel to receive things; He, the secreting, or dropping out, of a thing; the form of He and Fang are nearly similar, their meaning contrary."

匹 P'HEIH. 匹 S. C. 匹 R. H.

From 八 Pā, Eight, and 匚 He, representing a piece of silk folded up. Eight folds of silk in length. 四丈



Sze ch'hang, "Forty cubits." A piece of silk, to denote which,

正 Peih is now commonly used. To correspond to; to unite; to pair. Two, or a pair; either, or one, of two who have been united; an intimate friend; a husband or wife. A numeral of horses. Read Müh, A domesticated duck.

率由羣匹 Seuh yew keun p'hëih, "Accord with, and act from the advice of, the whole body of eminent statesmen, whose views correspond with his own wishes." (She-king.)

偶已之心 P'hëih gow ke che sin, "Correspond, or accord, with his own heart. 作豐伊 | Tsö fung e p'hëih: Wän-wang "building his palace in the city Fung, made it of a size that corresponded with the extent of the city."

(She-king.) 惟君子能好其 | Wei keun tsze näng haou k'hep'hëih, "Only the good man can love his friend" at all times. | 謂知識朋友 P'hëih

wei che shih päng yew, "P'hëih, expresses a well known friend." 以好人爲 | 也 E haou jin wei p'hëih yay, "Of a good man, make a friend or companion." 配 |

P'hei p'hëih, or | 妃 P'hëih pheh, "To match; to pair." | 妃之際 P'hëih p'hei che tse, "The time of pairing; the period of marriage."

| 夫 P'hëih foo, "A married man; a husband." 一 | 配 Yih p'hëih p'hei, "A pair." | 婦 P'hëih foo, "A married woman; a wife." This language is confined to the poor.

一 | 村夫 Yih p'hëih tsun foo, "A rustic; a villager." | 夫血氣之勇 P'hëih foo beuë k'he che yung, "The prowess of an angry individual," directed by passion, instead of much cool reflection, can never effect much. 一 | 馬 Yih p'hëih ma, "A horse."

said to be thus used in allusion to the first sense, from the length of the shadow of a horse. 四 | 爲乘 Sze p'hëih

wei shing, "Four horses make a set for a carriage." 明早我要出行備兩 | 馬在門外等着 Ming tsaou wo yaou ch'hüh hing, pe leang p'hëih ma tsae mun wae täng chö, "I want to go abroad to-morrow morning, get ready two horses, and wait withoutside the gate."

From Four to Eight Strokes.

𠂔 LÓW.

To avoid; concealed; passed to oblivion; absconded.

𠂔 Ol. Scrib. 抵 Te, see Rad. 手 Show.

𠂔 LOW. 𠂔 S. C.

To avoid; to abscond. Same as the preceding. 內 Nuy, gives the sense better than 丙 Ping. It is surmised, that the character is handed down erroneously.

𠂔 HWÜH.

日出未甚明也曰𠂔 Jih ch'fuh we shin ming yay yuë hwüh, "The sun going forth, not yet shining clearly is called Hwüh."

𠂔 GAN. To flatter; to fawn; to wheedle; flattery; adulation. 奄媚迎合曰𠂔 Yen mei ying hö yuë gan, "By excessive and servile flattery, to meet



and accord (with whatever people wish or say) is called Gan."

諂諛阿 | Chen yu o gan, "To flatter and cajole."

Read Gǔ. 烏 | Woo gǔ, A kind of cloth napkin, or cover for the head.

匱 Same as 月 Yuě.

This Character is taken from a stone monument.

匱 Y'EN, or Yén. § 匱 S. C.

To conceal; to hide; to put into a state of privacy or retirement; to lay aside; a privy by the road side. The ancient form of 匱 Yen. Also a surname. (Tsze-hwuy.) 興文匱武 Hing wán yen woo, "To raise or bring forward the civil officers; and lay aside the military." (Ts'heen-han-shoo.) | 路廁也 Yen, loo tsze yay, "Yen, denotes a privy on the road."

匱 É. ‡ 匱 S. C.

A case to contain bows and arrows. A quiver. One says, A kind of winnowing machine.

匱 Same as 淦 Kan, see Rad. 水 Shwǔy.

From Eight to Twenty Strokes.

匱 Com. form of 匱 T'he, see below.

匱 PĒEN. 匱 R. H.

A thin utensil or vessel. Appearing otherwise than round

or globular; flat; aboard or tablet. Syn. with 扁 PĒEN, which is considered the original and proper form. 匾額

PĒEN gĭh, "A board or stone tablet, with an inscription, placed over doors, and in the chambers, or halls, of Chinese houses. The inscription is sometimes a title conferred by the sovereign; or a sentence appropriate to the situation, or use of the chamber, written by a friend, or by the owner of the house himself. Titles over doors, placed transversely, are inferior to those placed perpendicularly.

牌 | Pae pĒen, "A board with an inscription." 那門樓上嵌着一塊石頭 |

Na mun low shang hĕen chŭ yĭh kwae shĭh t'how pĒen,

"Above the lodge over the gate, there was inserted a stone tablet with an inscription." 該圓就圓該

| 就 | Kae yuen tsew yuen, kae pĒen tsew pĒen, "What should be round, let it be round; what should be flat, let it be flat;" i. e. decide at once according to the truth of things."

匿 NĒIH. § 匿 S. C. 匿 R. H.

To hide; to conceal; to be hidden; concealed; to abscond; clandestine. 自匿 Tsze nĒih, "To hide one's self."

藏 | Ts'hang nĒih, "To hide or conceal." 逃

| T'haou nĒih, or | 微 NĒih wei, "To run away and

hide one's self." 躲 | To nĒih, or | 避 NĒih pe,

"To avoid showing one's self; to lie concealed." | 名

NĒih ming, "To conceal one's name; anonymous."

名揭帖 NĒih ming kĕē t'hĕē, "An anonymous petition."

隱 | 不報 Yin nĒih pùh paou, "To con-



ceal and not give information of." 通同隱 |  
T'hung t'hung yin nēih, "General agreement to preserve silence,  
respecting some affair." 服 | Fūh nēih, A certain ear-  
then vessel with a narrow mouth, wide middle, and square bot-  
tom. Read Tīh, 側 | Tsīh tīh, "The new moon faintly  
seen in the east."

區 K'HEU. 區 S. C. 区 R. H.

From 品 Pin, denoting many, in the midst of 匚 He,  
To conceal. 凡言區者皆有所藏  
也 Fan yen k'heu chay, keae yew so ts'lang yay, "When-  
ever K'heu is used, a place to house, store up, or conceal  
something, is implied." A place in which to store or lay up;  
A small house or room; to class, or separate; a separating line  
or boundary. Ten valuable stones. | | K'heu k'hei,  
"Small; trifling; petty." Read Gow, A certain measure;  
to conceal, or hide; a surname. Read Kow, Bent; curved; to  
grow, or sprout out, in a bent or curling manner. 有田  
一廬宅一 | Yew tēn yīh chen, chīh yīh k'heu,  
"Possesses a glebe of land, and a small house." 大 |  
Ta k'heu, "The great abodes," denote heaven and earth.  
| 處 K'heu ch'hoo, "A place to dwell in." | 處  
K'heu ch'hò, "To separate; distinguish and decide." 不  
知作何 | 處 Pūh che tsō ho k'heu ch'hò,  
"Don't know what to do; to distinguish and decide; don't

know how to arrange and proceed." 譬諸草木  
| 以別矣 Pe choo tsaou mūh, k'heu e pē ē, "As  
for instance, grasses and trees must be classified and distin-  
guished;" so scholars must be distinguished by their capacities  
and attainments. | | 小國 K'heu k'heu seaou  
kwō, "Small petty country." | | 之心 K'heu  
k'heu che' sin, "Little petty heart," is used by the person  
making a present, and denotes, I present this as a small ex-  
pression of my regard, which I know is of no value. |

| 小物 K'heu k'heu seaou wūh, "Little, petty,  
trifling thing." It is, by an affected humility, applied to what  
is one's own, or a present offered to others.

四豆爲 僕  
| Sze tow wei gow, "Four Tow make a Gow." 僕  
| Pō gow, "To hide; concealment." | 萌達  
Kow ming tā, "Curling bud forth." (Le-king.) 雙玉  
曰穀五穀爲 | Shwang yūh yuē kō, woo  
kō wei k'heu, "Double stones are called Kō; five Kō make  
K'heu."

匱 T'HE. 匾匾 Pēn t'he, "Thin, flat."  
匱 T'HE. Sleeping. One says, A tyger snoring.  
區 E. Same as 鉅 Gow.



# TWENTY-FOURTH RADICAL.

十 SHIH.    A. V.    十 R. H.

Ten. 第十 Te shih, "The tenth." —  
 Yih shih, "Ten." — Shih yih, "Eleven."  
 | Shih shih, "Ten times ten." — 五 —  
 Yih woo yih shih, "Five, ten," and so on. 数生于  
 一成于 | Shoo, sāng yu yih, ching yu shih,  
 "Numbers begin with one, and are perfect at ten."

分 Shih fun, "Ten parts, or ten tenths," the whole, complete,  
 perfect, perfectly, the highest degree; used as an Adverb, mak-  
 ing the Superlative degree. | 分好 Shih fun hao,

"Very good; perfectly good." | 分大 Shih fun  
 ta, "Very large." | 全 Shih tsuen, "Complete, per-

fect." 不 | 全 Pūh shih tsuen, "Incomplete; im-  
 perfect." | 不全 Shih pūh tsuen, "Ten, (i. e. all)

are incomplete." | 分之二 Shih fun che erh,  
 "Two tenths." | | 爲百 | 百爲千

| 千爲萬 | 萬爲億 | 億爲  
 兆 Shih shih weipih, shih pih wei ts'hēn, shih ts'hēn wei

wan; shih wan wei yih, shih yih wei chaou, "Ten tens make a  
 hundred; ten thousands make a wan; ten ten-thousands make  
 a yih, ten hundred-thousands make chaou, or a million."

初八生初九死不見 | 面

Ch'hoo pā sāng, ch'hoo kew sze, pūh tsēn shih mēn, "Born  
 on the eighth, died on the ninth never saw the face of ten;"

is used to express a person's being extremely ignorant of the  
 affairs of the world. | 字架 Shih tsze kea, "A frame

like the character 十 Shih," a cross. 十字街

Shih tsze keae, "Streets lying at right angles." | 室

之邑必有忠信 Shih shih che yih, peih yew

chung sin, "In a town with only ten houses, there must be some  
 true faithful people." | 年興敗幾多人

Shih nēn hing pae ke to jin, "How many are raised and ruined  
 in the space of ten years!"

One, two, three, four, were first expressed by lines, as high  
 as 三 Sze, "Four." To prevent increasing the number of

lines, the two middle strokes were taken and crossed to form  
 五 Woo, "Five." Further, as two fives make ten, the

middle cross lines were taken and turned, the one lying hori-  
 zontally, and the other perpendicularly, denoting its extend-  
 ing to the two fives, and uniting them, so making ten. (Lüh-

shoo and Ching-tsze-t'hung.) 天九地 | T'hēn

kew, te shih, "Heaven nine, earth ten," are the closing words

of a paragraph in the Yih-king, in which the 奇數 K'he



shoo, "Odd numbers," one, three, five, seven, nine, are called  
 天數 T'héen shoo, "Celestial numbers." The 耦  
 | Gow shoo, "Even numbers," are called 地數  
 Te shoo, "Terrestrial numbers." The odd digits are also de-  
 nominated 陽 Yang, and the even ones 陰 Yin. By the  
 various combinations of these celestial and terrestrial numbers,  
 are effected, all the vast and infinitely various changes in na-  
 ture, including in that word, the material world, brute and  
 human beings, as well as invisible spiritual agents, whether  
 good or bad. The first principles of these combinations, are  
 supposed to be contained in the 八卦 Pā kwa, of the  
 Yih-king, and by the study of these numbers, changes which  
 have not yet taken place, may be previously known.

𠂔 S'IN. 𠂔 S. C.

A bird flying swiftly; rapid flight. From the character  
 飛 Fe, "To fly," deprived of the external parts or wings,  
 as the wings of birds do not appear in rapid flight.

𠂔 TS'HÉEN. 𠂔 S. C. 𠂔 R. H.

A thousand. A surname. 千歲 Ts'héen suy, "A  
 thousand years," is a title of kings and Princes; as 萬歲  
 Wan suy, "Ten thousand years," is a title of the Emperor of  
 China. | 秋 Ts'héen ts'hew, "A thousand autumns;"  
 is used to denote the birth-days of persons of rank. 恭  
 祝 | 秋 Kung chüh ts'héen ts'hew, "To congratulate  
 one on his birth-day. | 萬 Ts'héen wan, "A thousand  
 times ten thousand;" i. e. on every possible account. |  
 萬不 Ts'héen wan püh, "Don't on any account what-

ever." | 萬珍重 Ts'héen wan chin chung, "By  
 all means pay due attention to the pearl; i. e. take care  
 of your health. | 祈至緊 Ts'héen ke, che

kin, "I beg a thousand times, that you consider it of the ut-  
 most importance." | 年萬載 Ts'héen nēen wan

tsae, "A thousand or ten thousand years;" a great length of time.

| 年不長萬年不大 Ts'héen nēen pūh  
 ch'hang, wan nēen puh ta, "In a thousand years, it wo'n't increase;  
 in ten thousand years it wo'n't enlarge;" he, or it, will never be  
 better. 成 | 累萬 Ching ts'héen luy wan, "Form

thousands and accumulate tens of thousands," expresses strongly  
 the great increase of things. 你百子 | 孫

Ne pih tsze ts'héen sun, "May you have a hundred sons and  
 a thousand grandsons," is a form of congratulation to newly  
 married persons.

𠂔 JIH. 𠂔 R. H.

Two tens united; twenty. Al. Scrib. 廿 Jih. 廿  
 一日 Nēen yih jih, "The twenty-first day." Vulgarly  
 read Nēen.

Characters formed by Two Strokes.

𠂔 LIN. 𠂔 S. C.

From Ten and strength. Talent or ability equal to that of  
 ten persons. Highly meritorious.

卅 S'Ā. Three tens united. Thirty. Considered  
 the same as 三十 San shih, "Thirty."



𠂔

An erroneous form of 卒 Tsüh, see below.

升

SHING. 𠂔 S. C. 升 R. H.

A certain measure for grain and liquids. It contains a hundred and twenty thousand grains of millet, and is shaped like an English pint, without the handle. To accumulate; to rise; to ascend; to advance; name of one of the Pā-kwa. Among

Weavers, eighty threads make a Shing. 𠂔容千

二百黍合十𠂔爲合十合爲  
升十 | 爲斗十斗爲斛 Yǒ yung

ts'hēen urh pīh shoo, hō shīh yǒ wei hō; shīh hō wei shing,

shīh shing wei tow, shīh tow wei hūh, "A Yǒ contains one

thousand two hundred grains of millet; ten Yǒ united, make

a Hō; ten Hō, make a Shing; ten Shing, make a Tow; ten Tow,

make a Hūh," or 擔 Tan, a load for one man; a pecul.

| 斗之類 Shing tow che luy, "Containing mea-  
sures generally." 一天買一 | 一斗

的米 Yih t'hēen mae yih shing yīh tow tēih me, To

"buy a Shing or a Tow of rice per day," implies poverty.

米 | Me shing, "A measure for rice." 筆 |

Peih shing, A stand (like the measure Shing) in which to put

pencils. 男女無辨則亂 | Nan neu

woo p'hēen, tsih lwan shing, "If the males and females be not

separated (to attend to their respective duties) confusion will

arise." (Le-king.) 如日之 | Joo jīh che shing,

"Like the rising of the sun." 月 | 天頂 Yuě

shing t'hēen ting, "The moon rises to the Zenith." |

上 Shing shang, "To ascend up." 魂 | 於天

Hwān shing yu t'hēen, "The spirit (of the deceased) ascends  
to heaven." 天險不可 | 也 T'hēen hēen

pūh k'ho shing yay, "The barriers of heaven cannot be ascended  
to." (Yih-king.) 道有 | 降 Taou yew shing

keang, "The affairs of the world rise and fall," i.e. sometimes

ascend in glory, sometimes sink in disgrace. The people having

three year's supplies laid up, is called | 平 Shing p'hing.

午

WOÒ. 午 S. C. 午 R. H.

The seventh of the 地支 Te-che, or twelve horary

characters. It is applied to the space of time betwixt eleven and

one o'clock of the day; and is employed in forming the Cycle

of 60 years. It occurs on the 7th, 19th, 31st, 43rd, and 55th

years. It sometimes denotes the South; also, transverse;

crosswise. 正午 Ching woo, or 中 | Chung

woo, "The point of noon." | 時 Woo she, "From

eleven to one o'clock; about noon." 交 | Keau

woo, "Eleven o'clock." 正 | 二刻 Ching woo

urh k'hīh, "Half past twelve o'clock." 停 | T'hing

woo, or 息 | Seih woo, "To rest at noon; the resting time

at noon." 食 | 飯 Shih woo fan, "To eat noon

rice, "To dine." 上 | Shang woo, "The forenoon."

下 | Hea woo, "The afternoon." 你中 |

時候過來 Ne chung woo she how kwo lac, "Come

at noon." 每日 | 時過去至愛朋

友處談談一回 Mei jīh woo she kwo k'heu

che gae pāng yew ch'hoo, tan tan yih hwuy, "Daily, at noon

go over to some very intimate friend's to chat a while."

子午相對 Tsze woo seang tuy, "Midnight and noon,



are opposite to each other." 端 | Twan woo, "The fifth day of the fifth moon." A Chinese holiday, on which they run long narrow boats, called 龍船 Lung-chuen, "Dragon boats." | 門外 Woo mun wae, "Withoutside the southern gate." 交 | 痕 Keaou woo hăn, "A transverse scar." | 割即是縱橫割 Woo kô tseih she tsung hwäng kô, "Woo cut, i. e. to cut lengthwise and crosswise." 舛 | Chuen woo, "To oppose; to turn the back upon." | 丛起 Wooping k'he, "To arise up in confusion," like insects flying about crowded together. 旁 | Pang woo, "Transversely; lengthwise and crosswise; spread out; a multiplicity of affairs." 太歲在 | 曰敦牂 Tae suy tsae woo, yuě tun tsang, "When the guardian spirit of the year resides in (or when the year happens in Woo), Woo is denominated Tun-tsang," the ancient phrase for Woo. | 年 Woo nēen, Any year of the Cycle that falls in Woo. | 月 Woo yuě, Is always the fifth month. | 日 Woo jīh, Every twelfth day is so denominated.

卅 Ol. Scrib. 疾 Tseih.

From Three to Six Strokes.

卉 HWUY. 百艸總名 Pih tsau

tsung ming, "A general name for all plants." A multitude.

Vulgarly used for Thirty.

本 TSE. To stop; to obstruct.

半 PAN, or Pwán. 𠂇 S. C. 𠂇 R. H.

From 八 Pă, To separate, and 牛 New, A cow, because a cow is large and may be divided. (Shwö-wăn.) 物中

分也 Wüh chung fun yay, "A thing divided in the middle;" the half of any thing. Read P'hwán, A large fragment of.

價銀一員半 Kea yin, yīh yuen pan, "Price, a dollar and a half." 每樣各 | Mei yang kô pan, "A

half of each sort." 一大半 Yīh ta pan, "The larger half." 一小 | Yīh seaou pan, "The smaller half."

有 | 日閒 Yew pan jīh hēen, "Have half a day's leisure." | 途而廢 Pan t'hoo urh

fe, "To fail half way;" to desist in the middle of a journey, or of any pursuit. 一年 | 載 Yīh nēen, pan tsae,

"A year, or half a year." 年紀 | 百 Nēen ke pan pīh, "Fifty years of age." | 子 Pan tsze, "A

son-in-law, by marriage of a daughter." | 夜 Pan yay, "Midnight." 折 | Chě pan, "To break off the half."

思過 | 矣 Sze kwo pan e, "Considered, or obtained the idea, more than one half." (Yīh-king.) 善

學者。師逸而功倍。不善學者。師勤而功 | Shen heō chay, sze yīh urh

kung pei; pūh shen heō chay, sze kin urh kung pan, "With a clever scholar, the master is at ease, and has double merit;

with a dull scholar, the master toils, and has but half the merit." (Le-king.) 一 | 冰 Yīh p'hwán ping, "A large

piece of ice." To rhyme, read Pēen.

世 Same as 世 She.



𠂔 TSŪH. Haste; hurry.

𠂕 T'HE, or P'hei. Large; great. A surname.

𠂖 Same as 世 She.

𠂗 Same as 本 Pun.

𠂘 SEIH. A kind of rake to work up manure.

Used for 四十 Sze shih, "Forty."

𠂙 SĀ. Three tens united; thirty. 一𠂙 Yih

să, By a certain people, Eighty pearl shells were so denominated.

卉 HWÜY. 𠂚 R. H.

A general epithet for grasses and plants. An abbreviated form of 𠂛 Hwuy. 花卉 Hwa hwuy, "Flowers or plants." 山有嘉 | Shan yew kea. hwuy, "There are excellent plants on the hills." (She-king.) 宮門院落內有奇花異 | Kung mun yuen lö nuy, yew kehwa ehwy, "In the area before the palace gate, were uncommon flowers, and extraordinary plants."

𠂜 Same as 年 Nēen, "A year."

𠂝 Same as 亥 Hae, see Rad. 一 Tow.

𠂞 Same as 萬 Wan, "Ten thousand."

𠂟 PAN.

An utensil for throwing out ordure: Same as 華 Peih.

𠂠 PĪH, Sound of air rushing out.

𠂡 Vulgar form of 叔 Shüh, see Rad. 又 Yew.

𠂢 PEIH. An utensil for throwing out ordure.

𠂣 Same as 丕 Pe.

This character is taken from a stone tablet.

From Six to Twenty-four Strokes.

𠂤 KUNG. To fold up with the hands. To in-  
fold; to embrace. Al. Scrib. 𠂥 Kung, and 𠂦 Kung.

𠂧 PE, or Pei. 𠂨 S. C. 𠂩 R. H.

Inferior; low; mean; vile; base; humble; those employed in menial offices. A surname. From 左 Tso, "The left," and 𠂪 Keă, "The head or first;" hence placed below Keă, makes Inferior, and so on. 右重左卑 Yew chung tso pei, "The right is important (superior), the left inferior." (Seu-k'heae.)

天尊地 | T'hēen tsun te pe, "Heaven is superior, earth inferior." (Yih-king.) 高 | Kaou pei, "High and low."

自尊自貴自 | Tsze tsun, tsze kwei; tsze pei, tsze ts'hēen, "He who respects himself, makes himself honorable; he who de-



grades himself, makes himself base."

| 陋 Pei low, or

| 鄙 Pei pe, "Mean, vile, vulgar, low."

| |

不足道 Pei pei püh tsüh taou, "Very mean, unworthy of being mentioned."

| 汗狗賤 Pei woo kow

ts'hëen, "Mean and filthy as a dog;" base.

| 輩 Pei

pei, "Inferior, low class of persons."

| 屈 Pei keüh,

"Mean, servile, cringing."

謙 | 遜順不

以賢知先人 Këen pei, sun shun, püh e hëen

che sën jin, "Humble and meek, not taking precedence of other men, on account of his virtue and knowledge." Said of

Confucius. (Lun-yu.)

| 職 Pei chih, "Inferior, or

low office;" that is, he who fills one; used by inferior officers, when addressing their superiors, instead of the Pronoun I.

鮮 | Sëen pei, The name of a certain hill; also, A girdle or sash for the waist. Read Pe, The name of a place. Occurs

in the sense of 俾 Pe, and of 庠 Pe. Vulgarly written

卑 Pei.

卒

TSÜH.

卒 R. H.

Those who transact, or execute any work or service; lictors attached to public courts; soldiers; a band of soldiers. To cease; to finish; to terminate; to end; to die. Read Ts'hüh, haste, hurry; urgent; sudden. Read Tsuy, A second; an assistant.

Properly written 率 Tsüh, with 衣 E, Clothes, as the top, in allusion to the coloured dresses of the ancient lictors. (E-

wän-pe-lan.) 役卒 Yih tsüh, A lictor. or petty police officer." 兵 | Ping tsüh, "A soldier." 會萬

民之 | 伍而用之 Hwuy wan min che tsüh woo urh yung che, "Assemble and employ the troops

contained amongst ten thousand;" i. e. the whole mass of the people.

五人爲伍五伍爲兩四

兩爲 | Woo jin wei woo; woo woo wei leang; sze

leang wei tsüh, "Five men, constitute a Woo; five Woo,

or twenty-five men, make a Leang; four Leang, or one

hundred men, make a Tsüh, or company."

天子死

曰崩。諸侯死曰薨。大夫死

曰 | T'hëen-tsze sze, yuë pang; Choo-how sze, yuë

kwang; Ta-foo sze, yuë Tsüh, "The death of an Emperor is

expressed by Päng, (to rush down as a mountain); the death of

a dependant Prince, is expressed by Kwäng (to be shaded, or

retire from view); the death of a statesman is expressed by

Tsüh." Now used in reference to any person.

讀書 | 時 Tüh shoo tsüh she, "Finished the allotted time to

reading." 喪服 | 時 Sang fuh tsüh she, "Fi-

nished the period of wearing mourning." | 然 Ts'hüh

jen; or 倉 | T'shang ts'luh, "Hastily; suddenly."

| 然問 Ts'hüh jen wän, "Asked suddenly." |

| 無須臾之閒 Ts'hüh ts'hüh; woo seu yu

che hëen, "Greatly hurried; not a moment's leisure." 忙

忙 | | Mang mang ts'hüh ts'hüh, "In constant hur-

ry and bustle." 興廢何倉 | Hing fe ho

ts'hang ts'hüh, "How sudden rise and failure!"

Occurs in the sense of 倅 Tsuy, and of 萃 Suy. To

rhyme, read Ch'hüh and Tsuy,

卓 CHÖ. 卓 S. C. 卓 R. H.

Erected firmly; established; raised high; eminent; lofty

and stable; distant. A surname. From 匕 Pe, "The head,"



and 早 Tsaou, "Early, first." 卓錐無地  
 之人 Chō chuy woo te che jin, "A man without land  
 enough in which to stick an awl." | 立不搖  
 Chō leih pūh yaou, "Established immoveably." 超羣  
 | 立 Chaou keun chō leih, "Raised superior to all."  
 超 | Chaou chō, "To give preeminence to; superemi-  
 nent." 大計 | 異 Ta ke chō e, "To promote,  
 at the quinquennial general account of the officers of govern-  
 ment, those distinguished by extraordinary abilities." 顏  
 苦孔之 | Yen k'hoo K'hung che chō, "Yen, de-  
 lighted in the lofty and difficult doctrines of Confucius;" or as  
 it is thus explained, 顏之苦亡它惟苦  
 孔子之道 | 然高堅也 Yen che  
 k'hoo, wang to wei k'hoo K'hung-tsze che taou, chō jen kaou  
 k'een yay, "There was nothing else in which Yen delighted,  
 but the elevated, and hard to be acquired, doctrines of Confu-  
 cius; they were his sole delight." In this sentence, K'hoo,  
 wang, and to, are employed in the modern senses of 快  
 無他 Kwae, woo, t'ha. 欲罷不能既  
 竭吾才如有所立 | 爾雖欲  
 從之末由也已 Yō pa pūh nāng; ke keih  
 woo ts'hae, joo yew so leih chō urh, suy yō tsung che mō yew  
 yay e, "Wishing to desist, I am unable to do so; when I have  
 exerted my utmost ability, there yet appears something, lofty  
 and impenetrable, erected before me; though I wish to attain  
 to it, I find not the means." Said by Yen-tsze, expressive of  
 his delight in, and admiration of, the philosophy of Confucius.  
 舉腳有所 | 越 Keu keō yew so chō yuě,  
 "To rise the foot, having something to step or pass over."

協

HEĖ.ſ

協

S. C.

協

R. H.

Agreement; concord; union; harmony prevailing amongst  
 many; to yield cordially. 十 Shih, denotes A whole  
 number, many; hence the character implies, The united strength  
 of many. 同心協力 T'hung sin hēē leih, "With  
 one heart and united strength." | 和萬邦 Hēē  
 ho wan pang, "Unite in harmony with all nations." (Shoo-king.)

同寅 | 恭

T'hung yin hēē kung,

"Same reverence

and united respect;" i. e. mutual respect, cherished by prince and  
 ministers; superiors and inferiors. (Shoo-king.) 下民

祇 |

Hea min ke hēē, "The people respectful and cordially

submissive." 將他騰挪出來 | 理  
 事務 Tseang t'ha t'ang no ch'hūh lae, hēē le sze woo, "Take  
 and bring him forward to join in the management of business."

| 辦大學士

Hēē pan ta heō sze, Title of the fifth

and sixth ministers of state in China." | 鎮 Hēē chin,

Title of a military officer, entrusted with the command of a  
 garrison, and the defence of a district.

秉

Ol. Scrib.

支 Che.

年

Same as 年 Nēen, "A year."

The character is found on a certain stone monument.

兵

Same as 兵 Ping,

"A soldier."

卅

SHOO.

Forty together. Also the ancient form of 庶 Shoo.



南 NAN. § 𡗗 S. C. 𡗗 R. H.

From 𡗗 P'hō, Luxuriant vegetation, and 𡗗 Jin, Giving sound. The region of heat and luxuriant vegetation. The region which sustains and cherishes plants and living creatures. The south. The name of a piece of music; a surname. To rhyme, read Nin or Ning. 南方 Nan fang, "The southern regions; in the south." | 極 Nan keih, "The south pole." 指 | 車 Che nan chay, "A compass." 指 | 針 Che nan chin, "The needle of a compass." | 面 Nan mēen, "Towards the south; sitting with the face towards the south," which the Emperors of China always do, when sitting in state. 子曰雍也可使 | 面 Tsze yüē, Yung yay k'ho she nan mēen, "Confucius said, Yung is worthy of a throne." 坐北向 | Tso pih heang nan, "Sitting north and towards the south;" i. e. fronting the south, when said of a house.

| 郊 Nan keaou, "The hill on which they sacrifice to heaven, at the Winter solstice." | 京 Nan-king, The City so called, formerly the seat of government. 安

| Gan nan, Cochinchina; in the Classics, called | 交 Nan-keaou; in the time of Han, called 交趾 Keaou-che, or 趾 Che. | 掌 Nan ch'hwang, A state lying between China and Cochinchina; otherwise called 老

撾 Laou-chwa, probably the same as Tonking. 和

| Ho nan, "To fold the hands and bow in the manner of the Priests of Füh. | 無 Nan mo, A term that pre-

cedes the titles of Füh, by some said to imply Respect and veneration. 弧 | Hoo nan, A certain star in the South-

ern hemisphere. 終 | Chung nan, The name of a hill. 壽比 | 山 Show pe nan shan, "Aged as the Southern hills." 地北天南 Tēpib t'heēn nan, "Earth north, heaven south;" i. e. remote from each other as the heavens are from the earth; a mode of expression used by friends, when writing to each other. 雙 | Shwang nan, "Gold."

𡗗 Same as 𡗗 Tseih, see below.

𡗗 TSÜH, or Ch'hüh. § 𡗗 S. C.

𡗗 | Tsüh tsüh, "Abundance; a vast collection of; to assemble or collect together. From 甚 Shin, Very, and 十 Shih, Ten.

𡗗 HÜH, Hwüh, or Wei. 𡗗 S. C.

Haste; hastily; precipitantly.

𡗗 TSEIH. An accumulation of words.

𡗗 Original form of 𡗗 Kwae.

The ancient form of 手 Show differs from this, only by having the perpendicular stroke hooked at the bottom.

博 PÖ. 博 S. C.

Extensive; universal; all-pervading. Having heard much. To traffic; to trade. To jest, or play. The name of a district. A surname. From 十 Shih, "A complete number, and 車 Foo, "To extend or spread out." | 施濟



衆 Pö she, tse chung, "Extensive liberality, to supply the wants of many." | 學 Pö heö, "Extensive learning."

你們 | 古通今纔知道這事  
Nem mun pö koo, t'hung kin, tsae che taou chay sze, "You must be extensively acquainted with antiquity, and thoroughly comprehend the present, and then you will understand this affair."

多聞曰 | To wän yuë pö, "To have heard much is called Pö." | 雅君子 Pö ya-keun tsze, "A good man possessing general knowledge and elegant attainments."

你少年貫通今古 | 涉羣書  
Ne shaou nëen kwan t'hung kin koo, pö shë keun shoo, "When you were young, you were well acquainted with modern and ancient literature, and waded extensively through vast collections of books." | 約之教 Pö yö che keaou, "The instruction which expands (the mind) and restrains (the passions)," viz, that of Confucius.

賭 | Too pö, "To play, to game." 六 | Lüh pö, "To play at chess." 君子不 | 爲兼行惡道故也 Keun tsze püü pö, wei keen hing gö taou koo yay, "The good man does not game, because gaming is connected with bad principles," such as the desire of superiority and victory.

一笑 Pö yih seaou, "To raise a laugh" by saying something witty.

推

Com. form of 推 Sun, see Rad. 木 Müh.

車

Ol. Scrib. 車 Chay.

師

Ol. Scrib. 師 Sze, see Rad. 巾 Kin.

革

Ol. Scrib. 革 Kih.

輈

WÄ. To turn round.

準

CHOO. The name of a country place.

敦

Ol. Scrib. 敦 Tun, see Rad. 支 Pö.

亂

Ol. Scrib. 亂 Lwan.

率

Same as the preceding.

率

Ol. Scrib. 率 Seüh, see Rad. 玄 Heun.

壤

Same as 壤 Yang.



# TWENTY-FIFTH RADICAL.

卜 PÜH. \* 𠂔 S. C. 𠂔 R. H.

Represents the longitudinal and transverse veins of the tortoise shell. To scorch the tortoise shell, to cause the veins to appear, and from thence to draw prognostics of good or ill; to divine by means of the tortoise shell; to conjecture; to guess; to confer upon. A surname. 灼龜以卜吉凶也

Chö kwei e püh keih heung yay, "To scorch a tortoise, thereby to divine good or evil." 問龜曰 | Wän kwei

yuě püh, "To ask of the tortoise is called Püh." The present mode is not by scorching the tortoise shell, but by shaking three pieces of copper coin in a box of tortoise shell, and observing

the position of the coin, when thrown out. 麟鳳

龜龍謂之四靈 Lin, fung, kwei, lung, wei che sze ling, "The lin, fung, tortoise and dragon, are

called four spiritual or intellectual creatures;" hence it is, that the tortoise is referred to in divination. 龜爲 |

筮爲筮 Kwei wei püh; tsih wei she, "To divine with the tortoise is Püh; with reeds is She." In the first case, figure is referred to; in the latter, the number. | 筮 Püh she,

"To divine." 占 | Chen püh, "To cast lots; to observe the prognostic." 有所疑則 | 筮以

考之 Yew so e, tsih püh she, e kaou che, "When any thing

is doubted of, then lots are cast, to examine into it." (Shoo-king.)

| 卦 Püh kwa, "To divine or foretel by the Sixty-four Kwa."

| 課 Püh ko, "The service of divination. 問 |

求神 Wän püh kew shin, "To ask by divination; and to supplicate deity." | 吉興工 Püh keih, hing

kung, "To divine a lucky day, to commence the work." 未

| 今生可再逢 We püh kin sāng k'ho tsae

fung, "Cannot divine whether in this life we shall meet again or not." 考 | 維王宅是鎬京 Kaou

püh wei wang, tsih she Kaou-king, "The king enquired by divination, respecting dwelling at Kaou-king." | 賜子

也 Püh, tsze yu yay, "Püh, to confer and give." |

爾萬壽無疆 Püh urh wan show woo keang,

"Confer on you unlimited longevity. (She-king.)

𠂔 KWÄNG. Ancient form of 礦 Kwäng.

Metals unrefined; ore. 𠂔人 Kwäng jin, "A superintendant of mines or quarries. Read Kwán, The tufts of hair,

bound up like two horns, on the heads of Chinese children.

僮 | Thung kwan, "The tufts of hair on a child's head."

𠂔 P'HEEN. 𠂔 R. H.

The name of a district. A surname. Hurry; perturbed;



hasty; also expressed by 卜急 P'heen keih. A rule of government; a law, as 大 | Ta p'heen, "Grand system of government." Read Pwan, Joy, gladness.

### Characters formed by Three Strokes.

𠂔 KE. ‡ 𠂔 S. C.

From Mouth and Divination. To enquire by divination.

𠂔疑 Ke e, "To ask by divination the solution of doubts." Some write 𠂔 Ke, in the same sense; and the present copies of the 尚書 Shang-shoo, have 稽疑 Ke e. Sha-müh says, 稽 Ke, denotes, To desist, to stop; and should not be confounded with | Ke.

占 CHEN. ‡ 𠂔 S. C. 𠂔 R. H.

From Pūh, To divine, and K'how, The mouth. To observe prognostics for the purpose of foretelling good or evil; to divine; to cast lots; to observe; to look towards; to wait.

Read Chén, To usurp; to seize; to possess; to possess firmly.

既卜視兆而辨論其吉凶曰 占 Ke pūh, she chaou urh pēn lun k'he keih heung yuē Chen, "Having divined, to observe the prognostic, and discuss its auspicious or inauspicious appearances, is called Chen."

(Lūh-shoo) 以卜筮者尚其 | E pūh she chay, shang k'he chen, "In lots or divination, the part to be most valued is, observing the appearances." 隱 | Yin chen, "Secret study of the prognostic."

| 卜 Chen pūh, "To divine; to cast lots." | 年 Chen nēn. "To divine what will be the fortune of the current year." | 驗

Chen yen, or | 應 Chen ying, "The verification of certain prognostics." | 不靈 Chen pūh ling, "A prediction from certain signs, which fails of being accomplished."

三人 | 則從二人之言 San jin chen, tsih tsung urh jin che yen, "Three persons cast lots and observe the prognostic; the opinion of two is followed." If all the three agree in foretelling a propitious event, the oracle is decisive; but if one differs from the other two, the opinion of the majority is taken.

| 候 Chen how, "To wait; to look for; to expect;" in the sense of 瞻 Chen. 侵 | 街道 Ts'hin chen keae taou, "To usurp or encroach upon the public road."

霸 | Pa chen, "To usurp; to seize; to take by violence." 將其國王母並金印虜去奪 | 其城 Tseang k'he kwō wang moo, ping kin yin loo k'heu, t'hō chen k'he ching, "Took and carried away by violence, the king of that country's mother, together with the golden seal; also seized and took firm possession of the city."

| 先 Chen sēn, "To assume the precedence," really; or in the language of courtesy; I assume the place which I ought not. 獨 | 鰲頭 Tō chen gaou t'how, "To assume a place alone on the head of the whale;" i. e. to obtain the rank of 狀元 Chwang-yuen, The head of all the literati in the empire. 坐 | 白鷗沙 Tso chen Pih-gow sha, "To usurp and sit down on the sands of the Pih-gow." 流民自 | 八萬餘口 Lew min tsze chen pā wan yu k'how, "The scattered, or vagrant people, in number upwards of eighty thousand, themselves usurped dwellings." (Tsēen-han-tseuen-te-ke.) □ |



K'how chen, "To deliver orally, or to dictate, in order to be committed to writing; to deliver verses without any previous theme."

小善 Chen seaou shen, "To possess a small portion of goodness." 遺 | E chen, "A posthumous command or order."

卡

TSÄ. An important pass, with a military station.

卡路

Tsä loo, "An important pass."

堆 |

Tuy

tsä, "A pass formed by art; a kind of barracks."

守 |

Show tsä, "To defend a pass with a military guard."

房

Tsä fang, A kind of guard-house.

𠂔

Same as 𠂔 Pö, see Rad. 刀 Taou.

From Four to Eight Strokes.

友

KING. The remnant of a rotten bone.

Perhaps an erroneous form of 步 Tae.

𠂔

CHAU, or Shaou. 𠂔 S. C.

To enquire by divination.

𠂔

CH'HĪH. A surname.

𠂔

YEW. A vessel of a middling size, used, in

sacrificial rites, to contain wine.

尊彝爲上

𠂔爲下

𠂔居 中 Tsune wei shang, luy wei hea,

yew keu chung, "Of wine vessels, the E is the superior, or larger

class; the Luy, the inferior; and the Yew, holds a middle place."

𠂔

Ol. Scrib. 西 Se, "The west."

𠂔

Same as the preceding.

𠂔

CHAU. To scorch a tortoise-shell for the purposes of divination. Same as 𠂔 Chaou.

卦

KWA. § 卦 S. C. 卦 R. H.

Divination; to divine and mark by lines; a prognostic. 打卦 Ta kwa; 占 | Chen kwa; 卜 | Püh kwa, "To divine, or cast lots." There are two modes of doing this, either with three coins cast from a tortoise-shell box; or taking one from amongst sixty-four slips of wood.

三變而成畫六畫而成 | San pēn urh ching hwä; lüh hwä urh shing kwa, "Three changes of the coin (when

thrown out), make a line or mark; six lines (or six casts) make a Kwa;" hence, 占 | 算命 Chen kwa, swan ming, "To cast lots and calculate fortunes."

命先生 Kwa ming sēn sāng, "A fortuneteller." 看人說

話看鬼打 | K'han jin shwō hwa, k'han kwei ta kwa, "Speak to suit the man; cast lots to suit the demon."

八卦 Pā hwa, "The eight diagrams," invented by 伏羲 Fūh-he. They are these, with their corresponding

names, and points of the compass, to which they are referred.

1 2 3 4 5 6 7 8

乾 兌 離 震 巽 坎 艮 坤

K'een; tuy; le; chin; sin; k'han; kǎn; kwan.

NW. W. S. E. SE. N. NS. SW.



A person whose name was 周 Chow, during the Dynasty 宋 Sung, professed great skill in the Pā-kwa. He carried back the lines to a circle thus ○, or thus ⊙, which he denominated 太極 Tae-keih. This, when divided, produced, he said, these lines — — — which he called 兩儀 Leang-e. Placing on each of these, a whole and a divided line, thus — — — — makes, what he denominated 四象 Sze-seang. Placing, as before, on each of these, a whole and a divided line, makes the Pā-kwa. These Pā-kwa, carried to six lines, make sixty-four Kwa, to each of which a name is given. Carried to twenty-four lines, it is said, they make 16,777,216 changes. The same may be carried on ad infinitum. They say, the use of this is not apparent; but it is enough to shew, that the 易道 Yih-taou, "Doctrine of Changes," is infinite. The whole appears to be nothing more than representing, by lines, a geometrical series, whose constant multiplier is two. It is supposed, that these lines represent the manifold changes which take place in nature and in the affairs of the world, and that when referred to by divination, they give intimations of those changes.

卜之爲言掛也掛萬象於上也 Kwa che wei yen kwa yay, kwa wan seang yu shang yay, "Kwa, expresses to sustain or hang up; a hanging up, or exhibiting to view, representations of whatever exists."

𠂔 Same as 𠂔 Se, see above.  
𠂔 PĪH. The name of a place.

𠂔 Original form of 𠂔 Yew, see below.

𠂔 JING. 𠂔 S. C.

The noise made on feeling alarmed. By Yāh-p'heēn defined, To go; to walk.

𠂔 Ol.Scrib. 專 Chuen, see Rad. 寸 Ts'hun

Same as the preceding.

Same as 𠂔 Yew, see above.

Same as 近 Kin, "Near."

Ol. Scrib. 乃 Nae, see Rad. 丿 Pēih.

Ol. Scrib. 麗 Le, see Rad. 鹿 Lūh.

𠂔 HWUY. 𠂔 S. C.

外卦曰𠂔內卦曰貞 Wae kwa yuē hwuy, nuy kwa yuē ching, In diagrams, containing six strokes, "the external Kwa (or upper three lines forming a kwa) is called Hwuy; the internal (or lower) is called Ching." In the Classics 𠂔 Hwuy, is used in the above sense, but, according to Sha-mūh, improperly.

𠂔 T'HEAOU, 𠂔 S. C. 𠂔 A. V.

The appearance of fruit hanging pendent from a tree or shrub



The ancient form of 𣎵 Yew, see above. Sometimes improperly used in the senses of 條 Teaou and 茵 Yew. (Sha-müh.) Also pronounced Teaou.

𡗗 PAN Wide extended or staring eyes.

*From Eight to Twenty-five Strokes.*

克 Ol. Scrib. 克 K'h'ih, see Rad. 儿 Jin.  
 鹵 YEW. 鹵 S. C.

Manifestation or action of the air, breath, or vivifying principle, which causes plants and animals to grow, and which pervades universal nature. According to Shwō-wăn, from 乃 Nae, The air or vivifying principle issuing forth, and 肉 Teaou, giving sound. Sha-muh says, Teaou does not give the sound of the letter, and he derives the character from 乃 Nae, as above defined; and 肉 Teaou, the fruit hanging from the tree, which manifests the existence of the vivifying principle; and that the character belongs to the Class 會意 Huwy-e, "A combination of ideas." In history, occurs in the sense of 攸 Yew, "That which."

𧢲 CH'HH. An animal or brute.

衆 Same as 剋 K'h'ih.

鹵 Ol. Scrib. 鹵 Yew, see above.

卓 Same as 桌 Sëë, see Rad. 肉 Yew.

Same as 虔 K'hēn.

Ol. Scrib. 克 K'hīh.

Ol. Scrib. 粟 Süh.

Same as 衡 Hǎng.

Ol. Scrib. 貞 Ching.

**SEE.** The name of an insect, and of a man.

Ol. Scrib. 我 Wo, "I, me."

Ol. Scrib. 𠄎 Jing, see above.

SĖĖ. --A close hard stone.

Same as 乘 Shing, see Rad. 丿 Pëih.

Same as 離 Lěě.

Chow's mode of writing 𪛗 Yew.



# TWENTY-SIXTH RADICAL.

卩 TSĚĚ. 卩 S. C.

An instrument by which, in ancient times, statesmen, or governors, were appointed or authorized to act. It was made of stone, of horn, or of the bamboo; and after having letters engraved upon it, was cut through the middle; one half was retained at court, and the other given to the person appointed. The

卩 TsĚĚ constituted his credentials. 所以示

信 So e she sin, "That which declared (the possessor) was to be believed." 符 卩 Foo tsĚĚ; 信 | Sin tsĚĚ;

and 瑞 | Suy tsĚĚ, express the same. It is said, that the idea, of making the two parts to correspond, was taken from the

joints of a bone. The 隸 Le form, which is now used, is

節 TsĚĚ, To restrict; to limit. To be distinguished from

卩 Yih, the compound form of 邑 Yih.

巳 The form of the preceding, when it occurs in the

lower part of a Compound Character.

卩 Same as the preceding. Also written thus 卩 弓

卩 TSOW. § 卩 S. C.

The reverse side of 卩 TsĚĚ. The left side of the instru-

ment described above, held by the giver of the commission; the right side was taken by the person appointed. Others define it, as denoting, To restore the credential after having executed the duty assigned.

## Characters formed by Two Strokes.

印 NEANG, or Gang. 卩 S. C. 印

Used by females, for the pronoun I. 印 | Gang

gang, "Great; how great; high; dear in price." Strenuous effort. Read Yang, Towards; to look up to; to look towards; to hope for; to wait. 仰 Yang, is now used in

the latter sense. Derived from 匕 Pe, The head, and 卩 TsĚĚ, The seal of office. 招招舟子。人涉

| 否。人涉 | 否。 | 須我友  
Chaou chaou chow tsze; jin shĚ gang fow; jin shĚ gang fow;

gang seu wo yew, "The clamorous ferryman called for passengers; other people crossed the stream, I would not;—others

crossed, and I would not. I required my own friend." (She-king.) Intended, by the Poet, to express that the virtuous

female, does not listen to the call of every one, but waits for her particular lover. 顒顒 | |。如圭如

璋。令聞令望。豈弟君子。四



方爲綱 Yungyungganggang; joo kwei; joo chang; ling wän; ling wang; kae te keun tsze, sze fang wei kang, "How honorable and dignified (is the king), pure as the gems Kwei and Chang; he induces fame, he induces admiration; a benevolent prince, the elevated head, in whom all, in every quarter, are united." (She-king.) 自 | Tsze gang, "To exert one's self." 上足 | 則下可用 Shang tsü yang, tsih hea k'ho' yung; "When superiors are worthy to be looked up to, or depended on, then inferiors may be employed," or directed with authority.

卯 TSE, or King. † 𠂔 S. C.

From 卩 Tsëë, and 𠂔 Tsow, The credentials given to a public servant, and the corresponding part retained t court; hence 卯 King, denotes a statesman serving his prince, now written 卿 King; and to be distinguished from 卯 Maou.

𠂔 CHUEN, or Seuen.

Two seals of office. 巽 Seuen, is derived from this, see Radical 巳 Ke.

From Three to Six Strokes.

卩 An erroneous form of 卩 Keang, see Rad. 邑 Yih.

卮 CHE. A certain round vessel, for limiting the quantity of food and drink. A syphon; a wine vessel, containing four 升 Shing. 玉卮 Yü che, "A cup, made of stone." 三皇五帝有觀戒之

器命曰侑 | San hwang woo te, yew kwan kae che k'he, ming yüë Yew-che, "The three sovereigns and five emperors (of high antiquity) had an admonitory vessel, which they ordered to be called Yew-che."

漏 | Low che, "A syphon to drain off liquids." 酒 | Tsew che, "A wine syphon." 水 | Shwü che, "A water syphon."

財物易去若漏 | Ts'hae wü e k'heu, jö low che, "Property goes away as easily as liquids by a syphon." 言日出 | Ché yen j'ih ch'hüh, "Language daily changes, like a vessel, now full, then empty."

卯 MAOU.\* 卯 S. C. 卯 R. H.

A horary character, the fourth of the 地支 Te-che, including the interval from five to seven o'clock in the morning; also expressed by 卯時 Maou she, 交 | Keau maou, "Five o'clock in the morning." 正 | Ching maou, "Six o'clock in the morning." 不對子

午 | 酉 Püh tuy tsze woo maou yew, "Midnight and noon, morning and evening, not corresponding;" i. e. discordance or irregularity in the thing spoken of. Flourishing; abundant; luxuriant. 月 Maou yüë, "The second moon," when the gate of Spring is thrown open; hence, it is said, the Seal Character represents an open door. It is 天

門萬物畢出也 T'héen mun, wan wü peih ch'hüh yay, "The gate of Heaven at which all things issue forth." When the year happens in Maou, 單闕 Shen ö, and 𠂔 Maou, are convertible terms. Maou is used for a period, time, or term in general. 死 | Sze maou, "The day of one's death." 點 | T'een maou, "The



time to take account of; the period of calling over the names of soldiers" which is not fixed, in order to keep all ready at a short notice. 撞 | Chwang maou, "To rush against the time," i. e. to fail of being present in proper season.

開 | K'hae maou, "Commence a series of terms," as in the payment of duties to government.

准於六月二十日開 | 懲餉之期 Chun yu lüh yuě, urh shüh j'ih, k'hae maou, ching heang che k'he,

"It is determined that the period of commencing the series of payments of the duties, commence on the 20th of the 6th moon." 分六 | 完繳 Fun lew maou h'wan keaou, "The whole amount to be paid in, at six terms."

比 | Pe maou, "To examine at the time, previously fixed, for effecting a certain duty, and to punish by stripes in case of failure; as is the case of police runners who are often required to apprehend, within a given time, certain persons. Commonly, but erroneously written 郊 Maou.

印 YIN ‡ 卩 S. C. 卩 R. H.

From 爪 Chaou, The nails of the hand, and 卩 Tsě, a credential. A credential held by those who exercise government; an official seal; a stamp; to seal; to stamp; to impress; to take an impression on paper from an engraved surface. A surname. The national seal is called 璽 Se, and is made of some precious stone; others are made of gold, silver, or copper: some are square, and others oblong, which varieties are intended to mark the difference of rank. The seal of private individual, or of a magistrate, acting in his private capacity, is not commonly called Yin, but 圖書 Thoo shoo, 圖

章 Thoo chang, or 圖記 Thoo ke. 官 |

Kwan yin, 符印 Foo yin; | 信 Yin sin, "A seal of office, an official credential."

| 把子 Yin pa tsze, "The part of a seal grasped by the hand."

| 箱 Yin seang, "Box of the official seal," which is generally covered with yellow cloth. 打 | Ta yin, 用 | Yung

yin, 給 | Keih yin, or 蓋個 | Kae ko yin, "To affix a seal."

掌 | Chang yin, "To keep the seal; or the keeper of the seal." In provincial courts, the person who does

the manual part of affixing the seal is called 簽押 Ts'heñ yä. 封 | Fung yin, "To shut up the seal;" i. e. to

desist from the ordinary business of the public courts, in the last month of the year. 開 | K'hae yin, "To open out

the seal;" or recommence public business, after ending the new year's holidays, which commonly continue about a month from

the 20th of the 12th moon, to the 20th of the 1st. 交 |

Keaou yin, "To deliver over the seal to a successor," 接 |

Tsě yin, "To receive the seal of office." | 板 Yin pan,

"Blocks or plates with letters engraved on them for printing."

| 書 Yin shoo, "To print books." 烙 | Lō yin,

"To seal, or sear, with a heated iron," for the purpose of

recognizing an animal or thing. 民憑書契官

憑 | 信 Min ping shoo ke; kwan ping yin sin, "The

people trust in deeds or bonds; the officers of government trust

in the seal," A saying often adduced to shew the necessity of

some written document in the particular case referred to. |

度 Yin-too, "India." 五 | 度國 Woo Yin-too

kwō, "Five Indian nations," mentioned by Chinese travellers to India.



危 WEI. ‡ 𠂔 S. C. 𠂔 A. V. 危 R. H.

From 𠂔 Chen, A man on the verge of a precipice, and 卩 Tsěě, To limit or stop him from falling headlong. To be situated on an eminence and feel afraid: unsteady; unsettled; dangerous; danger; to endanger; to rush down; to ruin. One of the twenty eight constellations: it consists of three stars and is situated in the northern hemisphere. A surname. 臨

危託故人 Lin wei tō koo jin, "Entering on what is dangerous, engage the assistance of an old friend."

如壘卵 Wei joo luy lwan, "Hazardous as (the preservation of) a pile of eggs." 在上不驕高

而不 | Tsae shang pūh keaou; kaou urh pūh wei, "When eminence in rank is not accompanied by pride; there is no danger from the elevation." | 言正論

Wei yen ching lun, "To discourse of righteousness, and point out the danger of it's opposite." | 言 Wei yen, Verbally,

"Dangerous words;" does not mean, language that is dangerous, but language that points out danger, and inspires caution.

| 險 Wei hēen, "Danger; dangerous." 病到

| 險之極 Ping taou wei hēen che kēih, "The disease is now most imminently dangerous." | 篤 Wei

tūh, "Imminently dangerous;" applied to disease. | 亡

Wei wang, "Passed to oblivion; dead." | 殆 Wei tae,

"Very dangerous or hazardous." | 乎殆哉

Wei hoo! tae tsae! "O how hazardous! how dangerous!" 讒

諂之民有比黨而 | 之者身  
可 | 也而志不可奪也 Chan chen

che min, yew pe t'hang urh wei che chay; shin k'ho wei yay, urh

che pūh k'ho t'hō yay. "Slandorous and servile fawning people, combine to seek the ruin (of learned and virtuous instructors of mankind); but though their persons may be endangered, their determination (to attempt the cure of moral disorders) cannot be extorted from them." (Le-king.) 屋 | ūh wei, "The beams of a house."

卽 PEĪH. 卽 S. C.

To assist; an assistant. From 卩 Tseě, Implying trust or dependance on. Kang-he considers it the obsolete form of 弱 Peih.

弱 SEUEN. 弱 S. C.

From two seals of office. To choose; to select.

卽 YĪH. From 卩 Tsěě, A seal reversed. A Par-

ticle denoting A transition, or a reversing of the thought; or.

By the framers of the 隸 Le Character, written 卽 Yih.

卽 SHÁOU. § 卽 S. C. 卽 R. H.

High; eminent. 年高德卽 Nēen kaou, tīb shaou, "Advanced in years, and eminent in virtue."

卽 TSEĪH. Properly 卽 Tseih, see below.

却 K'HEŌ. Properly 卽 K'heŏ, see below.

卵 LWAN. 卵 卩 S. C.

The testicles of animals; the eggs of birds. Read Kwān,



The spawn of fishes, more commonly called 魚子 Yu-tsze,

凡物之生必由胎卵 Fan wūh che sāng

pēih yew tae lwan, "Every creature that is produced, is either from the womb, or an egg." | 子 Lwan tsze, "The

testicles." 雞 | Ke lwan, "A hen's egg." 鳥

| Neaou lwan, "A bird's egg." | 脬 Lwan paou,

"The scrotum." | 生 Lwan sāng, "Produced from

an egg;" in contradistinction from 胎生 Tac sang,

"Formed in the womb."

撫育人曰 | 翼言如鳥孚

| 也 Foo yūh jin yuě, lwan yīh; yen joo neaou foo lwan

yay, "To cherish and nourish a person is called Lwan-yīh, in

allusion to a bird hatching its eggs." 勝如 | 予

翼而長之 Shing joo lwan, yu yīh urh ch'hang che,

"Shing, is as an egg, which I have sheltered and brought up

under my wings." (Tso-chuen.) It would be unsuitable to de-

tail the application of this word in vulgar abuse. The fragile

nature of eggs piled on each other, or suspended, are referred

to as illustrative of what is hazardous or dangerous. The sen-

tence given under 危 Wei, is thus varied. 壘 | 之

危 Luy lwan che wei, "The danger of piled up eggs." 危

如懸 | Wei joo heuen lwan, "Hazardous as (the safety

of) an egg suspended aloft." | 色 Lwan sīh, "Egg

coloured," i. e. not bright; applied to the sun or the day; erro-

neously changed to 柳色 Lew sīh. 春士不

取麋 | Ch'han, sze pūh tseu me lwan, "In spring, the

inferior officers (when sporting), do not take the young stag

nor eggs." (Le-king.)

卽

PEI, or Pe. 卽 S. C.

To give a seal to, and constitute a ruler or governor; to give authority to. A clean, pure stone, or gem. Read Sih, according to the old definition.

From Six to Sixteen Strokes.

邛

SHE', or Che. 邛 S. C.

Large measure; enlarged; liberal; gratulatory.

卷

KEUEN. 卷 S. C. 卷 R. H.

The bend at the knee. (Shwō-wān.) Bent; rolled up; a scroll; a section of a book. Read Keuen, To roll up. 卷耳

Keuen urh, A certain plant. | 舌 Keuen shě, Name

of a star. Read Keuen, Crooked; winding; small. 書

| Shoo keuen, or 一 | 之書 Yīh keuen che shoo, "A book." 可舒 | 者曰 | 編

次者曰快 K'ho shoo keuen chay yuě keuen, pēn,

tsze chay yuě chīh, Papers "capable of being unrolled or rolled

up, are called Keuen; those in leaves are called Chīh." Chinese

books were originally scrolls; during the eighth century, they

were first bound up in leaves. | — Keuen yīh, "First

section." | 二 Keuen urh, "Second section." 開

| 有益 K'hae keuen yew yīh, "On opening a book,

there is benefit derived." There is some advantage derived from

the slightest reading, how much more from diligent study.

掩 | 茫然展 | 豁然 Yen keuen mang

jen; chen keuen hwō jen, "Shuts the book and knows nothing;



opens the book, and perceives every thing clearly." Applied to students who possess good sense and discernment, but a bad memory.

書 Keuen shoo, like Yen keuen, in the last phrase, expresses, To close a book.

起來 Keuen k'he lac, "To roll up." 席 | 一空 Sēih keuen yih

k'hung, "The mat is rolled up and has left a void;" said of him who is bereft of every thing. The allusion is to the ancient custom of sitting and eating on mats.

而懷之 Keuen urh hwae che, "To roll up and put away." To retire from public life in troublous times." (Lun-yu.) 有

者阿 Yew keuen chay o, "There are winding passes amongst the mountains." 一 | 石之多 Yih

keuen shih che to, "As much as a small stone." Read Kwān, in the sense of 袞 Kwān.

卸 SÉAY. 卸 S. C.

脫衣解甲曰卸舟人出載亦曰卸 Tō e keac kēa yuē seay; chow jin ch'hüh tsae yih yuē seay, "To put off garments, or lay aside armour is called Seay; boatmen, or sailors, putting out what is contained in their vessels, is also called Seay."

脫 | 貨 Seay ho, "To deliver cargo."

下貨 Seay hea ho, "To deliver, and to take on board, cargo."

事 Seay sze, "To give up, or desist from an affair."

河源縣林芳 Seay Ho-yuen Hēen, Lin-fang, "Lin-fang, who has laid aside (the government of) the district Ho-yuen." The probability, in such cases, is, that the person was deposed; to express which, Seay, is a de-

licate term. 拆 | Tsih seay, "To pull down; to throw into ruins."

擔 Seay tan, "To lay down a burden; to desist from an undertaking."

禍 Seay ho, "To rid one's self of a calamity."

卹 SEÜH. § 卹 S. C.

To feel sorry; to commiserate; to compassionate. 撫

卹 Foo seüh, "To sooth and compassionate." Syn. with 恤 Seüh.

以策彗 | 勿驅 E tsih suy seüh, wüh k'heu, "In lashing (a horse) strike with feeling; do not drive it violently." (Le-king.)

却 K'HEÖ. Same as 卻 K'heö, see below.

登 KIN. 登 R. H.

A vessel to contain wine, used by the bride and bridegroom at marriages. They were in ancient times made of the gourd split into two; to join these again formed one; hence the allusion to these, when uniting two persons as one, in marriage. The Kin are now made of pewter, silver, and so on, according to the wealth of the persons. Two Kin, are sent by the bridegroom to the bride, when she is desired to leave the house of her parents. The Kin are brought back with her to the bridegroom. He and she, seated at a table in the bedroom, and in the presence of all their relations, partake of a little wine poured from these two vessels. After pouring out the wine, they exchange the cups and drink. This seems an essential part of the ceremony of marriage

寶玉到了洞房交杯 合登 Paou-yih taou leaou tung fang, kcaou pei, hō kin,



"Paou-yüh proceeded to the bed-chamber, where (with her intended husband), she exchanged cups and joined the Kin." Commonly written 𩇛 Kin, but properly 𩇛 Kin. (Sha-müh.)

卻 K'HEÖ. § 𩇛 S. C. 𩇛 R. H.

To limit one's wishes; to stop; to refuse, to reject; to lead back; to look towards. As a particle, Really; truly; therefore; then. 卻之爲不恭 K'heö che wei püh kung, "To refuse it (a present) shews a want of respect." (Mäng-tsze.)

幸勿見 | Hing wüh këen k'heö, "I shall be happy if you do not refuse." 萬望勿 | Wan wang wüh k'heö, I cherish "ten thousand hopes (that you will) not refuse." | 意 K'heö e, "To refuse to accede to a

person's wishes." 失 | Shih k'heö, "To lose." 拋 | P'haou k'heö, "To reject, or throw from one." 了 |

Leaou k'heö, "To reject entirely." 亡 | Wang k'heö, "To forget." 如來立法教人

原未嘗離 | 孝弟 Joo-lae lei fa keaou jin yuen we chang le k'heö heaou te, "Joo-lae Füh, in establishing rules for the instruction of mankind, never rejected, or departed from, filial piety and brotherly affection." | 說 K'heö

shwö, "They say; or, it is said truly," or, in some cases, K'heö is a mere expletive.

𩇛 WÜH. 𩇛 Nöë wüh, "Agitated, unstable; as a vessel on the surface of the water, or something agitated in a lofty, dangerous situation. In the explanation of the 困卦 Kwän-kwa, considered as representing the agitation of a penitent mind.

御 YU.

To direct, to control; to advance. Occurs in the books of Füh.

𩇛 HE. Space between the joints of bones.

卽 TSEIH. 卽 S. C. 卽 R. H.

Now; immediately; forthwith; then; only; near; urgent; swift. Occurs in the sense of If. 卽 | Tseih tseih,

"Crammed closely together; abundant and solid" in virtuc.

A kind of torch. A surname. | 刻 Tseih kih; 立

| Leih tseih; 登 | Täng tseih; | 時 Tseih

she, All express, "Forthwith, immediately; instantly." 這

封書信是緊要的你 | 刻着 人寄去 Chay fung shoo sin she kin yaou tseih, ne tseih

kih chö jin k'he k'heu, "This letter is very important, you must despatch some person with it immediately." |

日 Tseih jih, "The same day." | 用 Tseih yung,

"Employed immediately." | 此 Tseih tsze, "Just;

this; only this." | 是 Tseih she, "That is; just so;

the same as." 這個 | 是與那個同

Chay ko, tseih she yu na ko t'hung, "This is just the same as

that." | 使間 Tseih she këen, "Supposing it to

be for a moment." 無他 | Woo t'ha tseih, "No other

than." 飛 | Fe tseih; | 速 Tseih sö, "With all

possible speed; with haste; urgently." 非 | Fe,—tseih,

"Not (this), then (that)." 今讀書的人非

酸 | 腐非獸 | 迂 Kin tüh shoo tseih jin,

fe swan, tseih foo; fe tae, tseih heu, "The literati of the present



day, if they are not sour, they are rotten: if they are not silly, they are vague and shallow." Sour, denotes a disagreeable, singular manner. Rotten, denotes Vicious, depraved. 可望而不可 | K'ho wang urh püh k'ho tseih, "May be looked at from a distance, but not approached." Said of persons, whose conduct will not bear a near investigation. 不 | 不離 Pühtseih püh le, "Not near, not distant." i. e. not very pressing; it may be gone about leisurely, but not neglected. | 位 Tseih wei, "To ascend the throne." 右手執 | Yew show ehñ tseih, "In the right hand held a torch."

卩 Ol. Scrib. 怨 Yuen, see Rad. 心 Sin.

飢 Same as 飢 Wüh, see above.

鄂 YÖ, or GÖ. The palate.

口中上鄂 K'how chung shang gö, "The Yö, or palate, which constitutes the upper part of the mouth withinside."

卿 K'HING. 卿 S. C. 卿 R. H.

From 卯 Maou, "To issue forth," the other part giving sound. Highly intelligent and enlightened; also, an object towards which all look. A title conferred, in different periods of Chinese history, on various of the higher officers of state. Sometimes used by equals to each other, as a term of respect; also by superiors to inferiors. A surname. 周六卿 Chow lüh k'hing, "Under the dynasty Chow, (which ended B. C. 215), were six K'hing." From these it appears, the more

modern Six Boards, called 六部 Lü-h-poo, originated.

天 | T'hēen-k'hing, Title of the first of the 吏部

Le-poo. 地 | Te-k'hing, Title of the first of the

戶部 Hoo-poo. The president of the 禮部 Le-poo

is entitled 春 | Ch'hun k'hing. Of the 兵部 Ping-

poo, 夏 | Hea-k'hing. Of the 刑部 Hing-poo,

秋 | Tsew-king; and the president of the 工部

Kung-poo, is entitled 冬 | Tung-k'hing. 古者

天子諸侯皆名執政大臣

曰正 | 自周後始有三公

九 | 之號 Koo chay, T'hēen-tsze, Choo-how keae

ming chih ching ta chin, yüē ching k'hing; tsze Chow how che

yew san kung, kew k'hing che haou, "In ancient times, the

Emperor and dependant princes, both denominated the great

officers, who held the reins of government, by the title Ching-

k'hing. From the time of Chow, and onwards, the terms, three

Kung and nine K'hing existed." 少 | Shaou k'hing,

"A secondary degree of the same rank. 秦漢以

來君呼臣以 | Tsin, Han, e lae, keun hoo

chin e k'hing, "From the time of Tsin and Han, the sovereign

addressed his ministers by the title K'hing," and | 家

K'hing kea. This does not seem the practice of the present

dynasty. 公 | 大夫 Kung, k'hing, Ta-foo,

"The nobility, statesmen, and subordinate officers;" i. e. all the

officers of government of every rank. | 子 K'hing

tsze, was a term of respect for a gentleman, like the modern term

公子 Kung-tsze.

上駟院 | Shang sze yuen k'hing, A kind of

supervisor of the Imperial stables. The commissioner of cus-



toms on foreign trade, at the port of Canton, has commonly this title on his Patent.

𡵓 Original form of 卷 Keuen, see above.

𡵓 TSEĪH. A long time.

𡵓 SEĪH. The knee. Now commonly written

𡵓 Seĭh. 𡵓 Nēē seĭh, Name of a horse; so denominated because a good horse, hangs down the head with

its mouth approaching its knees. 頓首 | 行  
Tun show seĭh hing, "Bowing down the head and walking on the knees."

𡵓 TSUN. Dangerous.

𡵓 LEAOU. Name of a hill.

𡵓 SĒEN, or Ts'hēen.

To go, or remove. (Ts'hēen-han-che.)

## TWENTY-SEVENTH RADICAL.

厂 HAN. 厂 S. C.

The overhanging side of a hill; a rocky projecting precipice, or bank of a river, capable of affording shelter, or a dwelling for human beings.

𡵓 CHE. A syphon for drawing off wine.

𡵓 CHEN, or Wēi. 𡵓 S. C.

From Man on the top of a precipice. To look up to; dangerous. (Sha-mūh.) Certain of the rafters of a house.

𡵓 GO. 𡵓 S. C. 𡵓 R. H.

𡵓 Go, or 科 | Ko go, "The joinings or knots

of the branches of trees." Erroneously read Gĭh, in the sense of

𡵓 Gĭh, "To be distressed; to be ill-used." 困 |

Kwān gĭh, "To be in distress."

### From Three to Six Strokes.

𡵓 KEŪH. || 𡵓 S. C.

To seize or take hold of with the left hand; from the reverse side of 𡵓 Kĕē, "To take with the right hand." According to one writer, Anxious disquieting attention to business.

𡵓 CHĪH, or Tsĭh. To extend; to open out; also expressed by 張 𡵓 Ch'hang chih, and 開 | K'hae chih.



𠂔 HAN. Chow's form of 厂 Han.

𠂔 Chow's mode of writing 𠂔 Tsih.

𠂔 Same as 宇 Yu, see Rad. 宀 Mëen.

𠂔 Ol. Scrib. 女 Neu, "A woman."

𠂔 Same as 辰 Shin.

𠂔 Ol. Scrib. 吟 Yin.

Also used for 崕 Yin, "A dangerous precipice. Read K'hin, Rocky ground.

𠂔 KAE. To reach to ; to arrive at.

𠂔 K'HE. To fall to the ground.

𠂔 PANG. Name of a place.

𠂔 YÄ. 𠂔 Cha ya, "Not corresponding to ; not agreeing with."

𠂔 Ol. Scrib. 侯 How.

𠂔 Ol. Scrib. 辰 Shin.

𠂔 CH'HĪH. To cast or drive out.

𠂔 FE, or Fei.

Water branching off and flowing in a slanting direction.

𠂔 PAE.

Water dividing its streams and flowing onward.

𠂔 CHE.

Leading to a certain end ; even ; level ; a sound or voice.

𠂔 CHĪH, or Tsih.

Mean ; vile ; depraved ; inverted.

𠂔 KEÜH, or Kūh. To seize with the hand.

𠂔 KEÄ. Large ; great.

𠂔 CHE, or Te. A kind of soft stone, fit for

grinding or rubbing tools on. Leading to a final end ; that ; certain ; to, or at. 𠂔 Te shĭh, "A whetstone."

𠂔 𠂔 | 𠂔 Chen yen hwuy, k'ho che hing, "My words are reasonable, and may be carried into certain effect." (Shoo-king.)

𠂔 CHA. 𠂔 Cha ya, "Not correspond-

ing to each other." Read Tsih, Narrow, confined.

𠂔 TOO, or Hoo. 𠂔 S. C.

Pretty, or valuable stone. Name of a certain stone.



𡵓 LĀ. The rattling noise of stones. 𡵓 S. C.

𡵔 T'HUNG. A deeply retired house.

𡵕 K'HĚĚ. Side of a hill; the bank of a river.

𡵖 YŌ. A bank.

Something rising up to view on the bank of a river.

From Six to Eight Strokes.

𡵗 K'HO. A hill with banks and streams on each side. Read K'hěč, same as 𡵕 K'hěč.

𡵘 YAE. § 𡵙 S. C. 𡵚 R. H.

The precipitous sides of a hill; the bank of a river or stream. 上𡵘 Shang yae, "To ascend the bank."

𡵛 E, or Yae,

To shade; to screen; to obscure; to conceal.

𡵜 Ol. Scrib. 旨 Che, see Rad. 日 Jih.

𡵝 Same as 斥 Ch'hīh, "To expel."

𡵞 Ol. Scrib. 席 Seih.

𡵟 K'HO. To press down; to oppress.

𡵠 CHĪH. Turnings and windings amongst hills.

𡵡 𡵠 Chow chih, The name of a certain district.

𡵢 Same as 應 Ying.

𡵣 CHĀ. Not appearing; not manifest.

𡵤 TE. A certain stone. 𡵤 S. C.

𡵥 MANG. 𡵥 S. C.

The appearance of a large rock. Large; great; abundant; affluent. A surname. 民上敦𡵥 Min shang tun

mang, "The people populous and affluent." | 雜 Mang tsă, "Blended and crowded together." 𡵦 | Tseun

mang, occurs in the She-king. Some Expositors confess they do not understand the phrase, others give the words the sense of "Great, abundant." Read Mung, | 茸 Mung yung, "To speak in a confused manner in mixed dialects."

𡵧 E. To drink in. 𡵧 S. C.

𡵨 NO, or Go. Appearance of stony, rocky, hills.

𡵩 HEĀ. 𡵩 S. C.

Crouching under a precipice or in a cave; meanly lodged.

𡵪 CHEN.

A kind of a market place; shops of a market place.



厖

FOO, or Poo.

厖 S. C.

Stony, rocky hills or land; rocks jutting out to view; the veins of rocks.

厖

SHAY. A certain surname.

厚

HOW.

厚 S.C.

厚 A.V.

厚 R.H.

The bulkiness of a mountain. Thick; large; great; weighty; liberal; generous; kind; intimate. A surname.

厚薄

How pö, are opposites, "Thick, thin; liberal, stingy; kind, ungracious."

天高地

Th'heen

kaou, te how, "High as heaven, and large as the earth;" i. e.

vast as the universe. Applied to the benevolent disposition or conduct of an individual, and to the virtues of the Emperor.

廣

Kwang how, "Extensive and ample."

勝

How shing, "To gain a great advantage over; a great victory."

臉皮

Lëen pe how, "Face thick-skinned;" i. e. shameless, brazen-faced;

顏

How yen, expresses the same.

待

How tae, or

待人

Tae jin how, express

"Treating a person liberally and kindly."

他待人

實在

道

T'ha tae jin shih tsae how taou, "He treats people extremely well."

於此而薄

於彼

How yu tsze, urh pö yu pe, "Kind to this, and ungracious to that;" i. e. to shew marked partialities.

重

How chung, "Thick and heavy; liberal and steady."

君子常失於

小人常

於

薄

Keuen-tsze chang shih yu how; seaou jin chang shih yu

pö, "A good man generally errs in treating people better than

they deserve; a bad man generally errs in treating them worse."

人家忠

至誠

Jin kea chung how che

ching, "A sincere, liberal-minded, faithful man."

情

Ts'hing how, "A kind disposition."

兩人相

相交

Leang jin seang how, "Two intimate friends."

甚

Seang keaou shin how, "A very intimate inter-

course with."

禮

How le, "A large liberal present."

祿

How lüh, "Liberal emolument" derived from the

public service.

恩

How gän, "Great kindness,"

shown to an inferior.

味

How we, "Savoury."

酒

How tsew, "Generous wine."

厖

YEW. Beams that support the eaves of a house.

厖

Ol. Scrib. 席 Seih, see Rad. 巾 Kin.

厖

Ol. Scrib. 猛 Mäng, see Rad. 犬 Keuen.

厖

Ol. Scrib. 辰 Shing.

厖

Same as 房 Fang.

厖

Same as 厚 How, see above.

厖

Same as 原 Yuen, see below.

From Eight to Ten Strokes.

厖

K'HIN. A stony rocky country.

厖 S. C.



厶 TSZE, or Shwuy. 厶 S. C.

厶 厶 Tsze wei, "The rocky summit of a mountain."

厶 TS'HÖ. 厶 S. C.

A large coarse stone. The modern copies of the Classics

厶 Ts'hö. Read Ts'hoo, To place; to put.

厶 K'HÖ, or K'hä. A hill with banks on each side.

厶 Ol. Scrib. 厶 Noo, see Rad. 厶 S hñh.

厶 NAE, Gae, or Chñh.

A certain stone; an extended curtain.

厶 CHñH, or Tsñh.

Thrown on one side under a precipice; meanly housed; mean.

厶 TSUY. Name of a country.

厶 PÈ, Féi. 厶 S. C.

An obscure, retired, shady place, where spirits are supposed to reside.

厶 YñH. 厶 S. C.

Stony bad ground; stone which is difficult to work.

厶 SHUN. Same as 厶 Shun.

Spotted or stained, as cloth with damp or water.

厶 Ol. Scrib. 厶 T'hae, see Rad. 厶 Pö.

厶 TUY.

To collect together earth and form a mound or hillock.

厶 YUEN. 厶 S. C. 厶 R. H.

High level ground; a waste; a common. Origin; source; beginning; commencement; the real natural state of a thing or of an affair. To examine into the origin of; to trace back to the beginning. Again; an iteration of; a second; the same as the first. To remit; to forgive. A surname; the name of a district.

平原 P'hing yuen, "A large level uncultivated tract of country." 厶 | T'een yuen, "An extensive cultivated tract."

命野虞出行田 | 為天子勞農 Ming Yay-yu ch'hüh hing t'een yuen, wei T'h'een-tsze laou nung, His Majesty "ordered the Yay-yu,

to go forth to the cultivated lands, and in behalf of the Emperor, encourage the husbandmen." (Le-king.) 農漁商

賈四者衣食之 | Nung, yu, shang, koo; sze chay, e shñh che yuen, "The husbandman, the fisherman, the

travelling merchant, and resident trader;—these four, are the sources from whence are obtained raiment and food." 道

之大 | 出於天 Taou che ta yuen ch'hüh yu t'h'een, "The great source of reason, is derived from Heaven."

| 本 Yuen pun, "The origin; originally." |

由 Yuen yew, "The causes from which a thing proceeds; the circumstances of an affair." 推 | Chuy yuen, "To

search into the original causes of; to analyze." | 意



Yuen e, "The original intention; the first motive."

主 Yuen choo, "The original lord;" i. e. the owner; the proprietor.

委 Yuen wei, "The origin and end;" all about a person or thing.

因記掛着要問他的 | 委 Yin ke kwa chō, yaou wān t'ha tēih

yuen wei, "In consequence of remembering it with some anxiety, I want to enquire all about him."

鑒 | Kēn yuen, "To see thoroughly into the causes and circumstances

of an affair." Said by way of compliment to the discernment of any other person.

| 來如此 Yuen lae joo tsze, "Really, or in point of fact, thus." Often said when all disguises are laid aside, or

the truth clearly perceived.

| 不該 Yuen pūh keae, "Strictly, or by rights, ought not."

| 不想 Yuen pūh seang, "Originally, or really at bottom, did not mean," &c.

| 諒 Yuen leang, "To excuse; or put a favorable construction on."

| 宥 Yuen yew, "To forgive." 會詔 | 之 Hwuy chaou yuen che, "Issued an order to

forgive them." 命膳宰未有 | Ming shen tsae, mō yew yuen, "Ordered the Cook, not to bring the

fragments in again." 爲 | 廟 Wei yuen meaou, "Made a second temple." Syn. with

源 Yuen. To rhyme, read Yun.

盾 Same as 盾 Shun, see Rad. 目 Mūh.

盾 Ol. Scrib. 存 Tsun, see Rad. 子 Tsize.

厚 Same as 厚 How, see above.

原 YUEN. A source or spring from whence water issues. Now written 源 Tsuen.

厥 Ol. Scrib. 璫 Show.

飧 Ol. Scrib. 饋 Kwei, To present a gift to.

廕 SOW. A creek; a bay.

厠 T'SHZE. To clean; to put in order.

A place which requires constant cleansing; filthy; a bank by the side of a stream; a privy. The same is expressed by 茅

| Maou t'hsze, 溷 | Hwān t'hsze; 糞 | Fun t'hsze, "Ordure."

殿 Ol. Scrib. 段 Twan, see Rad. 殳 Shoo

𦵏 LE. 𦵏 S. C.

To split; to rend open. A rent or crack in the skin of ripe fruit. From 攴 Pō, To strike, and 厂 Han, A cleft hill side: the other part giving sound.

屨 Ol. Scrib. 庶 Shoo, see Rad. 广 Yen.

厥 Ol. Scrib. 盜 T'haou, see Rad. 皿 Ming.



From Ten to Twenty-eight Strokes.

厯 Ol. Scrib. 曆 Lěh, sec Rad. 日 Jih.

厯 SHUY, or Tsuy.

厯 Shuy wei, "The summit of a hill."

厥 KEUĚ. 𡵓 S. C. 𡵓 R. H.

An engine for throwing stones. Short. To bow. A surname.

A pronoun, commonly used in 尚書 Shang-shoo, in the

sense of 其 K'he. He; she; it; his; hers; its. 厥尾

KeuĚ wei, "A dog with a short stunted bald tail."

衣 KeuĚ e, "A short tailed garment." | 角𡵓

首 KeuĚ keŋ ke show, "To bow the forehead to the ground."

(Ts'heen-han-she.) 若崩 | 角 Jŏ päng keuĚ

keŋ, "As (an animal) dashing to the ground its horn." 曰

嗚呼天難謀。命靡常。常 |

德。保 | 位。 | 德靡常。九有

以亡 YuĚ, woo hoo, t'heen nan sin, ming me chang; chang

keuĚ tih, paou keuĚ wei; keuĚ tih me chang, kew yew ewang.

伊尹 E-yin. the minister of 太甲 Tae-keä, when

old and leaving court, in order to warn his Master, "Said, Alas!

Heaven cannot be trusted; its decrees are inconstant: let his

virtue be long continued, and his throne will be preserved;

but if his virtue be inconstant, the empire will forthwith be lost."

The apparently blasphemous sentence, at the beginning, must

be understood in a qualified sense, as if he had said—Princes

may not presume that they are ordained by Heaven to rule,

irrespective of their own conduct. 九有 Kew yew, is

the same as 九州 Kew chow, "Nine regions." A phrase

like 天下 T'heen hea, used here, to denote the Empire.

Read Keüh, 突 | Tüh keüh, A name applied to the

northern barbarians, who were variously designated in different

periods of Chinese history, they are said to have been skilful in

working iron, and were called Tüh-keüh, which means a

helmet, from 金山 Kin-shan, which they inhabited, resem-

bling one.

厦 SHA. A kind of out-house; a house by the side

of another. Sometimes confounded with 廈 Hea. 厦

門 Hea-mun, The Port in Füh-kéen, commonly called Amoi.

偏 | Pëen sha, A room formed by a continuation of the principal roof.

厦 SOW.

Terminable; limited. Read Sòw, An old man.

厖 Same as 厖 Kă.

厖 KŎ, or Ŏ, To injure. A cave by the side of a hill

厖 TS'HO. A craggy rocky hill.

厖 TĚEN. A grave.

厖 GAOU.

A public granary; also called 倉厖 Ts'hang gaou.



厚 Original form of 厚 How, see above.

廉 LĒEN. The corner of a stone.

𡵓 Ol. Scrib. 憂 Yew, see Rad. 心 Sin.

𡵔 Ol. Scrib. 庶 Shoo, see Rad. 广 Yen.

𡵕 K'ÉW. A stable.

𡵖 K'HIN. A small house; few.

𡵗 KEUĒ. Embarrassed.

𡵘 K'HŎ, or K'how. Sound of closing the mouth.

𡵙 SEAY.

Thrown on one side; inverted; subverted.

𡵚 YIN. Same as the following.

𡵛 YIN: 𡵛 S. C.

𡵜 Yin yin, "Appearance of a mountainous precipice."

𡵝 KWĒI. 𡵝 S. C.

Water completely evaporated, or dried up; a place which generally contained water, left completely dry. The mud or rotten mould on the banks of a river.

Read T'hàn or K'hàn, A dangerous hill. Read Gan, Hilly and rocky.

𡵞 Ol. Scrib. 𡵞 Noo.

𡵟 SĒ, E, or Yih. A sharp stone. 𡵟 S. C.

𡵠 Ol. Scrib. 𡵠 Shoo.

𡵡 Ol. Scrib. 𡵡 Shoo.

𡵢 YĒ. 𡵢 S. C. 𡵢 R. H.

To restrict; to restrain; to repress; to subject. Uniformly; obedient; as one; to unite together. To keep out; to prevent ingress. To injure. To invite; to enter with the motion of the hands. An inauspicious dream. 𡵣次 Yĕ tsze, The

name of a place. Read Yén, Sufficient; filled; to satisfy; satisfied; satiated; to put off; to unrobe. Read Yèn, To dislike; to hate; to reject. To screen from; to conceal. Composed; steady; firm. Read Yă, Unextended; cramped, to descend to, or

arrive at. Read Yih, | 邑 Yih yih, "Damp." Read Gan, To sink in water. 將以 | 眾 Tseang e yĕ

chung, "Thereby to depress the spirits of the multitude." (Tso-chuen.) | 難 Yĕ nan, "To repress those who created

disturbance." (Ts'hĕen-han-chuen.) 天下 | 然 Thĕen hea yĕ jen, "The whole empire according as one."

不 | Puh yĕ, "Disobedient." 東游以 | Tung yew e yĕ che, "Travelled to the east to withstand,

or prevent, its ingress." | 冠 Yĕ kwan, "A mourning



cap." 推手曰揖引手曰 | Tuy

show yuě yīh; yin show yuě yě, "To beckon from, with the hand, is called Yīh; to invite to, with the hand, is called Yě."

驛驛其達有 | 其傑 Yīh yīh k'he t'hā;

yew yě k'he k'ě, The grain "gradually rises out of the ground;

that which is satiated with the vegetable life, grows forth pre-eminent." (She-king.) | | 其苗 Yen yen k'he

meaou, "How beautiful the grain!" (She-king.) 克 |

上帝之心 K'hīh yen shang te che sin, "Able to satisfy the mind of the supreme (divine) ruler." 飽不

欲復食曰 | Paou, pūh yǒ fuh shīh, yuě yen,

"Satisfied, and not desiring to eat more, is called Yen." (Lūh-

shoo.) 食 | Shīh yen; 飽 | Paou yen, "Sati-

ated; satisfied with food." 好書不 | 千回

讀 Haou shoo pūh yen ts'hēen hwuy tūh, "Of a good book

feel no dislike to read a thousand sections." 討人 |

T'haou jin yen, "Officiously to bring upon one's self the dislike

of other people." 令人可 | Ling jin k'ho yen,

"To cause people to dislike one." 但恐日久

而生厭舍舊而圖新 Tan kung jīh

kew urh sāng yen; shay kew urh t'hoo sin, "I am only appre-

hensive that length of time will create dislike; that you will

leave the old, and seek after new." | 小而務

大忽近而圖遠將徒勞而無

功也 Yen scaou urh woo ta; hwūh kin urh t'hoo yuen;

tseang t'hoo haou urh woo kung yay, Do not, "dislike small

affairs and affect great things; do not despise what is at hand,

and desire what is remote;—this is to be taken up with useless

toil, and to neglect what is really meritorious." (She-king.) Great

things may be above your capacity; what is remote may never be attained,—then all your labour and anxiety will go for nothing."

This idea, is often urged by Chinese moralists, and is quite proverbial with the people. | 棄 Yen k'he, "To reject;

to cast off." | 絕 Yen tseu, "To exterminate; to

destroy." 天 | 之天 | 之 T'hēen yen che;

t'hēen yen che, "May heaven destroy me! may heaven destroy

me!" if I have done any thing wrong, which you surmise. An

imprecation uttered by Confucius, when one of his pupils ex-

pressed disapprobation of the Sage's admitting to his presence,

a boy of bad character. (Lun-yu.) 小人見君

子而后 | 然 Seaou-jin kēen keun-tse urh how

yen jen, "When the man of low moral principles sees the really

good man, he endeavours to conceal himself and his vices

from being noticed." (Ta-heō.) | | 夜飲

不醉無歸 Yen yen yay yin pūh tsuy, woo kwei,

"Drinking with self enjoyment long at night, and not return-

ing home till intoxicated." (She-king.) | | 良

人 Yen yen leang jin, "My husband how calm and steady"

does he remain amidst the dangers of war, to serve his country,

sacrificing his domestic comfort. (She-king.)

廝 SZE. Persons, who with armies procure fuel and

forage. 廝徒十萬 Sze t'hoo shih wan, "Ten

thousand foragers." (She-ke.) | 養卒 Sze yang

tsūh, "Men who procure forage and dress food." A servant.

To cut and slash, as in the confusion of battle; in confused

manner. | 留 Sze lew, "The front and rear separating

from each other without again returning." Some reject this



character because not contained in Shwō-wān.

Seaou sze, "A servant boy;" my servant.

是女兒小 | 兒 We che she neu urh seaou  
sze urh, "D'on't know whether they are girls or servant boys."

眾小 | 們已經在外面伺候  
Chung seaou sze mun e king tsaē wae mēen sze how, "All the  
servant boys were already without side waiting."

殺 Sze shā, "To fight and kill in the confusion of battle."

認 Sze jin, "To recognize, or be introduced to each other, in  
a confused manner, from many persons meeting together at the  
same moment."

廩 TĒEN. To fix; to settle.

天地廩位 T'hēen te tēen wei, "Heaven and  
earth fix the throne;" i. e. nature or providence determines the  
rank of men.

厝 Same as 錯 Tsō.

厖 WEI, or E. 厖 S. C. See the following.

厖 SHUY. | 厖 Shuy e, The summit of a hill.

廩 GAOU. A granary.

辟 CHĪH, or Peĭh. Low, mean apartment.

廩 K'HAN, or Lan. 廩 S. C.

The appearance of an empty cave or den in the side of a hill

厲 LE. 厲 S. C. 厲 R. H.

A coarse strong stone; a whetstone. To grind; to rub.

Severe; stern; violent; raging; rapid as flight; excessive; ugly;  
cruel; to act cruelly or tyrannically; wicked; dangerous; upon

a high dangerous bank; disease. To commence; to stimulate;

to excite to. To ford a stream with one's clothes on. A term

applied to the ninth moon. A surname. Read Lae, Ulcers

caused by daubing the body with lacker. Read Lēē, Severe,

or, according to one, the ornamental tassel of a purse. 飊

厲 Leaulēē, "The shrill sound of a song carried over to a  
distance by the wind."

取 | 取鍛 Tseu le tseu  
twan, "To take stones and iron." (She-king.) 秣馬 |

兵 Mō ma le ping, "Feed the horses and sharpen the  
weapons." (Tso-chuen.) 鈍金必將待

礪 | 然後利 T'hun kin pēih tseang tae lung le  
jen how le, "Blunt metal must be ground ere it be sharp."

磨 | Mo le, "To grind, to sharpen; to discipline and  
reform." | 風 Le fung, "A violent wind." |

鬼 Le kwei, "An injurious demon, or ghost," that has no  
temple built for its reception after the death of the body, which  
it had animated; no posterity having been left by the deceased.

君子聽其言也 | Keun-tsze, t'hing k'he  
yen yay le, "A good man, when his words are heard, they will  
be found sincere and true." (Lun-yu.) 不 | 而威

Pūh le urh wei, "Dignified without violence." 君子

終日乾乾夕惕若 | 无咎 Keun-  
tsze chung jih kēen kēen; seih t'heih jō, le woo k'hew, "The  
good man is all the day vigilant and unceasing in his efforts;



in the evening he cherishes a thoughtful solicitude; and thus, though he be in the midst of danger, he meets with no calamity." (Yih-king.)

激 | Keih le, "To stimulate; to excite." 以 | 賢才焉 E le hēen tsae yen,

"To encourage those possessed of virtue and talents." 有

狐綏綏在彼淇 | Yew hoo suy suy, tsae pe k'he le, "There is a fox alone, and seeking its fellow, standing on the stones in yonder fordable stream." (She-king.)

| 民以自養也 Le min e tsze yang yay, "To tyrannize over the people in order to feed one's self."

嚴 | Yen le, "Gravity; dignity." 嚴聲 | 色的 Yen shing le sīh tēih, "A solemn voice and grave manner."

民不夭 | Min pūh yaou le, "The people have no diseases which carry them off by premature death." 深則 | 淺則揭 Shin tsīh le, tsēen

tsīh k'he, "When the water is deep, then ford with the clothes on; when shallow, lift them up." (She-king.)

厭 YEN.

The part commonly opened of the belly of a crab.

厖

YAOU. A seat; a place.

愿

Ol. Scrib. 原 Yuen.

𠂔

LEIH. To separate; to divide.

𠂔

FOO. A small wine vessel or cup.

𠂔

TĒEN. A grave.

𠂔

LEIH. To mow or reap.

𠂔

Same as 初 Ch'hoo.

𠂔

YUEN. Three Springs issuing from below a

𠂔

hill. Now abbreviated to 源 Yuen. A source; a fountain.

𠂔

A surname. The name of a district.

𠂔

Same as the preceding.



# TWENTY-EIGHTH RADICAL.

厶 SZE, or Mòw. 亅 S. C.

Deflected; private; selfish; scheming; fraudulent.

八  
Pä, To turn the back upon, added to 厶 Sze, makes its opposite, 公 Kung, 'General; just. In the above sense, 私 Sze, is now commonly used. Read Mow, in the sense of 某 Mow, "A certain," person, place, or thing; the proper name not being known, or purposely concealed. | 地

Mow te, "A certain-country." A blank is sometimes filled up thus 厶 厶 厶, and read Mow, mow, mow. Ideas well expressed, or passages which are emphatic, are often, in MS, and sometimes in print, marked with a string of these Mows, and which are called 連厶 Lëen-mow, answering the purpose which Europeans effect by drawing a line below a word in MS. or printing it in Capitals. The Lëen-mow, are vulgarly denominated 尖圈 Tsëen k'heuen. 連綴打

| Lëen chuy ta mow, "To mark with a line of mows." 連點 Tëen t'ëen, "A string of dots thus . . . gives inferior emphasis; and 連圈 Lëen k'heuen, "A string of circles," thus ○ ○ ○ gives the highest emphasis to, or intimates the fullest approbation of, a passage

女 T'HŪH. + 子 S. C.

The character 𡗗 Tsze, "A child," inverted. The posture of the child in a natural and easy parturition. Hence this character forms part of the character 育 Yüh, "To ou rish; to bring up a child." Hence, also, the definition, To issue forth suddenly; to occur abruptly. | 如其來 T'hüh joo k'he lae, "Occurring suddenly; coming on one unexpectedly." (Yih-king.) Like a disobedient child, driven forth head foremost. (Shwō-wän.) Now wirtten 突 T'hüh.

𠂇 Ol. Scrib. 肱 Kwäng, see Rad. 肉 Jow.

𠂈 Ol. Scrib. 巨 K'heu, see Rad. 工 Kung.

*From Two to Eight Strokes.*

𠂉 Orig. form of 肱 Kwäng, The upper part of the arm.

𠂊 Ol. Scrib. 幻 Hwan, see Rad. 幺 Yaow

𠂋 Ol. Scrib. 鄰 Lin, see Rad. 邑 Yih



𠂇 K'HEW. Same as 𠂇 K'hew.

𠂇矛 K'hew maou, "A three-forked weapon."

𠂇 Same as 𠂇 Jow.

𠂇 Original form of the following.

去 K'HÉU. § 𠂇 S. C. 𠂇 R. H.

From 大 Ta, Great, and 厶 Mow, giving sound. To separate; to be distant or distinct from; to go; to go away; to go from; to pass on in a regular proper course, without impediment from the nature of things, or from circumstances. Past; gone; former. Read K'heu, To put away from; to expel; to reject.

離去 Le k'heu, or 離開 | Le k'hae k'heu, "To separate from each other."

相 | 不遠 Seang k'heu püh yuen, "Not very distant from; not very different from."

天淵相 | Th'heen yuen seang k'heu, "As distant, or as different from, as heaven from the abyss."

| 就 K'heu tsew, "To recede from, or to leave; and to approach to; or to place one's self in;" as

官 K'heu kwan, "To leave the public service;" 就

官 Tsew kwan, "To enter on the public service." 來

| Lae k'heu, "To approach and recede; to come and go."

來來 | | Lae lae, k'heu k'heu, "Constantly coming and going; repeating the same act again and again;"

which is expressed also by, 做來做 | Tso lae, tso k'heu, "Doing over and over again."

說來說 | Shwō lae, shwō k'heu, "Endless tautology." 你

往那裡 | Ne wang na le k'heu, or 你 |

那裡 Ne k'heu na le; or 你 | 何處 Ne k'heu ho ch'hoo, "Whither are you going?" 我出 | 逛

逛 Wo ch'hüh k'heu kwang kwang, "I am going out to walk for amusement." 招之不來摩之不

| Chaou che püh lae, hwuyche püh k'heu, "When beckoned to, he does not come; when waved to, he does not go away."

進 | Tsin k'heu, "To go in; to enter." 上前

| Shang ts'h'een k'heu, "To go forward; to advance." 拏

| Na k'heu, "To take away." | 世 K'heu she,

"To leave the world; to depart this life." 過 | Kwo

k'heu, "To pass; to pass away." 過意不 |

Kwo e püh k'heu, "Thoughts not pass;" or 心過不

| Sin kwo püh k'heu, "Heart not pass," away from a subject, or an occurrence; i. e. unable to get over some unpleasant

circumstance, or some great benefit conferred. Used by persons

who cannot forget some injury received: also by those who

apologize for being compelled to give trouble to others; as

well as by those who profess to be overpowered by favors, a

sense of which quite oppresses them. 講得 | Keang

tih k'heu, "It may be said," 講不 | Keang püh k'heu,

"It cannot be said." These expressions apply either to the lan-

guage or to the reasoning. What is said, is, or is not, agreeable to

the idiom of the language; or it is not consonant to right reason.

講得來 Keang tih lae, "Can say;" and the opposite

phrase, 講不來 Keang püh lae, "Cannot say," refer to

the speaker, and denote that he does, or does not, possess ability

to express his thoughts intelligibly and properly. The same re-

mark applies to 來 Lae, and 去 K'heu, when used with the



verbs 行 Hing, "To do;" or 辦 Pan, "To transact." As,  
辦不 | Pan püh k'heu, "Cannot be carried into effect,"

because of some impediment in the nature of the business.

辦不來 Pan püh lae, is, "It cannot be effected," because  
the agent is wanting in the ability which he ought to possess.

一 | 不回 Yih k'heu puh hwuy, "Once gone, no  
return." | 年 K'heu nēen, "Last year; also, former

years." 今年花似 | 年好 Kin nēen  
hwa sze k'heu nēen haou, "The flowers this year, are better  
than last year's." | 年人到今年老

K'heu nēen jin taou kin nēen laou, "The man of last year, is  
this year old;" is used to express the rapidity with which old  
age overtakes men. | 日漸多來日少

K'heu jih tsēen to, lae jih shaou, "The days past are gradually  
increasing, whilst the days to come are fewer in number."

| 礙 K'heu gae, "To remove an impediment." 除

| Ch'hoo k'heu, or 徹 | Ch'hē k'heu; or 徹開

| Ch'hē k'hae k'heu, "To eject; to put away from; to  
exclude." 愚聞人所歸者天所

與人所畔者天所 | Yu wān jin so  
kwei chay, t'hēen so yu; jin so pwan chay, t'hēen so k'heu, "I

have heard, that he to whom the people turn, is the prince  
given by heaven; he from whom the people turn away, is one  
rejected by heaven." (How-han-chuen.) 革 | Kih

k'heu, "To degrade from office or rank." K'heu, in the follow-  
ing sentence, is said to denote, To store up or hide 握

野鼠 | 草實而食之 Wüh yay shoo  
k'heu tsaou shih urh shih che, "He dug up the seeds of plants,  
stored up by the field-rats, and eat them." (Ts'hēen-han-chuen.)

One expositor gives it, as his opinion, that the person spoken  
of, eat both the rats and the seeds or fruits. 鳥鼠

攸 | Neaou shoo yew k'heu, "The birds and rats are  
driven away." (She-king.) 三 | 之餘 San

k'heu che yu, "After three defeats." (Tso-chuen.)

匚 Ol.Scrib. 穹 K'hung, see Rad. 穴 Keuě

兌 Same as 兌 Tuy, An erroneous Character.

厶 LUY. Earth or mud formed into a wall.

Occurs in the sense of 參 Ts'han.

去 Same as 去 K'heu, see above.

厶 Ol. Scrib. 徒 T'hoo.

帝 Ol. Scrib. 帝 Te, see Rad. 巾 Kin.

厶 CHUEN. 厶 S. C.

To be minutely and devotedly attentive to. From 厶  
Yaou, Minute, abbreviated, and 州 Tsaou, Grain, which is  
wealth, issuing out of the ground, the effort of care and  
attention. Same as 專 Chuen.

厶 Ol.Scrib. 爭 Tsäng, see Rad. 爪 Chaou

厶 Same as 六 Lü.



𠂔 Same as 華 Hwa.

𠂔 Same as 幽 Yew.

𠂔 Same as 參 Ts'han.

𠂔 Same as 齋 Chae.

*From Eight to Fourteen Strokes.*

單 SHEN. A surname.

𠂔 Ol. Scrib. 年 Nēen, see Rad. 干 Kan.

𠂔 Same as 素 Sou.

𠂔 YEW.

To call upon and persuade to; to entice; to seduce.

參 TS'HAN. 𠂔 S.C. 𠂔 A.V. 𠂔 R.H.

The name of a star. To enter in amongst; to blend with, or form one of; to mix with. To be concerned with; three joined. To be admitted to the presence of; to see; to advise with; to give advice to the Sovereign against inferior officers, which, of course, is the privilege of the higher officers of the state. Read Sin, A certain star. The name of a medicinal plant. The appearance of being heaped or piled up. A surname. Read Ch'han, Uneven; irregular, long ap-

pearance. Read Ts'han, The name of a song. 朝參

Ch'haou ts'han, "To be admitted to the presence of the Sovereign; inferior spirits admitted to the presence of the majesty of heaven."

| 奏 Ts'han tsow, "To report to the sovereign."

| 謁 Ts'han yě, "To see a superior."

| 禮 Ts'han le, "The ceremony of seeing a superior."

| 拜 Tsan pae, "To visit an equal." 三相

| 爲 | San seang ts'han wei ts'han, "Three blended together, or united, make Ts'han."

與天地 | Yu t'hēen te ts'han, "United with, or forming one of three, with the heavens and the earth;" this is affirmed of the 聖人

Shing jin, "Holy men, or Sages." It is said, 天生人

地養人聖人教人 T'hēen sāng jin, te yang jin, shing jin keaou jin, "Heaven produced men; earth nourishes them, and the Sages teach them." They are considered as co-workers with the heavens and the earth, and hence the above expression.

| 軍 Ts'han keun; | 謀 Ts'han mow; and | 知政事 Ts'han che ching sze, Are titles of certain officers.

| 乘 Ts'han shing, "Three persons in one war chariot."

相 | 聽之 Seang ts'han t'ing che, "Several persons meeting together to give a hearing to."

交 | Keaou ts'han, "To have intercourse with" | 効 Ts'han hīh, "To state facts to the

Sovereign against any one."

| 革 Ts'han k'hīh, "To deprive an inferior of his office, and at the same time, advise the Sovereign of it."

| 酌 Ts'han chō, "To consult, to deliberate."

| 考 Ts'han kaou, "To compare and examine."

| 透世情 Ts'han t'how she tsing, "To be thoroughly versed in the affairs of life."

| 差



Ch'han ch'ha "Uneven; some long, some short." | 雜

Ch'han tsă, "Mixed, blended." 人 | Jin-sin; The

well known plant called Gin-seng; said to be so named from the root resembling a man.

叅

Common form of the preceding.

𨋖

FAN. A carriage or chariot.

𨋖

Common form of 畜 Ch'hüh.

叁

Same as 叁 Fun.

𨋖

TS'HUN, or Ts'hin 𨋖 S. C.

Name of a very artful cunning hare.

𨋖

Same as 𨋖 Kea.

絲

KWAN, A roller used by weavers.

𨋖

Same as 𨋖 K'hea.

𨋖

PE, or Pei. To detain a stranger.

𨋖

Same as 𨋖 Tse.

𨋖

Same as 去 K'heu.

𨋖

CHIN. To stick into the ground; to dig up.



# TWENTY-NINTH RADICAL.

又 YEW.\* 𠂇 𠂈 𠂉

Represents the hand; hence its usual meaning, Again; further; more; moreover; still more. In compounds written thus 𠂇, and thus 𠂈, as in 有 Yew, 'To have;' 帚 Saou, 'To brush or scrub;' 雪 Seuh, 'Hands rained down;' i. e. snow; 尹 Yun, 'The hand grasping something; one who has the controul of;' 史 She, 'A hand seizing the middle; an historian, who is supposed to be impartial.' These, and several other characters, are compounded of 又 Yew, and have an allusion to its import. 他 | 來 T'ha yew lae, 'He came again.' | 來 Yew lae, or 你 | 來 Ne yew lae, 'You come again;' i. e. you are on that topic again! you approach that subject again! Expresses an aversion to enter on the subject in question. | 有一件事 Yew yew yih k'een sze, 'There is another circumstance.' | 是一番光景 Yew she yih fan kwang king, 'It again assumes a different aspect.' | 有一說 Yew yew yih shwō, 'There is another thing to be mentioned.' 這個不能那個 | 不能 Chay ko p'uh n'ang, na ko yew p'uh n'ang, 'Unable to do this, and still more unable to do that.' | 不可 Yew p'uh k'ho, 'Still more improper.' In the text of Le-king, occurs in the sense of 宥 Yew, 'To pardon.' 王三 | 然後制刑 Wang san yew, jen how che hing, 'The king had three grounds for pardon, (ignorance, accident, and forgetfulness), if none of these would apply, then punishment was inflicted.'

Read Yih, To restore; or return again to. 天命不 | T'h'een ming p'uh yih, 'The protection of heaven will not return' if lost by drunkenness. (She-king.)

又 CH'HA, or Ch'hae. 𠂇

To insert the fingers of one hand between those of the other, which is the manner of the Chinese when making a bow. It is expressed by 叉手 Ch'ha show, and by 拱手 Kung show. 入郡腰常折逢人手盡 | J'ih keun, yaou chang ch'ě, fung jin show tsin ch'ha, "Entering the country, the loins are perpetually bent making bows; and when people are met, all hands are folded," so much politeness prevails. 夜 | Yay ch'ha, formerly written 野 | Yay ch'ha, 'Certain mischievous demons or ghosts.' 鬼面夜 | Kwei m'een yay ch'ha, 'A devil's-faced demon,' is an approbrious epithet applied to a cruel officer in the time of T'hang.

Any thing branching off, or forked. A fork or pin with two prongs. 刀 | T'au ch'ha, 'A knife and fork.' 魚 | Yu ch'ha, 'A forked instrument for striking fish.' 三 | San ch'ha loo k'how, 'A road branching off in three directions from one point.'

又 CHAOU. 𠂇 S. C.

The nails of the fingers and toes, commonly called 指甲 Che keä, 'The mail of the fingers.'

及 K'HEIH.† 𠂇 及

From 又 Yew, and 人 Jin, 'To follow and persecute a man.' Hence, To stretch towards; to extend to; to have a reference to; concerning; about; to connect with; and; at; to; effected; completed. 內與于中國覃及鬼



方 Nuy p'he yu Chung-kwö, 'than k'heih kwei fang, 'The indignation felt in China (against Chow-wang), extends even to the regions of demons,' i. e. foreigners also feel indignation against him. (She-king.) 由近 | 遠 Yew kin k'heih yuen, 'From that which is near, it extends to that which is remote.' 由親 | 疎 Yew ts'hin k'heih shoo, 'From those nearly related, to more distant relations.' 衆人之慮不能 | 遠 Chung jin che leu p'uh n'ang k'heih yuen, 'None of the whole number able to extend their thoughts to what is distant.' 燕 | 皇天 Yen k'heih hwang t'heñ, 'Extend repose to the Majesty of heaven,' by giving repose to the people on earth. (She-king.) 企 | K'he k'heih, 'Standing on tiptoe to look towards; hoping, expecting.' 日所不 | 之地曰陰 Jih so p'uh k'heih che te yuë yin, 'A place to which the light of the sun does not reach is called Yin.' 未 | 一年 We k'heih yih nën, 'Not extend to a year's time; not so long as a year.' 連科 | 第 Lëen k'ho k'heih te, 'May you obtain in uninterrupted succession, to the various literary degrees, till you are seated in the room of the 進士 Tsín-sze,' which is denoted by Te. 連類而 | Lëen luy urh k'heih, 'To combine the several classes and connect them.' 論 | 何事 Lun k'heih ho sze, 'Discoursing about what?' 談 | 甚麼人 Tan k'heih shin mo jin, 'Talking about whom?' 這人 | 他的兄弟 Chay jin k'heih t'ha t'eh heung te, 'This man and his brother.' 兄終弟 | Heung chung te k'heih, 'When the elder brother dies, the younger succeeds.' 後悔無 | How hwuy woo k'heih, 'After repentance will be unavailable,' is a sentence often employed in government edicts, addressed to the people.

非人之力量可 | Fe jin che lëih k'ho k'heih, 'Unattainable by human efforts.' 衆賊驚慌馬不 | 鞍人不 | 甲四散奔走 Chung ts'ih king hwang, ma p'uh k'heih gan, jin p'uh k'heih keä, sze san pun tsow, 'All the banditti were dreadfully alarmed; the horse never reached its saddle, nor the man his armour; but were dispersed and fled in every direction.' 不能成 | P'uh n'ang ching k'heih, 'Cannot carry it into effect.' 做 | Tso k'heih, 'Effected; done; completed.' 又 | Yew k'heih, 'Again terminated,' are words which commonly close the postscript of a letter. 長惡不悛從自 | 也 Ch'hang g'ö p'uh

ts'huen, tsung tsze k'heih yay, 'He increased his vices and would not reform, hence involved himself in misery.' (Tso-chuen.) K'heih, in this sentence, is used in a peculiar sense. To rhyme read Mëë.

友 YEW. 𠂔 𠂔 𠂔 𠂔

From two hands joined. Of the same mind and disposition. To unite cordially; to blend their influence, said of persons or things. To love as brothers. An associate; a companion; a friend; friendly; friendship. To rhyme, read Wei. 同志 爲友 T'hung che wei yew, 'To be of the same will or disposition constitutes the meaning of Yew.' 心 | 古人 Sin yew koo jin, 'A heart attached to the ancients; i. e. fond of reading the works of the ancients.' 汝之所 | 者 Yu che so yew chay, 'One whom you befriend or associate with.' 朋 | P'häng yew, 'A friend; an acquaintance.' 朋 | 往來 P'häng yew wang lac, 'The intercourse of friends.' 酒肉朋 | Tsew yew p'häng yew, 'A wine and flesh friend; one who professes friendship for the sake of being invited to one's table.'

有酒有肉多朋 | 患難之時一個無 Yew tsew yew jow to p'häng yew; hwan nan che she, yih ko woo, 'When a man has wine and flesh to give away, he has plenty of friends, but in the time of distress and difficulties, not one.' 損 | Sun yew, 'An injurious friend.' 益 | Yih yew, 'An advantageous friend.' 良 | Leang yew, 'A good moral friend.' 忘年 | Wang nën yew, 'Forget year friend; i. e. one who pays no regard to the circumstance of age; in contradistinction from those who form friendships from the circumstance of persons being distinguished by literary rank, or actual office in the government in the same year. Which is also expressed by 同年 | T'hung nën yew, 'A friend of the same year.' 僚 | Leaou yew, 'A fellow officer,' either in the civil or military department. 窗 | Ch'hwang yew, 'A fellow student.' 會 | Hwuy yew, 'A fellow-member of an association.' 相好朋 | Seang haou p'häng yew, 'An acquaintance; one with whom one is on friendly terms.' 心腹朋 | Sin fuh p'häng yew, and 知已朋 | Che ke p'häng yew, express 'An intimate friend,' in the strongest sense; one to whom one's inmost thoughts



are known. 義氣朋 | Ek'hc p'hǎng yew, 'An upright, spirited, disinterested friend.' 小人傲利其 | 無常也 Seaou jin keaou le, k'hc yew woo chang yay, 'A mean man is intent on gain, his friendships are inconstant.' | 邦 Yew pang, 'A friendly state or country.' 交 | 須聽其言觀其色 如果品行端方才力勝我者 與之交而有益 Keaou yew seu t'hing k'he yen, kwan k'he sih, joo kwo pin hing twan fang, tsae leih shing wo chay, yu che keaou, urh yew yih, 'In forming a friendship, it is necessary to listen to a person's words, and to observe his manner; if it be found that his conduct is indeed regular, and that his talents are superior to mine, then there will be advantage in holding intercourse with him.' 天地相 | 萬彙以生日月相 | 羣倫以明風雨相 | 艸木以榮君子相 | 道德以成 Th'een te seang yew, wan hwuy e sāng, jih yuě seang yow, keun lun e ming; fung yu seang yew, tsaou mǔh e yung, keun tsze seang yew taou tih e ching, 'Heaven and earth blending their influences, all creatures were produced; the sun and moon blending their influences, the varied groups of animals and men are enlightened; the wind and rain blending their influences, plants and trees flourish; by good men blending their friendly efforts, reason and virtue are perfected.' | 愛 Yew gae, 'Fraternal love; the affection of friends.' | 于兄弟 Yew yu heung te, 'Affection amongst brothers.' (Shoo-king) 不孝不 | Puh heaou puh yew, 'Without filial piety, without brotherly affection.'

𠂔 P'HEËN. To lead; to guide.

𠂔 Ol. Scrib. 先 Kwei.

𠂔 MUH. 𠂔 S. C.

To take any thing out from amongst water; to dive into water in order to take out something. From Hand below 回 Hwuy, 'Water.' The framers of the Le-character changed the upper part to 刀 Taou.

𠂔 The obsolete form of the preceding.

From two hands, denoting mutual assistance.

𠂔 FÜH. 𠂔 S. C.

From 𠂔 Tsě, 'A division or portion of an affair,' and 又 Yew, 'The hand.' To direct; to manage; to put in order.

双 Vulgar form of 雙 Shwang, 'Double; a pair of.'

収 KUNG. To join the hands, raise them to one's

breast and depress them again, as an act of reverence. Also written 𠂔 Kung.

反 FÀN. 反 反

From Hand, the agent by which things are turned. To turn contrary to the first direction; to turn back; to return; again and again; contrary to; contrarywise; on the contrary; to act contrary to; to rebel. Read Fan, To turn back part of the deserved punishment of a criminal; to mitigate punishment.

反 | Fan fan, 'Decorous; attentive to propriety of conduct.' 使者五 | Sze chay woo fan, 'The messenger returned five times.' (Ts'hëen-han-chuen.) | 回 Fan

hwuy, or hwuy fan, 'To return back again to.'

來 | Fuh lùh lae fan, 'When blessings and wealth descend, he still continues unwearied.' (She-king.) 來 | Lae fan,

In common usage denotes, 'To come and go.'

覆 Fan fuh, 'Backwards and forwards; over and over again; the same is expressed by repeating the words thus, Fan fan, fuh fuh; also by | 來覆去 Fan lae fuh k'heu, 'Com-

ing back, and going away again.' | 覆不定 Fan fuh pùh ting, 'Unsettled; wavering.'

易 | 易覆小人心 E fan e fuh seaou jin sin, 'It shows the heart of an inferior mean man, to be easily turned backwards and forwards.'

復丁寧示人 Fan fuh ting ning she jin, 'To instruct persons by reiterated explanations or precepts.' (Chung-



zung.) 那孩子之性好 | 好動 Na [hae-tsze che sing haou fan haou tung, 'That child is by natural disposition, fond of playing about, and turning every thing upside-down.' | 求其本復自下學 Fan kew k'he pun, fuh tsze hea heö, 'To investigate a subject back to its source; and to pursue it up from its first principles:—Analysis and synthesis.' | 胃嘔吐 Fan wei gow t'boo, 'His stomach turned and he vomited.' | 反, 相 | Seang fan, or 倒 | Taou fan, 'Contrary or opposite to what preceded, to the original intention, or to what was expected; contrarywise.' | 爲不美 Fan wei püh mei, 'Contrary (to what I wished) it turned out unpleasantly.' 有無相 | Yew woo seang fan, 'To possess, and to be destitute of, are opposite terms. 抑 | 語辭 Yih, fan yu tsze, 'Yih, is an expression of contrariety,' as, 'Or,' a Disjunctive Particle marking opposition. | 案 Fan gan, 'To go contrary to, or deny the confession made at an inferior court;' commonly, on the ground of its being extorted. 文有正筆有 | 筆 Wän yew ching peih yew fan peih, 'Composition has a direct and a contrary pencil; i. e. a proposition is argued first affirmatively, and then negatively, aiming, however, to come to the same conclusion: as to induce people to learn, first shew, that to learn leads to certain good effects; not to learn, is followed by certain bad consequences. | 掉 Fan chaou, 'To row back.' | 照 Fan chaou, 'To reflect back light.' 自 | Tsze fan, 'To turn back one's self; to examine one's self.' 謀 | Mow fan, 'To plan rebellion.' 造 | Tsaou fan, or 作 | Tso fan, 'To rebel; overt acts of rebellion. | 叛 Fan pwan, 'To desert the service of, and rebel against.' 偏 | Peih fan, 'To force to rebellion by oppression.' | Fan, or | 切 Fan ts'hüë, The syllabic mode of spelling; 掃素報 | Saou, soo-paou fan, 'The pronunciation of 掃, is obtained from S-oo p-aou, by going back to the initial, and joining it to the final.'

収

The common mode of writing 收 Show.

To receive; to collect together. See Radical 支 P'üh.

𠂔

Same as 𠂔 Kwäng.

From Three to Six Strokes.

𠂔

KWAE, or Keuë. To divide; to distinguish; to

decide. Original form of 𠂔 Keuë.

𠂔

Ol. Scrib. 反 Fan, see above.

𠂔

An erroneous form of 𠂔 P'hä, see Radical 犬 K'heun.

𠂔

T'HAOU.

𠂔 S. C.

Sharp; slippery. One says, To take. The name of a certain large headed drum.

𠂔

POO. Appearance of being arranged in order.

𠂔

FÜH. To alter and form.

𠂔

JÖ.\*†

𠂔 S. C.

Name of a certain tree, said to grow spontaneously towards the rising sun. According with what is right and reasonable; similarity amongst several in this respect; union of heart and virtuous sentiment, denoted by the form of the character, which is made up of three hands. 𠂔木東方自然之神木 Jö-müh, tung fang tsze jen che shin müh, 'Jö-müh, a divine tree which grows spontaneously in the east;' also called 𠂔桑 Foo-sang.

𠂔

SHE. Ol. Scrib. 史 She.

从又持中中正也 Tsung yew che chung; chung, ching yay, 'From Hand grasping the middle; the middle denotes that which is right and impartial.' 記事當主于中正也 Ke sze tang choo yu chung ching yay, 'He who records events should consider, as of chief importance, a correct impartiality.'



受

P'HEAOU.

𠂔

S. C.

To fall; to drop as fruit from a tree.

𠂔

Ol. Scrib. 𠂔 Tseun, see Radical 瓦 Kwa.

𠂔

SEIH. To go; to walk.

𠂔

Same as 怪 Kwae, see Radical 心 Sin.

𠂔

TS'HEË.

理𠂔 Le ts'hě, 'To manage; to regulate; to controul.'

𠂔

Ol. Scrib. 𠂔 Sze, see Radical 𠂔 Kwăn.

𠂔

Same as 皮 P'he.

𠂔

SOW. To support an aged person, by holding his

arms when standing up: hence from Hand. The correct form of 𠂔 Sow, 'One who requires to be supported; an aged venerable person.'

𠂔

Ol. Scrib. 𠂔 Haou, see Radical 𠂔 Hoo.

From Six to Twelve Strokes.

𠂔

Ol. Scrib. 𠂔 He, see Radical 𠂔 Kin.

𠂔

Ol. Scrib. 𠂔 Yew, see above.

𠂔

Ol. Scrib. 𠂔 Fung, see Radical 𠂔 Ta.

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叔

SHŪH.

叔

叔

To collect; to gather; an epithet of respect applied to men by their juniors. Term by which a wife addresses her husband's younger brother; a junior brother of one's father; an uncle. Occurs in the sense of 未 Shùh, 'Pease, pulse.' A surname. 九月叔苴 Kew yuě shùh tseu, 'In the ninth moon gather the herb tseu.'

先生爲世父後生爲父 Sēen sāng wei She-foo; how sāng wei Shùh-foo, My father's 'seniors are called. She-foo, his juniors are called Shùh-foo.' 伯 Pih shùh, 'A senior and junior uncle by the father's side, otherwise denominated' 父 Shùh-foo. 母 Shùh moo, 'Uncle's wife; aunt.' 𠂔 Shùh, or Shùh shùh, 'Husband's younger brother; wife's brother-in-law.' 小亞 Seaou A-shùh, 'The youngest amongst several uncles.' 大亞 Ta A-shùh, 'The senior of those denominated Shùh.' 嫂 不通問 Saou shùh pūh t'hung wān, 'A wife does not hold free intercourse with her brother-in-law' according to ancient usages. 姪 Shùh chih, 'An uncle and nephew.' 令 Ling shùh, 'Your uncle.' 家 Kea shùh, 'My uncle.' 太 Tae shùh, Title of a certain officer. 國哀爲 𠂔 世將 𠂔 爲季世 Kwō shwuy, wei shùh she; tseang wang, wei ke she, 'A nation declining is called Shùh-she; about to fall, is called Ke-she.' 𠂔 世 Shùh she, 'The last generation of a Dynasty.' 世當 𠂔 季之時 She tang shùh ke che she, 'The age was in a period of decline.'

𠂔

SHWĒ, or Shwă.

𠂔

S. C.

From a Hand holding a Napkin below a corpse. To wipe; to absterge; to cleanse.

𠂔

CH'HUË.

𠂔

S. C.

To connect together; connected; uninterrupted succession.

取

TS'HÈU.

取

S. C.

To take; to lay hold on; to assume; to seize what is not



given; to receive what is offered; to be taken; to be applied to. or sought for; to be promoted. 以手取物 E show ts'heu wuh, 'To take with the hand.' | 捨 Ts'heu shay, 'To take, and to part with.' | 債 Ts'heu chae, 'To take or exact a debt.' 過 | Kwo ts'heu, 'To take too much.' | 過 Ts'heu kwo, 'To take or bring over to.' 叫人 | 過筆來 Keau jin ts'heu kwo peih lae, 'Tell a man to bring a pencil hither.' | 來 Ts'heu lac, 'To bring.' | 去 Ts'heu k'heu, or | 除 Ts'heu ch'hou, 'To take away.' | 入 Ts'heu juh, 'To bring in.' | 出 Ts'heu ch'hüh, 'To take out.' | 法 Ts'heu fä, 'To take an example' from others. 竊 | Ts'hië ts'heu, 'To appropriate to one's self; to take by stealth.' 私 | Sze ts'heu, 'To take privately, or clandestinely.' 公 | Kung ts'heu, 'To take publicly or justly.' 亂 | Lwan ts'heu, 'To take at random' whether just or unjust. 正 | Ching ts'heu, 'To take what is just and proper.' | 名 Ts'heu ming, 'To take a name; to be desirous of notoriety; to covet fame.' | 名不顧利 | 利不顧名 Ts'heu ming püh koo le, ts'heu ts' püh koo ming, 'He who aspires to fame disregards gain; he who covets gain disregards fame.' 君子愛財 | 之有道 Keun tsze gae'ts'hae, ts'heu che yew taou, 'A good man loves wealth; but in obtaining it, he regards what is just and reasonable.' 征 | Ching ts'heu, 'To levy duties.' | 信 Ts'heusin, 'To take a letter; or, to induce belief; by good conduct to cause people to confide in one.' | 樂 Ts'heu lö, 'To pursue pleasure.' 自 | 禍 Tsze ts'heu ho, 'To bring misery on one's self.' | 中 Ts'heu chung, 'To select the successful candidates at literary examinations; to be selected.' 其人不可 | K'he jin püh k'he ts'heu, 'That man is not worthy to be selected' on any account whatever; there is nothing estimable about that person. 蒙 | 貨 Mung ts'heu ho, 'Thank for taking goods,' is a phrase with which trades-people begin their bills. 儒力行以待 | Yu, leih hing e tae ts'heu, 'The scholar exerts himself in the pursuit of his studies, and waits till he be sought after to be employed.

魯連笑曰所謂貴於天下之士者爲人排患釋難解紛亂而無取也 Loo-tëen

seau yuë, so wei kwei yu t'hëen hea che sze chay, wei jin pae hwan, shih nan, kae fun lwan, urh woo ts'heu yay, 'Loo-lëen, laughing said, He is called the most excellent person in the world, who dissipates people's distresses, frees them from their difficulties, arranges their disorders,—and will receive nothing for it.' 道者小 | 焉則小得福大 | 焉則大得福 Taou chay, seau ts'heu yen, tsih seau tih fuh; ta ts'heu yen, tsih ta tih fuh, 'Of good principles, he who takes little, will have a small portion of happiness; he who takes largely, will have great happiness.' Read Ts'heu, in the same sense as 娶 Ts'heu. | 妻 Ts'heu tse, 'To marry a wife.' | 妾 Ts'heu tsë, 'To take a concubine.'

受 SHÓW. 𠬞 𠬞

From 受 P'heau, 'To drop down,' and 一 Meih, 'To cover.' To receive; to accept of; to continue the succession of; to contain; to endure; to bear. Forms the Passive Tense of Verbs. 授受 Show, show, To give, and to receive.' 辭 | Tsze, show, 'To refuse and to acc pt.' | 恩深重 Show gän shin chung, 'To receive great kindness and bounty.' 不敢 | Püh kan show, 'Dare not accept; in the language of courtesy, I presume not to accept of your present.' | 之有愧 Show che yew kwei, 'I blush to receive it.' 不應 | Püh ying show, 'It is not proper to receive.' 無緣無故白 | 一場的氣 Woo yueu, woo koo, pih show yih ch'hang tih k'he, 'Without any cause or reason, received a gratuitous fit of anger.' | 氣 Show k'he, 'To be subject to a person's anger.' 領 | Ling show; or 丞 | Ching show, 'To receive.' 買 | Mae show, 'To purchase.' 典 | Tëen show, 'To receive in pledge; to give a sum of money on a house or other property, left in pledge.' 承 | 祖業 Ching show tsoo yë, 'To receive, or inherit, the patrimony of one's ancestors.' 殷 | 夏周 | 殷 Yin show Hea, Chow show Yin, 'The dynasty Yin succeeded that of Hea, and Chow succeeded Yin.' | 人之託必當忠人之事 Show jin che t'ho, peih tang chung jin che sze, 'He who accepts a commission from a man, must be faithful in executing his business.' | 累不討好 Show luy püh t'haou haou, 'Became involved, (on



account of others) without seeking (personal) advantage,' is the sense the words convey; but the phrase is used to imply, that disinterested exertions in behalf of others, have been rewarded by their ill-will. | 造 Show tsaou, 'To be made; created.' 凡 | 造之物 Fan show tsaou che wih, 'Every thing created; every creature.' | 難 Show nan, 'To suffer; to suffer distress.' Also read Show. To rhyme, read Shoo.

𢇛

Same as 奔 Pun, see Radical 大 Ta.

𢇛

K'HWAE. To desist; to cease.

叙

Com. form of 叙 Seu, see Rad 支 P'hüh.

To arrange in order; to converse about. 彼此相見叙些寒溫 Pe tsze seang k'een, seu seay han wän, 'You and I, when we see each other, will converse a little about the cold and heat; i. e. about passing occurrences. 相 | Seang seu; | 話 Seu hwa; | 談 Seu tan, 'To converse together.' 天 | T'h'een seu, 'The celestial orders; i. e. the five relationships, husband and wife, father and son, and so on. (See under 倫 Lun.)

𢇛

Chow's mode of writing 兵 Ping.

段

KEA.

𢇛

S. C.

To borrow; to transfer and appropriate to something else. Read Hea, A surname. Erroneously written for 段 T'hwän.

叛

PWAN.

𢇛

𢇛

To separate from; to revolt; to depart to another country. Al. Scrib. 𢇛 Pwan. Read P'hwän, Light; splendour. Al. Scrib. 𢇛 P'hwän. 離叛奔他國也 Le-pwan, pun t'ha kwo yai, 'Le-pwan, denotes running off to another country.' 背 | Pei pwan, 'To renounce allegiance to;

to desert from.' 反 Fan, is properly To rise in immediate opposition to the government; and | Pwan, To flee from under its controul; they seem, however, to be used in common. 悖 | Pei pwan, 'To rebel against.' | 亂 wan lwan, 'Rebellion and anarchy.' 謀反 | 逆 Mow fan pwan yih, 'To lay plans of insurrection and rebellion.' 譬眾星之環北極 | 赫戲以輝煌 Pe chung sing che hwau Pih-keih p'hwän hih he e hwuy hwang, 'Like all the stars revolving round the north pole, darting forth their twinkling splendours with radiant effulgence.'

𢇛

SOW.

𢇛

S. C.

From a Hand supporting 灾 Tsae, 'Misfortune.' A term of respect applied to old men. 老𢇛 Laou sow, 'Old and enfeebled.' Now written 叟 Sow.

𢇛

Original form of 若 Jü, 'If, as,' &c. See Rad. 册 Tsaou.

𢇛

The original form of 得 Tih.

To take; to obtain. From a Hand taking a pearl.

𢇛

KAOU. To announce with care and deference.

𢇛

Same as 𢇛 K'haou, 'To imitate.'

𢇛

WEI, or Yüh. To quiet; to tranquilize.

A kind of smoothing iron, made so as to contain fire.

𢇛

CH'HE. To bite; to gnaw.

𢇛

SOW.

𢇛

𢇛

An old person. Read Sow, A respectful epithet applied to an old man. 𢇛 | Sòw sòw, 'The noise made in washing rice.' Read Saou, In the sense of 搜 Saou. |



丨 Saou saou, 'The appearance of moving or shaking.' (Kang-he.) Sha-müh, reads this character Fan, and defines it, To invert, to cover, to injure. From Hand and a mortar. Adding, 以叟爲尊老之姿非是 E fan wei t'shun laou che sow fe she, 'To use Fan for Sow, the respectful epithet of the aged, is erroneous.' (E-wän-pe-lan.) 老 丨 Laou sow, 'Venerable, sir.' 王曰 丨 不遠千里而來 Wang yuě, sow püh yuen ts'héen le urh lae, 'The king said (to Mäng-tsze), Sir, You have not considered a thousand le too great a distance to come to me.' (Mäng-tsze.) 童 丨 無欺 T'hung sow woo k'he, 'Neither child nor old man will be imposed upon,' is a phrase written in large characters on a board in Chinese shops.

段

Same as 段 Kea, see above.

桑

Ol.Scrib. 桑 Sang, see Radical 木 Müh.

更

Same as 更 Käng, see Radical 日 Yuě.

啓

Same as 啓 K'he, see Radical 口 K'how.

事

Ol. Scrib. 事 Sze, see Radical 丨 Kwän.

奏

Ol. Scrib. 奏 Tsow, see Radical 大 Ta.

敢

Ol. Scrib. 敢 Kan, see Radical 支 P'hüh.

窞

TSING. A pit in which to entrap animals.

弇

Same as the preceding.

申

Ol. Scrib. 申 Shun, see Radical 田 Téen.

𡗗

CHUY, or Shuy. To divine; to enquire of the gods respecting future good or evil. A local word.

𡗘

Same as 𡗘 Jö, see above.

𡗙

Original form of 弁 P'héen.

𡗚

Original form of 申 Shun.

𡗛

YEN, or Nően. Soft leather or skin.

𡗜

PAOU. A surname.

𡗝

Ol. Scrib. 受 Show, see above.

𡗞

Same as 桑 Sang, see Radical 木 Müh.

𡗟

CHA. To take; to seize.

𡗠

LE. To lead; to guide; to induce.

𡗡

Same as 劉 Lew, see Rad. 刀 Taou.

𡗢

Ol. Scrib. 揚 Yang, see Radical 手 Show.

𡗣

Ol. Scrib. 康 K'hang, see Radical 广 Han.

𡗤

CHUE. Short; any thing short. A local term.



叢

Ol. Scrib. 壽 Show, see Radical 士 Sze.

*From Twelve to Twenty-two Strokes.*

畝

HÖ. A ditch; a fosse.

𡿨

PEIH. A rule; a law.

𡿨

CHUË. 倨 𡿨 Keüh chuë, 'Appearing short.'

叡

JUY, or Yuy. Fully enlightened; perspicuous;

penetrating intelligence. Now commonly written 睿 Yuy.

𡿨

Ol. Scrib. 𡿨 Sze, see Radical 𡿨 Ke.

𡿨

Ol. Scrib. 𡿨 Sow, see Rad. 手 Show.

𡿨

Ol. Scrib. 𡿨 Woo, see Rad. 工 Kung.

叢

T'SHUNG.

叢

叢

Collected together; assembled in crowds; a mixed assem-

blage; crowded together as trees in a wood; woody. From 𡿨 Chö, 'Luxuriant herbage,' hence the idea expressed by the character. To add 艸 Tsaou, and write 叢 Ts'hung, for 艸 生 Ts'aou ts'hung säng, 'Rich luxuriant herbage,' is a needless addition to parts already abundantly significant. (Shamüh.) 叢林 Ts'hung lin, 'An extensive wood; a place of public concourse as a temple.' 𡿨 Ts'hung ts'ho, 'Multifarious and troublesome.' 元首 𡿨 脞哉股肱脞哉 Yuen show ts'hung ts'ho tsae; koo kwäng to tsae, 'When the Head is troublesome with vexatiously minute scrupulosity, the Limbs become dissatisfied and idle.' The Head denotes the Prince; the limbs, his Ministers. Name of a certain stage or terrace. A surname.

𡿨

CHUË. Noise made by a chicken; noise made

when bursting from the shell.

𡿨

Ol. Scrib. 𡿨 Keüh, see Radical 革 Kih.

𡿨

Same as 憂 Yew, see Radical 心 Sín.

𡿨

Ol. Scrib. 𡿨 Lwan, see Radical 𡿨 Yih.

𡿨

Same as 齋 Chae, see Radical 齊 Tse.



## THIRTIETH RADICAL.

口 K'HOW.

𠂔

𠂔

The mouth of any animal; speech; utterance. An entrance; a narrow strait or passage into a lake or sea; the mouth of a river. The numeral Particle employed when reckoning houses, persons, draughts of any liquid, and knives or swords. A surname. Also a part of several proper names. The ancient pronunciation was K'hoo, which yet occurs in the Sheking. To rhyme, read K'how. 口者人所以言食也象形 K'how chay, jin so e yen shih yay, seang hing, 'K'how, denotes that with which people speak and eat, its form is represented by the character.' (Shwö-wän.) 病從口入禍從口出 P'hing tsung k'how jüh; ho tsung k'how ch'hüh, 'Disease enters by the mouth, and mischief proceeds from it.' 口是心非 K'how she, sin fe, 'The mouth is right, but the heart wrong.' 口甜舌滑 K'how t'hëen, shě hwă, 'A sweet mouth, and a slipper tongue.' 口蜜而腹有劍 K'how meih urh fuh yew këen, 'Honey in the mouth, but a sword in the belly.' 佛口蛇心 Fuh k'how, shay sin, 'The mouth of a god, but the heart of a serpent.' 口不對心 K'how püh tuy sin; or 心口不對 Sin k'how püh tuy, 'The mouth at variance with the heart.' 人口兩塊皮說話無定期 Jin k'how leang kwae p'he; shwö hwa woo ting k'he, 'The two bits of skin which form man's mouth, utter words at random.' 出口傷人 Ch'hüh k'how shang jin, 'To utter words which injure others.' 誅筆削 K'how choo, peih seö, 'To destroy with the mouth, and cut off with the pencil.' To pronounce censures, and record them with the pen of the historian.

乖 | Kwae k'how, 'A ready, conciliating elocution.' 舌利便 K'how shě le pëen, 'Artful specious loquacity.' 有 | 才的人 Yew k'how tsae tēih jin, 'A man of eloquence.' 忠心安社稷利 | 覆邦家 Chung sin gan shay tseih, le k'how fuh pang kea, 'A faithful heart tranquillizes the gods of the country; a specious artful eloquence overturns a nation.' 好 | 角 Haou k'how keö, 'A good utterance, fluency of speech.' 角字眼 K'how keö tsze yen, 'Mouth's corner character's eye,' is a term applied to the Particles which modify and adorn language. 角春風 K'how keö ch'hun fung, 'An address pleasing as the vernal breeze.' 角 | Keö k'how, 'To wrangle with.' 錦心繡 | Kin sin, sew k'how, 'An embroidered heart, and decorated mouth; i.e. elegance of sentiment and language.' 力賤得人敬 | 賤得人憎 Leih tsēen tih jin king k'how tsēen tih jin tsang, 'To cheapen one's efforts (and employ them liberally) obtains people's respect; to cheapen one's words (and talk much), procures people's resentment.' 官 | 大民 | 小 Kwan k'how ta, min k'how seaou, 'A mandarin's mouth is large, the people's small; to debate any question with a mandarin is fruitless. 你 | 大我 | 下 Ne k'how ta, wo k'how hea, 'Your mouth is large, I must succumb.' 頭的話 K'how t'how tēih hwa, 'Words which proceed merely from the mouth; mere compliment.' 頭交 K'how t'how keaou, 'A mere verbal acquaintance.' 耳之學 K'how urh che heö, 'Learning of the mouth and ear; i.e. superficial knowledge, not well worked into the mind. 隨 | 附和 Suy k'how foo ho, 'To assent to every thing said.' 花 | Hwa k'how, 'Indiscriminate loquacity.' 氣 K'how k'he, 'The breath of the mouth,' is understood literally so; it also denotes the



mode of speaking; the dialect; dispute; quarrel. 爭口氣 Tsäng k'how k'he, 'To wrangle about words.' 封 | Fung k'how, 'To close up or seal.' 封 | 書函 Fung k'how shoo han, 'A closed letter.' 海 | Hae k'how, 'An entrance from the sea.' 湖 | Hoo k'how, 'An entrance to a lake.' 河 | Ho k'how, 'Entrance of a river.' 門 | Mun k'how, 'A door.' 在門 | Tsae mun k'how, 'At the door.' 戶 | Hoo k'how, 'A house; a separate family.' 家 | Kea k'how, 'The people of a house.' 人 | Jin k'how, 'Persons.' 生 | Säng k'how, 'Living persons.' 有生 | 可對 Yew säng k'how k'ho tuy, 'There are persons living who can appear to attest it.' 牲 | Säng k'how, 'Domestic animals.' 數 | 之家 Soo k'how che kea, 'A family consisting of several persons.' 八 | 之家 Pă k'how che kea, 'A family consisting of eight persons.' (Mäng-tsze.) 八萬餘 | Pă wan yu k'how, 'Upwards of eighty thousand men.' 路 | Loo k'how, 'The entrance of a road.' 隘 | Yae k'how, 'An important pass or road.' 守 | 員弁 Show k'how yuen p'hëen, 'The officers and men who defend a pass.' 關 | Kwan k'how, 'A pass where duties are levied; a custom-house.' 服藥三 | Füh yǎ san k'how, 'Three draughts of medicine.' 飲一 | 水 Yin yih k'how shwü, 'To take a draught of water.' 小刀八 | Seaou taou pă k'how, 'Eight small knives.' 赤 | Ch'hīh k'how, one of six responses obtained from reckoning on the fingers, the month, the day, and the hour; in the hour on which it falls, persons are peculiarly liable to litigation and debate; hence those who regard the rule, are, during the given period, careful to keep silence, or to avoid intercourse with people. 觀頤自求 | 實 Kwan e tsze k'ew k'how shih, 'Observe with what a man feeds his mind, and fills his mouth,' and his happiness or misery may be thence inferred. (Yih-king.) 惟 | 出好興戎 Wei k'how ch'hūh haou, hing yung, 'From the mouth proceeds peace or war.' (Shoo-king.) 古 | Koo k'how, A double surname. 壺 | Hoo k'how, The name of a hill. 谷 | Kūh k'how, The name of a country. 列 | Lëh k'how, The name of a district.

Occurs read K'hung, A vacant place; a cave. Read K'how.

好言自 | 菜言自 | 憂心愈愈是以有 侮 Haou yen tsze k'hoo, yew yen tsze k'hoo; yew sin yu yu,

she e yew woo, 'Their words, whether good or bad, proceed merely from the mouth, (there is no truth in them); hence the depth of my sorrow; hence the insults and slanders which I endure.' (She-king)

叱 YǐH. 叱 | Yih yih, 'Noise, sound.'

回 Ol. Scrib. 口 K'how, see above.

口 Ol. Scrib. 旨 Che, see Rad. 日 Jih.

叱 YǐH. The voice of a bird.

### Characters formed by Two Strokes.

古 KOÒ. 古 古

From Ten and Mouth; that which has passed by tradition through ten generations. Remote ages; ancient; old long ago. A surname; the name of a plant. 古今 Koo kin, 'Ancient and modern.' 博 | 通今 P'hö koo, t'hung kin, 'Thoroughly versed in ancient and modern affairs.' 往 | 來今 Wang koo lae kin, 'The old passes away and the present comes.' | 時 Koo she, 'Ancient times.' | 詩 Koo she, 'Ancient odes.' | 字 Koo tsze, 'Ancient letters.' | 人 Koo jin, or 先 | Sëen koo, 'The ancients.' | 聖人 Koo shing jin, 'The ancient Sages.' 人心不 | Jin sin püh koo, 'Men's hearts are not as in ancient times; i. e. they are not so good as formerly. 你在 | 裏過日子 Ne tsae koo le kwo jih tsze, 'You pass your days (as was done) in ancient times,' with the same homely simplicity. | 教 Koo keaou, 'The ancient doctrines; ancient principles.' | 語 Koo yu, 'An old saying; a proverb.' 逝不古處 She püh koo ch'hoo, 'Ah! he treats me not as the manner of the ancients.' (She-king.) | 的 Koo koo t'eh, 'Old, ancient.' | 窯 Koo yaou, 'An old furnace; i. e. burnt in



an old furnace; old China-ware. | 董玩器 Ko tung, wan k'he, 'Old natural curiosities; antiques.' | 董舖 Koo tung p'hoo, 'A shop, where antiques are sold.' 終 | Chung koo, 'Of long duration; permanent.' | 怪 Koo kwae, 'Strange; odd; monstrous.' 相貌 | | 怪怪甚是可疑 Seang maou koo koo kwae kwae shin she k'ho e, 'His visage looks strange and odd; it is very suspicious.' 世歷三 | 伏羲上 | 文王中 | 孔子下 | She lei' san koo; Füh-he shang koo, Wän-wäng, chung koo, K'hung-tsze, hea koo, 'The World has passed through three antiquities; Füh-he's were the times of high antiquity; Wän-wäng's were the middle antiquity; and the times of Confucius were the lower antiquity.' To rhyme, read Kóo.

句

KEU.

句

句

Words marked off by a pause or stop in writing; a period; a sentence; an expression; a phrase; a term; a word; a line of a verse. 僂句 Low keu, The name of a place. Read K'heu, 須 | Seu k'heu, The name of a place. Read Kow, Sprouting, or budding out in a curling manner. | 龍 Kow-lung, Name of the 社神 Shay-shin, 'God of the land,' also called 社王 Shay-wang. | 芒 Kow mang, Name of an idol worshipped in Spring; the god of Spring. | 吳 Kow woo, The name of a place. Read Kóu, A surname. | 當 Kow tang, 'Business or affair.' 有甚麼 | 當 Yew shin mo kow tang, 'What business or affair, have you?' 勾 Kow, is commonly used for this character, when read Kow.

文詞止處曰 | Wän tsze che ch'hoo yuë keu, 'The place of stopping in written language, is called Keu.' 點明 | 讀 Tien ming keu tüh, 'To mark clearly the periods and commas.' To point a written document with full and intermediate stops. 不成一句話 Püh ching yih keu hwa, 'Does not form a sentence; what is said is unintelligible.' 不成章 | Püh ching chang keu, 'Written unintelligibly.' 佳 | Kea keu, 'A fine sentence.' 驚 | King keu, 'An alarming sentence;' means, language which is calculated to arouse; to awaken. — | 話 Yih keu hwa, 'A sentence; a word.' 幾 | 話 Ke keu hwa, 'A few sentences; a few words.' 我與你說 | 話 Wo yu ne

shwö keu hwa, 'I would speak a word with you.' 話不投機半 | 多 Hwa püh t'how ke, pwan keu to, 'When conversation does not take, half a sentence is too much.' —

| 生十十 | 生一百 Yih keu säng shih; shih keu säng yih pih, 'One sentence, (spoken in the presence of a tale bearer) produces ten; and ten (told to another tattler) becomes a hundred.' 七言八 | Ts'ih yen pä keu, 'Verses of seven syllables in each line, and eight lines in a stanza.'

— | 還一 | 說來 Yih keu hwan yih keu shwö lae, 'To enunciate word after word, or sentence after sentence' leisurely; distinctness of thought or expression. —

| 詩 Yih keu she, 'A line of a verse.' | 古謂之言秦漢以來乃有 | 稱 Keu, koo wei che yen, Ts'in, Han, e' lae nae yew keu ching, 'Sentence, was in former times expressed by Yen; the word Keu, came into use, and has continued since the Dynasties Ts'in and Han.' | Keu, or |

兵 Keu ping, 'A hooked weapon.' 臚 | Loo keu, 'Loo is to deliver a message from the throne to those below; Keu, is to announce from below up to the throne.' (She-king.)

高 | 驪 Kaou-keu-le, Corea. 冤 | Yuen-keu, and | 章 Keu-chang, Name of districts. Erroneously used in the sense of 拘 Keu, 'To restrict;' and of 穀 Kow, 'Enough; sufficient;' and of 矩 Keu, 'A square.'

另

LING.

另

R. H.

Existing separate from; distinct from; besides; another person, thing, or time. 凡物兩分曰另 Fan wüh leang-fun yuë ling, 'Every thing divided in two is expressed by Ling.' | 居 Ling-keu, 'Dwelling each apart; living separate from each other.' 除了此之外 | 有 Ch'hoo leaou t'hsze che wae ling yew, 'Exclusive of this, there is, or are, other, &c.' | 日 Ling jih, 'Another day.' It is said, | 月 Ling yuë, 'Another moon, or month,' is some times used. | 有主意 Ling yew choo e, 'At another time, a decision will be given.' | 有旨 Ling yew che, 'His Majesty's pleasure will be made known at another time;' is the answer frequently given to memorials which appear in the Peking Gazette. 恕不 | 札 Shoo püh ling chä, 'Excuse (my) not writing a separate letter.' | 外 Ling



wae; or 外的 Ling wae tēih, 'Besides; exclusive of; or over and above.' 外有一件事 Ling wae yew yih kēen sze, 'There is another affair besides that.'

另

KWA. To separate the flesh from, and place the bones apart. Same as 剛 Kwa.

叨

T'HAOU.

𠵹

𠵹

The desire of food; inordinate desire of; addicted to; to innovate from ambitious motives; to feel disgraced and ashamed, as having cherished inordinate desire; an affected self-humiliating expression, used in the language of courtesy. A duplicate form of 饗 Taou. (Sha-müh.) 叨食食也 T'haou t'han shih yai, 'Thaou, to desire food.' (Lüh-shoo.)

1 憤日欽 F'haou che jih k'hin, 'Those addicted to anger, he (the Prince) daily honored.' (Shoo-king.) 食 1 凶淫 T'han t'haou heung yin, 'To be addicted to cruelty and debauchery.' 1 忝 T'haou t'hēen, or 1 辱 T'haou jǔ, 'I am ashamed of being so covetous' of your kindness.

1 濫 T'haou lan, 'My covetousness is insatiable; I am undated with your presents.' 1 敎 T'haou keaou, 'I am inordinately desirous of your instruction.' 1 愛 T'haou gae, 'Inordinately desirous of your love and regard.'

1 光 T'haou kwang, 'Inordinately desirous of your light, or countenance.' These expressions all imply gratitude and self-abasement. 1 蒙 T'haou mung, and 1 沐 T'haou mūh, are used to express thankfulness for undeserved benefits conferred.

叩

K'HÒW, or K'hów.

𠵹

叩

To strike; to strike lightly; to agitate, or discuss a subject; to ask; to raise the hand to the head; to kneel down and put the forehead to the ground, as an act of reverence and submission; performed by children to their parents; by concubines and servants to the master and mistress of the house; by the people to the mandarins; and by all persons to His Imperial Majesty. It is also a posture of divine worship. 叩頭

K'how t'how, and 1 首 K'how show, are the usual expressions for this act of submission. The Tartars usually express it by 磕頭 K'hō t'how, and use the term as a salutation, without performing the ceremony. 1 頭謝恩 K'how t'how seay gǎn, 'Bowed to the ground and gave thanks.' 焙茗連忙 1 頭起來 Pei-ming lēen mang k'how t'how k'he lae, 'Pei-ming, made a hurried prostration and rose up.'

1 首三千 K'how show san ts'hēen, I ought to make 'three thousand prostrations.' 1 見 K'how kēen, or 稟 1 Pin k'how, 'To see or visit a superior.'

1 闢 K'how hwǎn, 'To repair, in person, to the interior of a public court to complain of some injustice sustained.'

1 叩 K'how mun, 'To rap at the door.' 善待問者如撞鐘 1 之以小者則小鳴 1 之以大者則大鳴 Shen tae wǎn chay, joo chwang chung; t'how che e seaou chay, tsih seaou ming; t'how che e ta chay, tsih ta ming, 'To be skilled in answering an inquirer, is like striking a bell; strike it lightly, and it gives a light sound; strike it hard, and it gives a loud sound,' i. e. he, who would instruct others, should give an appropriate answer to the question put. (Le-king.)

子以杖 1 其脛 Tsz e ch'hang k'how k'he hing, 'Confucius struck him on the legs with a stick,' because he sat on his knees to receive the Sage. 百萬之眾 1 關而攻秦 Pih wan che chung k'how kwan urh kung Tsin, 'With a million of men he knocked at the gate of Tsin.'

我 1 其兩端而竭焉 Wo k'how k'he leang twan, urh k'heih yen, 'I agitate both extremes of the question, and do my utmost' to satisfy the enquirer. (Lun-yu.) 1 K'how, 'To Ask,' is otherwise written 叩 K'how. To rhyme, read K'hoo.

只

CHÉ, or Chǐh.\*

只 只

From Mouth, and lines representing the breath falling. (Shwǒ-wǎn.) A final particle; a mere tone. In the beginning of a sentence, it forms a connective which may be rendered, Merely; only; but; but just; then; forthwith; and so on, as the scope requires. A surname. 只起語辭 Che, k'he yu tsze, 'Che, a particle beginning a phrase.' Also, 語已詞也 Yu e tsze yay, 'A particle closing a phrase.' 母也天 1



不諒人只 Moo yay, t'hēn che; pūh leang jin che, 'My mother is as heaven to me; still she will not believe me.' (She-king.) 諸侯歸晉之德 || Choo-hōw'kwei Tsin che t'ih che, 'The governors reverted to Tsin, because of its virtue.' (Tso-chuen.) 其樂 | 且 K'he lǒ che ts'heay, 'His delight was in this.' (She-king.) | 得 Ch'ih t'ih, 'Only can; to be obliged to; having no alternative.' | 見 Ch'ih kēn, 'Only see; i. e. to remark; to observe particularly.' | 宜 Ch'ih e, implies, 'This way alone is proper.' | 可 Ch'ih k'ho, 'This alone may be done.' 但 | 是眼目眾多無從下手 Tan ch'ih she yen mūh chung to, woo tsung lea show, 'There was no other reason to prevent his making the attempt, than the number of eyes that were upon him.' | 當作未曾見 Ch'ih tang tsǒ we tsāng kēn, 'Just affected not yet to have observed it.' | 有 Ch'ih yew, 'Merely have; will then assuredly be.' | 嘗 Ch'ih kwan, denotes Acting from the spur of the moment; a temporary essay; also inconsiderately acting according to one's humour; following one's own humour. May be translated, Just try; merely for the present; inconsiderately permit themselves; thoughtlessly; indiscreetly; continually; on every occasion. | 顧 Ch'ih koo, 'Mind nothing but,' heedless of other things.

叫 KEÁOU. 𠵽 𠵽

A sound or voice coming from a distance. To call to; to call upon; to invoke; to call; to name; to cause. 叫遠聲也 Keau, yuen shing yay, 'Keau, a distant sound.' 大語 | | Ta yu keau keau, 'The distant sound of loud conversation.' | 個人來 Keau ko jin lae, 'Call a man here.' | 他來 Keau t'ha lae, 'Tell him to come here.' | 喚甚麼 Keau hwan shin mo? 'What is he calling about.' | 做甚麼 Keau tso shin mo? 'What is he, or it, called.' 這人 | 做甚麼名字 Chay jin keau tso shin mo ming tsze, 'What is this man's name?' 他名 | 四茂 T'ha ming keau Sze-mow, 'His name is Sze-mow.' | 呼無應 Keau hoo woo ying, 'To call to, or to invoke, but receive no answer.' — | 一到 Yih keau, yih taou, 'To come as soon as called.' | 喊 Keau han, 'To cry out aloud,' from any violent feeling, either anger or distress. 或不知 | 號 Hwǒ pūh che keau haou, 'Perhaps not

know the cries' without;—living in the interior of their palaces given up to luxurious indulgence. (She-king.) | 慕 Keau gaou, 'The appearance of elevation; of being raised high.' 色 | S'ih keau, 'Called after the colour,' only nominal; merely; the fact and the name not agreeing. Read Kew, in the same sense. 遂 | 然號曰 Suy kew jen haou yuě, 'Suy called out aloud, and said.' (Ts'hēn-han.) | 我聽了不安 Keau wo t'hing leau pūh gan, 'Cause; or make me uncomfortable when I hear it.'

召 CHÁOU. 召 召

To call upon, with authority; to summon; to cite to appear; applicable only to superiors requiring the attendance of inferiors. Read Shaou, The name of a city; a surname. 以手曰招以言曰召 Eshow yuě chaou, e yen yuě chaou, To summon 'with the hand is called Chaou, by words is called Chaou.' | 他來 Chaou t'ha lae, 'Call him here.' | 見 Chaou kēn, 'To summon to one's presence.' It is the term employed by His Majesty, when he | 臣 Chaou chin, 'Summons his ministers to attend.' | 不到 Chaou pūh taou, 'Not to appear on being summoned.' 父 | 子師 | 弟 Foo chaou tsze, sze chaou te, 'A father commands his son to come, and a tutor his pupil.' 父 | 無諾先生 | 無諾唯而起 Foo chaou woo nǒ, sēn sāng chaou woo nǒ, wei urh k'he, 'When a father or master calls for you, do not say, I shall come soon, but say, Coming, and rise directly.' (Le-king.) 君命 | 不俟駕行矣 Keun ming chaou, pūh sze kea hing e, Confucius, 'when the Prince ordered his attendance, did not wait for his carriage.' (Lun-yu.) 承蒙寵 | Shing mung chung chaou, 'I accept with thanks your kind summons,' i. e. invitation, in the language of courtesy. To decline an invitation is expressed by 恭辭寵 | Kung tsze chung chaou, 'I decline with profound respect your kind summons.'

𠵽 P'Hǎ, or P'hǒ. To open the mouth.

Read P'ha 喇叭 La-phǎ, 'A military trumpet,' commonly called 號筒 Haou-t'hung.



合 YUEN, or Yen. 合 S. C.

From a Mouth or Pass, and Water. A watery tract of land situated amongst hills; a marsh; a swamp: appearing as if spoiled.

叮 TING. 叮 R. H.

叮嚀 Ting ning, 'To enjoin repeatedly.' | 嚀致囑 Ting ning che chüh, 'To charge with special and repeated injunctions.' Also written without Mouth by the side, thus 惟陛下丁寧再三留神於此 Wei Pe-hea ting ning, tsae san lew shin yu tsze, 'I especially charge your Majesty, over and over again, to keep your mind fixed on this subject.'

| 噹 Ting tang, 'A jingling sound; to clink.' 簷下的鐵馬 | | 噹噹 Yen hea tēih tēē ma ting ting tang tang, 'The iron-horses hanging below the eaves, made a jingling sound.' The iron-horses, are certain ornaments suspended from the roof, and intended to jingle when agitated by the wind.

可 K'HO. 可 可

To have liberty to do; to be permitted; to have the power of doing. May; can; might; could; fit; competent; proper; worthy. It forms the Adjectives which terminate with 'Able,' as Amiable. Sometimes used interrogatively. A surname. 可

不可 K'ho pūh k'ho, 'May it be done or not.' | 也 K'ho yay, 'It may; it is permitted; it will do.' 不 | Pūh k'ho, 'It may not, it must not; it cannot.' 不知 | 趕得着否 Pūh che k'ho kan tih chō fow, 'Do not know whether (they) can overtake him or not.' | 者否之對 K'ho chay, fow che tuy, 'K'ho, is the opposite of fow.' | 否 K'ho fow, 'Is it admissible or not.' 斷乎不 | T'wan hoo pūh k'ho, 'Must not on any account whatever.' | 以使得 K'ho e she tih, 'It may be done.' 有何不 | Yew ho pūh k'ho, 'What is there in it inadmissible, improper, or objectionable.' | 人 K'ho jin, 'A competent man.' 無 |

奈何 Woo k'ho nae ho, 'There is nothing that can be done; there is no alternative.' 惡乎 | Woo hoo k'ho, 'Alas! what can be done.' | 爲知者道 K'ho wei che chay

taou, 'It may be told to an intimate friend.' | 以 K'ho e, 'May.' | 能 K'ho nǎng, 'Can.' | 以不必 K'ho e pūh peih, 'It may be dispensed with; this is not absolutely necessary; it need not be insisted on.' 其弊不 | 勝言 K'he pe pūh k'ho shing yen, 'Its baseness is inexpressible.' | 愛 K'ho gae, 'Amiable; worthy to be loved.' | 惡之極 K'ho woo che keih, 'Extremely detestable.' | 憐 K'ho lēen, 'Lamentable.' | 看得 K'ho k'han tih tēih, 'Visible.' | 見 K'ho kēen, 'Can see.' 物堪食曰 | 口 Wūh k'han shūh yuē k'ho-k'how, 'A thing good to be eaten is called K'ho-k'how.' | 口不 | 口 K'ho k'how, pūh k'ho k'how, 'Does it taste well?' 小 | 的事 Seaou k'ho tēih sze, 'A trifling, unimportant affair.' 你 | 曉得 Ne k'ho heaou tih, 'Do you understand? do you know?' 你 | 冷 Ne k'ho lǎng, 'Are you cold?' 僅 | Kin k'ho, 'Scarcely, or but just sufficient.' 詭訟 | 乎 Yin sung k'ho hoo, 'Is an insincere and disputatious person fit.' (Shoo-king.) 擇於諸母與 | 者 Tsīh yu choo moo, yu k'ho chay, 'Select from amongst the concubines, one worthy to be a governess to the young Prince.' (Le-king) 鬼神體物而不 | 遺 Kwei shin t'he wūh urh pūh k'ho e, 'Spirits embody (or produce) material objects and are present with all things.' (Chung-yung.) In this sentence | K'ho, is defined by 所 So.

子貢曰貧而無諂富而無驕何如子曰 | 也未若貧而樂富而好禮者也 Tsze-kung yuē, p'hin urh woo chen, foo urh woo keaou ho joo? Tsze yuē, K'ho yay, we jō pin urh lō, foo urh haou le chay yay, 'Tsze-kung said, To be poor without flattery; to be rich without pride; how are such characters to be esteemed? Confucius replied, they may be admitted as good; but not equal to those who, though poor, yet cherish a happy cheerful mind; who though rich, yet delight in correct virtuous conduct.' To rhyme read K'ho and K'hoo.

台 E. 台 S. C. 台 R. H.

I; me. To be pleased; to be gratified. Read T'hae. A surname; the name of a district. A name of three stars. 天台 T'hēen t'hae, The name of a hill. | 鼎 T'hae ting, An



epithet applied to three of the highest officers of state. Eminent; exalted, in which sense it is used as a term of respect in epistolary style. | 駕 T'hae kea, 'Eminent sir.' 老 | Laou t'hae, 'Venerable sir.' 兄 | Heung t'hae, 'Exalted brother.' | 甫 T'hae foo, 'Your honored name,' an expression used on the address of letters before writing the name.

| 背 T'hae pei, 'Extreme old age,' a term taken from the wrinkling of the skin, in the manner of the fish 鮐 T'hae. (She-king.) 謹遵 | 命 Kin tsun t'hae ming, 'With profound respect I obey your exalted order.' 三 | 星 San t'hae sing, 'The three t'hae stars,' they are distinguished by the terns, 上 | 中 | 下 | Shang t'hae, chung t'hae, hea t'hae, 'The upper, middle, and lower t'hae.' 湯王曰格爾眾庶悉聽朕言非 | 小子敢稱亂有夏多罪天命殛之 T'hang-wang yuě, k'hīh urh chung shoo, seih t'hing chin yen, fei t'hae seaou tsze kan ching lwan, yew Hea to tsuy, t'hēen ming keih che, 'King T'hang, said, Come near all of you and listen to my words, it is by no means the case, that I, who am but as a little child, would excite rebellion; Hea, now in possession of the Empire, is chargeable with manifold crimes; Heaven has commanded to destroy him.' (Shoo-king.)

叱 CH'HĪH. 呖 呖

To drive with noise and shouts; to bid, in a rough angry tone; to hoot, as at a dog; to mention. 叱武士推出都門斬首 Ch'hīh woo sze tuy ch'hūh too mun, tsan show, 'Ordered, in an angry tone, the soldiers to push them out at the Too-gate, and cut off their heads.' 尊客之前不 | 狗 Tsun k'hīh che ts'hēen pūh ch'hīh kow, 'In the presence of a respected guest, do not hoot angrily (even) at a dog,' lest you should annoy the ears of your guest, or appear to wish him gone.' 訶 | Ho ch'hīh, | 咤 Ch'hīh ch'ha, 'Loud, angry, boisterous utterance.' 煩為 | 名致候 Fan wei ch'hīh ming che how, I'll 'trouble (you) to mention (my) name and make (my) compliments.' Read T'shīh, Noise; sound; strong breathing.

叱 HWA. Appearance of an open mouth.  
史 SHE. 史

From Hand seizing the Middle. An impartial narrator of events; an historian; history. A surname. 史記事者 She, ke sze chay, 'She, expresses a recorder of occurrences.'

| 記 She ke, 'History.' 國 | Kwō she; | 官 She kwān, 'Writers of history, employed by Government.' 黃帝始立 | 官倉頡沮誦居其職 Hwang-te che lei She-kwan; Ts'hang-hěě, Seu-tsung keu k'he chīh, 'Hwang-te, (B.C. 2600,) first appointed historiographers; Ts'hang-hěě (the Inventor of letters), and Seu-tsung, held the situation.' 太 | Tae she, The President of the historiographers. Name of one of the nine rivers. (See the character 河 Ho.) | 書 She Shoo, An historical work composed in the time of 周宣王 Chow-seuen-wang, (B.C. 770), by 籀 Chow, who held the situation of 太 | Tae-She, and who framed the 大篆文 Ta-chuen-wān, 'Large seal character.' She-shoo, is also used to denote any history. 古今

書 | Koo kin shoo she, 'Ancient and modern books and histories.' 經 | King she, 'The ancient classics and history.' 歷代鑑 | Lei hae kēen she, 'A mirror of history through successive ages.' 十七 | Shīh ts'ih she, 'The Seventeen Historians;' or as the work is now augmented, 二十一 | Urh shīh yīh she, 'The twenty-one Historians,' is a complete history of China, in 282 volumes, reaching from the fabulous ages of antiquity, down to the close of 元朝 Yuen-chaou, the Tartar Dynasty Yuen. A scarce and valuable work. 御 | 長 | 刺 | 叅漢官名 Yu-she, Ch'hang-she, Tsze-she, ping Han kwan ming, 'Yu-she, Ch'hang-she, and Tsze-she, were all names of offices during the dynasty of Han.' The first of these, viz. the Yu-She, is still a situation of great influence in the state. The persons who hold it, and they are numerous, have the privilege of giving information and advice to the Sovereign or all occasions. | 載筆士載言 She tsae pēih; sze tsae yen, 'The Historiographer (when attending His Majesty), had charge of the pencils; the Sze, had charge of the oaths which had been



taken.' (Le-king.) 動則左 | 書之言則右 |  
 書之御瞽幾聲之上下 Tung, tsih tso she shoo  
 che; yen, tsih yew she shoo che; Yu koo keshing che shang  
 hea, When his Majesty 'moved, the left historiographer re-  
 corded it; when he spoke, the historiographer on the right re-  
 corded it; the blind Imperial musician attended to the har-  
 mony of the music.' (Le-king.) In ancient times, there were  
 女 | Neu she, who attended to the affairs of the Queen.  
 大 | Ta she, who revised the books of six principal officers.  
 小 | Seaou she, who narrated the affairs of neighbouring  
 states. 內 | Nuy she, who controuled the 八枋  
 Pa-ping. (See under 枋 Ping.) And 外 | Wae she,  
 Who attended to external transactions. 飲酒時或  
 立之監或佐之史 Yin tsew she, hwō lēih che kēen,  
 hwō tso che she, 'Men drinking wine, either appoint a super-  
 visor, or place by the side, a remembrancer,' to keep the guests  
 on their guard. To rhyme, read Soo.

右 YEW. 𠂇 𠂈

The right hand; the right side. In former times it was the  
 place of honor. What is good and honorable; to honor; to give  
 the precedence to. Read Yēw, To support the arm; to aid; to  
 assist. A surname. To rhyme, read E and Yu. Kang-he  
 affirms, that in every sense, the character should be read  
 Yēw. 右左之對 Yew, tso che tuy, 'Yew, is the  
 opposite of tso,' the left. 左 | 手之 | Tso yew show  
 che yew, 'The right, of right and left hands.' 左 | Tso  
 yew, 'The left and right; those who attend at the left and  
 right; attendants; assistants.' 侍奉左 | She fung tso  
 yew, 'To wait upon a person.' 吩咐左 | Fun foo  
 tso yew, 'Ordered the attendants.' | 堂 Yew t'hang, 'An  
 assistant officer,' inferior to the 左堂 Tso t'hang, who is  
 also An assistant officer; 正堂 Ching t'hang, is the Prin-  
 cipal officer. 左 | 翼 Tso yew yih, 'The right and left  
 wing of an army.' 左邊手 | 邊手 Tso pēen show;  
 yew pēen show, 'The left-hand side; the right-hand side.' 人  
 道尚 | 以 | 爲尊故尊文曰 | 文尊  
 武曰 | 武 Jin taou shang yew e yew wei tsun, koo  
 tsun wān yuē Yew-wān, tsun woo yuē Yew-woo, 'Amongst  
 men the right is esteemed as being the place of honor; hence,

to honor most the civil officers, is called Yew-wān; to give  
 precedence to the military, is called Yew-woo.' 太平上  
 文遭變 | 武 Tae p'hing shang wān, tsaou pēen yew  
 woo, 'In times of peace, civil officers are most esteemed; when  
 a revolution, or great change occurs, the military obtain the  
 precedence.' 聖天子好古 | 文 Shing Thēen-  
 tsze háou koo, yew wān, 'Good Emperors love the sage maxims  
 of antiquity, and give the precedence to literature.' 莫能尙  
 者曰無出其 | Mō nāng shang chay, yuē, woo ch'hùh  
 k'he yew, 'Its being impossible to exceed any one, is ex-  
 pressed by, there is no getting to the right of him.' | 道  
 Yew taou, 'The right way; the true doctrine.' 又曰手  
 足便 | 以左爲僻故凡曰左道左遷  
 曰左計皆此意也 Yew yuē, show tsuh pēen yew,  
 e tso wei p'hēih, koo fan yuē Tso-taou, Tso-tsēen; yuē tso ke,  
 keae t'hsze e yay, 'It is further said, that the right hand and  
 foot being most convenient, the left is considered inferior,  
 bad, or vicious; hence when left occurs, in the expressions,  
 Left doctrine; to remove (him) to the left; a left plan, this idea  
 is conveyed; and the terms are equivalent to Vicious doctrines;  
 to vilipend, or to reprimand a public officer; and a bad plan.

以左 | 民 E tso yew min, 'To assist, or to support the  
 people.' (Yih-king.) 予欲左 | 有民 Yu yǔ tso yew  
 yew min, 'I wish (you) to assist the people whom I have.'  
 (Shoo-king.) 凡言左 | 之者謂於其左 |  
 而扶助之也 Fan yen tso yew che chay, wei yu k'he  
 tso yew urh foo tsoo che yay, 'Whenever it is said, Right and  
 left him, it expresses Supporting him (or them) on the right  
 and left.' Yew, To assist, has now commonly man added, thus  
 佑 Yew, Quasi dicat, 'Right hand man.' 司 | Sze yew,  
 A certain officer. It is joined with several other words, forming  
 names of official situations. At different periods of Chinese  
 history, and on different occasions, as whether an affair of  
 mourning or of joy, the left and the right have been alternately  
 the place of honor. In high antiquity, when officers attended  
 at Court, precedence was denoted by being ranged on the left;  
 at entertainments, the right was the place of honor. That  
 the left originally was the higher place, is inferred also, from  
 the word left being always first, when associated with right.  
 The Chinese idiom does not admit of Yew-tso, Right and left.



It is always Tso-yew, Left and right. In the Books of the Dynasty 漢 Han, the term 左遷 Tso tsëen, 'Putting a man to the left,' denoted Reprehending or degrading him; from which it is inferred, the left could not be the place of honor. During the Dynasty 宋 Sung, The left was the chief place; in the time of 元 Yuen, it was the right. The first Emperor of the Dynasty 明 Ming, restored it to the left, which still continues to be the place of honor. Hence in all cases in which three officers, or three names are associated, the principal one is in the middle; the second, on the left, and the third on the right.

𠵼 KEAOU. To call to. Properly 𠵼 Keaou.

𠵼 K'HEW. The breath ascending high.

A kind of halberd with three forks. 𠵼 猶 K'hew yew, The name of an ancient district. Same as the modern 泗州 Sze-chow, in Gan-hwuy Province. | 由 K'hew yew, The name of a foreign country in the north.

𠵼 P'HO. 𠵼 R. H.

May not; cannot; incurable; forthwith; then. 𠵼 不可也从反可 P'ho, p'uh k'ho yay, tsung fan k'ho, 'P'ho denotes may not, should not.' From 可 K'ho, 'May or should,' reversed. 大耳兒最 | 信 Ta urh urh, tsuy p'ho sin, 'That long-eared fellow, (Lew-pe) is utterly unworthy of credit.' (San-kwo.) | 耐 P'ho nae, 'Insufferable.' 帝知其終不爲用 | 欲討之 Te che k'he chung p'uh wei yung, p'ho yō t'haou che, 'The Emperor knew that he would never be of any use, and wished forthwith to dismiss him.' (How-han-chuen.) | 羅 P'ho lo, A certain cup for drinking wine.

叶 HĒĒ. Ol. Scrib. 協 HĒĒ.

To accord with; to unite; to rhyme with; applied to sounds. 叶韻 HĒĒ yun, 'Two syllables that rhyme.' 三多 | 吉 San to hĒĒ k'eh, I wish you 'a union and an abundance of the

three blessings, viz. 福壽子男 Füh, show, tsze nan, 'Happiness, long life, and male children.'

𠵼 Same as 𠵼 K'hew, see above.

𠵼 An abbreviated form of 𠵼 Haou.

The tone of distress. From Mouth placed on 𠵼 Kaou, 'The breath issuing from the mouth.'

司 SZE. 司 司

A minister of state transacting business at a distance from the court; hence the character is formed of 后 How, 'A prince or king,' reversed. To have the controul of; to rule; to manage; to direct. A surname; the name of a place. To rhyme, read Sze. 好生之德洽于民心茲用不犯于有司 Haou sang che ih, heä yu min sin, tsze yung p'uh fan yu yew sze, 'The prince possessing the virtue of tender regard to the lives of his people; his goodness will deeply imbue the people's minds; and, acting in this way, they will not offend against those who have the rule over them.' (Shoo-king.)

三 | San sze, 'The three Sze,' viz. 布政 | Poo-ching-sze, The officer who is entrusted with the revenue of a province.

按察 | Gan-cha-sze The criminal judge of a province.

鹽運 | Yen-yun-sze, The inspector of the salt department.

通政 | T'hung-ching-sze, The officer through whose hands official documents pass to the Emperor. 巡檢 | Seun-k'een-sze, The officer of a village, or of several villages.

三 法 | San-fä-sze, A subordinate officer in criminal boards at Peking.

打官 | Ta kwan sze, 'To go to law.' | 事

Sze sze, 'To manage, or have the charge of any business or affair.'

各 | 其事 Kō sze k'he sze, 'Every one manage his own affair; every one mind his own business.' 三軍 |

命 San keun sze ming, He, who 'controuls the orders of the

three divisions of the Imperial army,' are the words written on the colours of the 元帥 Yuen-shwae, or Commander-in-Chief.

| 理 Sze le, 'To rule; to manage.' 公 | Kung sze, 'To controul, or manage any public or general concern,' in contra-

distinction from that which is an individual concern. It is a



term applied to European Mercantile Companies, as 英吉利國公 | Ying-ke-le kwō kung-sze, 'The English Company.' Instead of Kung-sze, the English word 'Company,' is generally employed and imitated, by 公班衙 Kung-pan-yā, 'A public court of constituted authorities.' 公 | 館 Kung sze kwan, 'A hall or place of public meeting; the hall of a company.' 耳 | 聽 Urh sze t'ing, 'The ear rules the hearing.' 目 | 視 Müh sze she, 'The eye rules the seeing;' phraseology used to express, that every member, and every person, has a peculiar department. The Manuscript Dictionaries define this use of the word, by 'Potentia,' and apply it to the memory, understanding, and so on; as well as to the senses; hence the phrase 靈魂三 | Ling hwän san sze, 'Tres potentiae animæ rationalis.' This appears an application of the character not sanctioned by Chinese usage. Occurs in the sense of 伺 Sze.

另 PAE. Separate; distinct from.

A dubious character, of which contradictory accounts are given in the several Dictionaries.

𠂔 Same as 只 Che, see above.

𠂔 Original form of 右 Yew, see above.

𠂔 Ol. Scrib. 吾 Woo, see below.

𠂔 HAN. A plant or flower not yet budded forth; still kept back, or suppressed.

Characters formed by Three Strokes.

𠂔 HUNG. An angry tone of voice; loud; boisterous.

𠂔 | Hung hung, 'The noise made by people crowded together in a market place.'

𠂔 YEW. A low voice; a slight sound.

An erroneous form of 𠂔 K'hew. (Ching-tsze-t'hung.)

𠂔 Same as the preceding.

𠂔 ME. A surname.

𠂔 HEU. 𠂔 𠂔

From Mouth and 𠂔 Kaou, 'The breath issuing forth freely.'

An interjection expressive of distrust and disapprobation; a deep lengthened tone, expressive of concern; also of grief. 𠂔 疑怪聲 Heu, e kwae shing, 'A tone of voice indicating doubt, and surprise.' 凡意所否者發聲

多 | Fan e so fow chay, fā shing to heu, 'In all cases in which the mind disapproves, the tone of voice emitted, is generally Heu.' | 𠂔訟可乎 Heu yin sung k'ho hoo, 'Ah, no! Is an insincere and disputatious person fit?' (Seu-keae.)

| 者歎其不然之辭 Heu chay t'han k'he puh.jen che tsze, 'Heu, a word by which a person sighs out his disapproval' 云何 | 矣 Yun ho heu e, 'Alas! what shall I say.' (Shoo-king.) | 憂歎也 Heu, yew t'han yay, 'Heu, a sigh of grief.' By abbreviation written 于 Heu, 于嗟乎騶虞 Heu tseay hoo, Tsow-ya, 'How admirable, the (mild and innocent disposition of the animal) Tsow-ya.' (She-king.) 留

| Lew heu, A tribe of foreigners.

𠂔 MANG, Màng, or Máng.

Uninformed; old and ignorant. To induce a person to ask a question, and refuse to answer.

𠂔 KĒIH. 𠂔 𠂔

Difficulty of utterance; to stammer; to stutter. Commonly, but erroneously used for 喫 K'hēih, 'To eat; to swallow;' figuratively, to be struck or impressed with. 吃口不便



言也 Kēih; k'how pūh pēn yen yay, 'Kēih denotes, the mouth not enunciating with ease and convenience.' 爲人口 | Wei jin k'how kēih, 'He is a person who stammers.' 非爲人口 | 不能道說而善著書 Fe, wei jin k'how kēih, pūh nāng taou shwō, urh shen ch'hoo shoo, 'Fe, was a person who stammered, and was unable to speak; but he excelled as a writer.' (She-ke.) 焦遂口 | 對客不出一言醉後輒酬答如注射時人目爲酒 | Tseaou-suy k'how kēih, tuy k'hūh pūh ch'hūh yih yen, tsuy how ch'hē ch'how tā joo choo shay, shejin mūh wei tsew kēih, 'Tseaou-suy stammered so, that he could not utter a word to a visitor; but after he was drunk, he then answered fluently, and with the rapidity of an arrow. The people of the time denominated him, the wine (relieved) stammerer.' (T'hang-she.) | 飯 Kēih fan, 'To eat rice;' i. e. to take any meal. | 過飯沒有 Kēih kwo fan mūh yew, 'Have you breakfasted; or dined?' is often a mere salutation. | 驚 Kēih king, 'To be struck with alarm.' 程遠志見了早 | 一驚 Ching-yuen-che kēen leaou, tsaou kēih yih king, 'Ching-yuen-che, as soon as he saw it, was struck with alarm.' | 虧 Kēih kwei, 'To put up with n injury.' | 辛受苦 Kēih sin show k'hoo, 'To eat the acid, and receive the bitter;' to suffer distress. Read K'hēih, | | K'hēih k'hēih, 'Laughing appearance.'

各 KŌ. 司 名

From Mouth and 父 Che, 'To follow.' To follow calling to, but disregarded by the person before. (Shwō-wān.) No mutual understanding: each apart; each separately; every; each one of all; various. 人各有心 Jin kō yew sin, 'Each man has his own feelings.' | 人 | 見 Kō jin, kō kēen, 'Each man has his own view of a subject.' | 一人 Kō yih jin, 'To each (situation) one man.' | 有一說 Kō yew yih shwō, 'Each has a different tale.' | 還 | 的 Kō hwan kō tēih, 'Let each take his own apart.' | | Kō kō, 'Each singly.' | 人 Kō jin, 'Every man.' | 人自掃門前雪莫管他人瓦上霜 Kō jin tsze saou muu ts'hēn seuh; mō kwan t'ha jin wa shang shwang 'Let every man sweep the snow from before his own door;

and not meddle with the hoar frost on the top of another man's tiles.' | 辦 | 事 Kō pan kō sze, 'Every one transact his own business.' | 國 Kō kwō, 'Every nation.' | 處有 | 處的風俗 Kō ch'hoo yew kō ch'hoo tēih fung sūh, 'Every place has its peculiar customs.' 物 | 有理 Wūh wūh kō yew le, 'Every thing has its own peculiar properties.' 園中有 | 樣樹木 Yuen chung yew kō yang shoo mūh, 'There is every kind of tree in the garden.' | 色 Kō sīh, 'Various colours; variegated; various kinds.' | 色貨物 Kō sīh ho wūh, 'Every variety of merchandise.' 凡我造邦無從匪彝無卽愆淫 | 守爾典以承天休 Fan wo tsaou pang; woo tsung fe e; woo tseih t'haou yin; kō show urh tēen e ching t'hēen hew; The Emperor T'hang said, 'all you states which I have formed, follow nothing which is illegal; make no approaches to indulgence and excess; but let each retain its standard principles, that ye may be the recipients of Heaven's blessing.' (Shoo-king.) 屠 | T'hoo kō, An ancient tribe in the north.

叩 HEUEN, or Seuen. To call to; to call out. To make a clamorous noise. Some affirm these three, 鄰 从叩 Lin, lin, and this character, are different forms of the same, and denote what is Contiguous; neighbouring.

吆 YAOU. A sound; a noise.

吆 | Yaou yaou, 'A low sound; a slight noise.' 大 | 小喝的也不成體統 Ta yaou seaou hō tēih, yay pūh ching t'he t'hung, 'Now making a great noise, and then a slight clamour, is not becoming a dignified appearance.'

哟 Same as 曝 Pō, see below.

呼 TSZE.

呼 | Tsze tsze, 'The chirping of a bird; the voice of birds.'

看 An erroneous form of 昏 Kwā.



合 HÖ 合 𠔁

To close; to join; to pair; to unite; united; to assemble; to agree; agreeable to; to accord with; to harmonize; to suit; to answer; to reply. A certain vessel to contain things. A surname. The name of a grain; name of a district. Read Kō, A certain measure. (See under 升 Shing.) To rhyme, read Hēih. 合眼 Hō yen, 'To close the eyes.' 合口 Hō k'how, 'To shut the mouth.' 門 Hō mun, 'To shut the door.' 配 | Pei hō; or 偶 | Gow hō, 'To pair; to unite in pairs.' 妻子好 | 如鼓瑟琴兄弟既翕和樂且湛 Tse tsze haou hō, joo koo sīh kin; heung te ke keih, ho lō ts'heay tan, 'The wife who delights in domestic harmony, is pleasing as the concord of the tabour and kin; brothers who live in cordial agreement, enjoy mutual and perpetual pleasure.' (She-king.) 天作之 | T'hēen tsō che hō, 'A (conjugal) union formed by heaven.' (Sbe-king.) 和 | Ho hō, 'An harmonious union.' 不能五十里者不 | 於天子 Pūh nāng woo shīh le chay, pūh hō yu T'hēen-tsze, Chiefs 'whose domain does not extend to fifty Le, do not assemble in the courts of the Emperor.' (Le-king.) 君臣會 | Keun chin hwuy hō, or | 會 Hō hwuy, 'The prince assembles with his ministers.' 相 | Seang hō, 'To accord; to agree.' 意相 | E seang hō, 'Thoughts, or ideas corresponding.' 言相 | Yen seang hō, 'An agreement in what is said.' 此言甚 | 我心 Tsze yen shin hō wo sin, 'This language agrees very well with my views, or wishes.' 恐怕不 | 你的意思 Kung p'ha pūh hō ne tēih e sze, 'I am afraid it does not agree with your sentiments.' 理 | Le hō, 'Agreeing with reason; reasonable; proper.' 理 | 去拜他一拜 Le hō k'heu pae t'ha yīh pae, 'It is proper that I should go and pay him a visit.' 不 | 法 Pūh bō fā, 'Illegal.' 不 | 規矩 Pūh hō kwei keu, 'Not according to custom.' 不 | 理 Pūh hō le, or 不 | 道理 Pūh hō taou le, 'Unreasonable.' | 共 Hō kung, 'To make out the sum total.' | 盤打算 Hō pwan ta swan, 'To unite, as in a platter, and reckon the whole amount; to estimate; to deliberate and lay a plan.' | 攏起來 Hō lung k'he lae, 'To unite many together; to aggregate; to bundle up.' 符 | Fōo hō, or | 同 Hō

t'hung, An instrument divided in two, of which each contracting party retains one. (See under 口 Tsē.) 立 | 同 Lēih hō t'hung, 'To form, or make out.' | 用 Hō yung, 'To answer the purpose intended.' 他不 | 用 T'ha pūh hō yung, 'He, or it, does not answer the purpose wanted.' 既 | 而來奔 K'he hō urh lae pun, 'When he had replied, he came to (the state) Pun.' 天地四方曰 六 | T'hēen te sze fang yuē Lūh-hō, 'The heavens, the earth, and the four quarters of the world, are called Lūh-hō, 'the universe. 六 | 之外聖人存而不論 Lūh-hō che wae, shing jin tsun urh pūh lun, 'Respecting what existed beyond the limits of the universe, the Sages were reserved, and did not discuss.' | 黎 Hō-le, The name of a place. 子 | Tsze-hō, The name of a country in the West. | 子盛物器 Hō-tsze, shing wūh k'he, 'Hō-tsze, is a vessel to contain things,' a box. Commonly written 盒 Hō.

吳 HWA.

A large mouth; the large mouth of a fish. A loud noise.

吉 KĒIH. 吉 吉

Good; advantageous; felicitous; happy; fortunate; lucky; felicity; happiness. The first day of the moon. A surname. The name of a district. Read K'hēih, A surname. To rhyme read Ke. 吉凶 Kēih, heung; 'Good, evil; felicitous, infelicitous; happiness, misery.' | 事 Kēih sze, 'A happy or fortunate occurrence; or affair.' 恐怕凶事多 | 事少 Kung p'ha heung sze to; k'hēih sze shaou, 'I am afraid much evil and little good' will result from it. | 星凶星 Kēih sing; heung sing, 'A lucky star; a baneful star.' | 星拱照 Kēih sing kung chaou, or | 星高照 Kēih sing kaou chaou, 'A lucky star directs its influences' to me, or you. 守正則 | 也 Show ching tsīh kēih yay, 'He who holds fast his integrity will be happy.' | 日 Kēih jīh, 'A lucky day.' 擇 | 日 Tsīh kēih jīh, 'To select (from the Almanack) a lucky day.' 二月初 | Urh yuē ch hoo kēih, 'The first day of the second moon.' (She-king.) | 月 Kēih yuē, 'The happy (first) day of the moon.' 卜 | Pūh kēih, 'To enquire after happiness; to divine.' 恭喜



納 | Kung he nă kēih, 'I reverently wish you joy and felicity.' A common salutation. 大 | 大利 Ta kēih ta le, 'Great happiness, great prosperity,' to you, to me; or to this house, and so on. | 慶滿堂 Kēih king mwau t'hang, 'May happiness and joy fill the hall.' | 祥如意 Kēih tseang, joo e, or inverted, Joo e, kēih tseang, 'Happiness, bliss, and the entire fulfilment of one's wishes.' — 開大 | Yih k'hae ta kēih, 'Whenever opened great success.' Written by shopmen on the doors of the cases in which their wares are contained. — 見大 | Yih kēen ta kēih, 'Great felicity attend every look upon it;' written on walls opposite the view from particular rooms. 開門大 | K'hae mun ta kēih, 'Great felicity attend the opening of the door;' written on paper and pasted on people's doors by beggars, during the last night of the old year, that it may strike the attention and awaken the fond hopes of the inhabitants, when first opening the door, on New year's morning. The beggars expect an alms as the reward of their good wishes. | 人天相 Kēih jin t'hēen seang, 'The good man, heaven aids him.'

吊  
吋  
呂  
同

The common form of 吊 Teaou, see Rad. 弓 Kung.

T'HOW. To hoot; to speak angrily.

KE. To speak; words; even; level.

T'HUNG.

同 同

From Mouth, implying many holding the same language and agreeing in one. (Sha-müh.) Together; all together; brought all together; united; in the same place; of the same class or kind; the same; agreeing; the same as. A certain wine vessel, a certain cup; the name of a district. A surname. To rhyme read T'hang. 共同 Kung t'hung, 'All together.' | 房居住 T'hung fang keu choo, 'Living together in the same house.' 他們 | 在一所 T'ha mun t'hung tsae yih so, 'They are together in the same place.' 會 | Hwuy t'hung, 'To assemble together.' 我馬既 | Wo ma ke t'hung, 'When

my horses are all brought together.' (She-king.) 獸之所 | Show che so t'hung, 'Where animals herd together.' (She-king.) | 姦 T'hung kēen, 'To hold illicit sexual intercourse.' | 國的人 T'hung kwō tēih jin, 'A man of the same nation; a countryman.' | 鄉共處的人 T'hung heang kung ch'hoo tēih jin, 'A person of the same place, in the same district.' | 一樣 T'hung yih yang, or | 一般 T'hung yih pwan, 'The same fashion or manner; just the same.' | 類 T'hung luy, 'Of the same species.' | 胞兄弟姊妹 T'hung paou heung te tse mei, 'Brothers and sisters by the same mother.' | 名 T'hung ming, 'Of the same name.' 不 | Puh t'hung, 'Not the same; different from.' | 姓不 | 名 T'hung sing puh t'hung ming, 'Of the same surname, but of a different name.' 比從前大不相 | Pe tsung ts'hēen ta puh seang t'hung, 'Very different from what it was formerly.' 異 | 相對 E t'hung seang tuy, 'Different, and the same are opposites.' 大 | 小異 Ta t'hung seaou e, 'In great things the same, in small matters different;' a general sameness, with some slight difference. 大 | Ta t'hung, 'A state of universal peace and security.' (Le-king.) 雷 | Luy t'hung, 'To thunder the same;' to echo the same in conversation. | 年 T'hung nēen, 'The same year,' denotes what the words obviously express, also of the same age; and having been chosen to literary honors, or to office, in the same year. | 硯 T'hung yen, 'The same ink-stone;' and | 窗 T'hung ch'hwang, 'The same window;' i. e. a fellow-student.' | 寅 T'hung yin, or | 僚 T'hung leaou, 'A fellow officer.' | 道的人 T'hung taou tēih jin, 'A person of the same pursuits.' | 鍋食飯 T'hung kwo shih fan, 'To eat rice at the same kettle;' a messmate.' 氣象不 | K'he seang puh t'hung, 'Manner or appearance of a person;' or temperature of the air, different from what is usual. | 情的 T'hung tsing tēih, 'Of the same disposition.' 人性 | 然 Jin sing t'hung jen, 'The nature of man is the same everywhere.' 人 | 此心 心 | 此理 Jin t'hung tsze sin; sin t'hung tsze le, 'There is a sameness in the human mind; and all minds are influenced by similar principles.' 以己之心度人之心未嘗不 | E ke che sin t'hō jin che sin, we chang puh t'hung, 'If we measure the hearts of others by our own, we shall not find them different.' | 知 T'hung che, 'To be mutually



acquainted with; an assistant officer of the 府 Foo. As 登  
州府 | 知 Täng-chow-foo T'hung-che, 'The T'hung-che  
of Täng-chow-foo.' | 人 T'hung jin, Name of one of the  
卦 Kwa. 六律六 | Lüh leüh lüh t'hang, A union of  
reeds and brazen instruments in certain sacred music. 上宗  
奉 | 琯 Shang-tsung fung t'hung maou, 'The Shang-  
tsung presented a cup made of the stone maou.' (Shoo-king.)  
空 | 之上 K'hung t'hung che shang 'A void and greatly  
extended space.' Al. Scrib. 全 T'hung.

P'HIN. Even; together; both together.

HE.

S. C.

To breath strongly; to sigh; to moan. 唸 𠂔 T'een he,  
'To moan; to sigh.'

MING.

From Evening and Mouth, because in the dusk, in order to  
be known, it is necessary to call out one's name. (Shwö-wän.)  
To name; to designate. A name; a title; being named much;  
famous; meritorious; fame; repute; reputation; nominal. A  
surname. Occurs in the sense of 字 Tsze. To rhyme, read  
M'een, Mang, and Pin. 自名 Tsze ming, 'To name one's self.'  
以林名之 E lin ming che, 'Named him Lin.' | 其  
| Ming k'he ming, 'To give it its name.' | 號 Ming haou,  
'Name; epithet; title.' | 帖 Ming t'hëë, 'A card with  
one's name on it; a visiting card.' 乳 | Joo ming, 'Milk  
name; i. e. the name given to an infant at the breast. A month  
being completed after the birth of the child, it is brought out  
by the mother, and after having its head shaved, and being  
dressed in clean clothes, the mother worships the goddess 觀  
音 Kwan-yiu, and the father pronounces its name before all the  
friends who are invited to the entertainment. This ceremony  
is called 滿月 Mwan-yüë. The entertainment which accom-  
panies it, is called 食雞酒 Shih-ke-tsew. The Joo-ming,  
is also called 小 | Seaou-ming. 書 | Shoo-ming,  
'Book name,' is the name given by the Master when a boy first  
enters at school. The master pronounces his name kneeling

before a paper, on which is written the name of one or other  
of the Sages of antiquity, and supplicates their blessing on the  
scholar. The master is then seated on a throne, or commonly  
stands by its side, whilst the scholar worships him, by kneeling,  
rising, and again kneeling, putting his forehead to the ground  
each time. This is called 開學 K'hae-heö. On this occa-  
sion a large party is invited to an entertainment. The people  
invited, make presents to the young scholar. At the time  
of a person's marriage, his father gives him another name,  
called 字 Tsze. On this occasion, friends are again invited,  
and the ancestors of the family are worshipped; the occurrence  
is announced to them, and their blessing implored. The father  
on the marriage of his son, adds two characters to his own  
name; which are denominated his 號 Haou.

請問高姓大 | Ts'hing wän kau sing ta ming,  
'I beg to ask your eminent surname and great name.' To ask  
a person his name is not esteemed rude. 御名 Yu-ming,  
The Emperor's name. 買名 Mae ming, or 沽 | Koo  
ming, 'To buy a name; i. e. to use various arts to procure  
notoriety. 沽 | 市譽 Koo ming she yu, 'To buy a  
name and go to market to purchase praise,' expresses the arts  
used by the vain and ambitious to enhance their reputation.  
好 | 聲 Haou ming shing, 'A good reputation; a good  
name.' 聲 | 平常 Shing ming ping chang, 'But an ordi-  
nary reputation.' 有大聲 | 傳留後世 Yew  
ta shing ming chuen lew how she, 'Has a great name which  
descends to succeeding ages.' 虛張 | 聲 Heu ch'hang  
ming shing, 'To extend a name or reputation which is not  
supported by the reality.' 最顯 | 的人 Tsuy h'een  
ming t'eh jin, 'A man extremely well known; very famous.'  
聲 | 狼藉 Shing ming lang ts'eh, 'A very high reputa-  
tion.' 功 | 顯達 Kung m'ag h'een tä, May your 'merit  
and fame be illustrious.' 遠近馳 | Yuen kin che ming,  
'A name that rapidly extends its self far and near.' | 不  
虛傳 Ming p'uh heu chuen, 'Fame that is not unfounded.'  
一舉成 | Y'ih keu ching ming, 'Once raised to be a  
K'uei-jin, his name is confirmed.' 有功 | Yew kung  
ming, 'Possessing merit and fame;' denotes commonly having  
some rank, obtained either by purchase or any other means.'  
不顧 | P'uh koo ming, 'To disregard one's reputation.'  
不要 | P'uh yaou ming, 'Not desirous of fame.' 求 |



求利 Kew ming kew le, 'Seeking fame and gain.' |  
 利兩途 Ming le leang t'hoo, 'The two paths of honor  
 or gain.' 人死留 | 虎死留皮 Jin sze lew ming;  
 hoo sze lew p'he, 'Man dying leaves a name, as the dead tiger  
 leaves his skin,' to be examined and be either valued or dis-  
 pised. 有 | 無實 Yew ming woo shih, Having 'a name,  
 but not real,' nominal. | 實不稱 Ming shih p'uh  
 ching, 'The name and the reality do not balance in the scales.'  
 The name exceeds the reality. 冒 | Maou ming, 'To as-  
 sume another's name, or reputation; to forge a name.'  
 奪 | Thö ming, 'To assume the name or credit of,  
 openly and by violence.' 匿 | Nēih ming, 'To conceal  
 a name; anonymous.' 脫 | Thö ming, 'To throw off  
 one's name; give it up, or desert from where it is enrolled.' 借  
 | Tsey ming, 'To borrow a name; to make a pretence of.'  
 以探客爲 | E t'han k'hīh wei ming, 'Under pretence  
 of visiting a stranger.' | 山大川 Ming shan ta chuen,  
 'Famous hills, and great rivers.' | 煙 Ming yen, 'Famous  
 tobacco,' characters common on Chinese sign boards. 人 —  
 | Jin yih ming, 'One man.' 幾 | Ke ming, 'Several per-  
 sons; or interrogatively, How many persons?' 記 | Ke ming,  
 'To record the names of; or make a list of persons.' 拏獲匪  
 黨七十 | 口 Na hwö fe t'hang, ts'hīh shih ming k'how,  
 'Seventy banditti have been taken.' 不易乎世不成  
 乎 | P'uh yih hoo she; p'uh ching hoo ming, 'Not altered  
 by the world, not fashioned by fame; but happy in conscious  
 integrity, and influenced only by a sense of right. 父前  
 子 | 君前臣 | Foo ts'hēn tsze ming; keun ts'hēn  
 chin ming, 'A son in the presence of his father pronounces his  
 name; a minister also in the presence of his sovereign mentions  
 his name. Not their 字 Tsze. (See the distinction made above.)  
 書 | 書之字也古曰 | Shoo ming, shoo che  
 tsze yay; koo yuē ming, 'Shoo-ming, denotes the letters, or  
 characters in books; letters were in ancient times denominated  
 Ming.' 目上爲 | M'uh shang wei ming, 'The space  
 between the eye and eye-brow is called Ming.'

后

HÒW, or HÓW.

后

后

From 厂 E, 'To lead; to induce,' by orders proceeding from

the mouth of one. A hereditary prince; a king; to succeed  
 or be next to; after; behind. A queen; dependant princes,  
 or governors of states. A surname. To rhyme, read Hoo.  
 元后 Yuen how, or 君后 Keuen-how, A sovereign  
 Prince. 王 | Wang-how, or 皇 | Hwang-how, A queen.

商以前皆曰妃周始立 | 正嫡曰  
 王 | 秦漢曰皇 | 漢祖母稱太皇太  
 | 母稱皇太 | Shang, e ts'hēn, keae yuē Fei,  
 Chow che lēih how; ching tēih yuē Wang-how; Tsin Han,  
 yuē Hwang-how, Han Tsou-moo ching Tae-hwang-tae-how  
 moo, ching Hwang-tae-how, 'During, and before the dynasty  
 Shang, the ladies of the Imperial palace, were all denomi-  
 nated Fei; the Dynasty Chow first introduced the term  
 Wang-how as a title of his Majesty's principal wife, or the  
 Queen; during the dynasties Tsin and Han, she was called  
 Hwang-how; during Han, the Emperor's grand-mother was  
 styled Tae-hwang-tae-how, and his mother was styled Hwang-  
 tae-how.' | 後也後於天子亦以廣後  
 胤 How, how yay; how yu T'hēn-tsze, yih e kwang how  
 yin, 'How, is after, or succeeding; the (Queen in rank) is after,  
 or next to the Emperor; and is also to extend his posterity,  
 through succeeding generations.' 天 | 娘娘 T'hēn  
 How neang neang, Her 'Ladyship the Queen of heaven,' a  
 deified female, formerly of 福建 Foo-kēen Province. Her  
 title has, by the reigning family, being altered to 天 | 元  
 君 T'hēn how yuen keun, 'The queen of heaven, the Im-  
 perial source of good.' Sea-faring people invoke this goddess,  
 in times of distress, by calling out aloud, 阿媽 A-ma! A  
 fleet of boats being about to sail from Füh-kēen, a lady ap-  
 peared in one of them, and gave advice to all not to sail then,  
 for though appearances were favourable, a storm would cer-  
 tainly arise. All the boats, but one, disregarded the advice,  
 sailed, and perished. After the storm had spent itself, the  
 boat in which was the lady, safely reached Macao, and she  
 having landed, immediately disappeared. 天 | 宮 T'hēn  
 how kung, 'A temple of the Queen of heaven.' At a ro-  
 mantic spot in Macao, where she is said to have landed, is a  
 famous pile of rocky temples, called 娘媽閣 Neang-ma-  
 ko.' 皇天 | 土 Hwang t'hēn how t'hoo, 'Imperial  
 heaven, and queen earth; heaven and earth, nature. 木從



繩則正 | 從諫則聖 Mūh tsung shing, tsih ching;  
How tsung kēen tsih shing, 'Timber must be cut according  
to the marking line, and then it may be squared;—kings must  
listen to reproof, and then they may attain rectitude.'

羣 | Keun how, 'Assembled princes or governors.'

頭 How t'how, 'Behind.' 神 | Shin how, 'Spirit be-  
hind,' are the words cut on two stones placed in tumuli be-  
hind Chinese graves.

後予 | | 來其蘇 He  
yu how; how lae k'he soo, 'We have long waited for our  
Prince; hereafter he will come and revivify us.' (Shoo-king.)

再拜稽首而 | 對 Tsae pae ke show, urh how tuy,  
'Again bows to the ground and then replies.' (Le-king.)

吏 LE. 專 吏

One commissioned by a superior to rule others. An emperor  
or king; a magistrate of any rank; a recorder or writer of  
official papers in public courts; one employed in the subor-  
dinate executive departments. The four seasons. A surname.

Read She, To receive and fulfil the duties of an official sit-  
uation. 所使者曰吏受命於天謂之天

| 受命于君謂之官 | So she chay yuē Le;  
show ming yu t'hēen wei che T'hēen-le; show ming yu keun  
wei che Kwan-le, 'A person sent, or commissioned, is called Le;  
those appointed by Heaven (as Emperors and Kings), are called  
T'hēen-le, Ministers of heaven; those appointed by the Prince  
are called Kwan-le, Statesmen or magistrates.'

| 治人  
者 Le, che jin chay, 'Le denotes, one who rules or governs  
men.' 府史之屬亦曰 | Foo she che shūh yih yuē  
le, 'Such as belong to the class of Dis'tric't recorders, are also  
called Le.'

書 | Shoo le, 'A writer in government  
offices.' 長 | Ch'hang le, 'A superior officer.'

少 | Shaou le, 'An inferior officer.' | 部 Le-poo, 'The Board  
of magistracy,' which superintends all civil appointments; the  
filling up of vacancies; and the punishment of official delin-  
quents throughout the Empire.

循 | Seun le, 'An ac-  
tive, upright, good magistrate.' 貪官汚 | T'han  
kwān woo le, 'An avaricious corrupt magistrate.'

天 |  
逸烈德于猛火 T'hēen le, yih t'it, lēē yu māng ho,  
'The messenger of heaven, by a mistaken virtue, consumes  
like the raging fire,' without distinguishing the good from the

bad.' (Shoo-king.) 天子之 | T'hēen-tsze che le,  
'A messenger of the Son of Heaven; an imperial delegate or  
viceroy. (Le-king.) 四時者天之 | 也日月  
者天之使也 Sze she chay, t'hēen che lo yay; jih  
yuē chay, t'hēen che sze yay, 'The four seasons are the dele-  
gates of Heaven; the sun and moon are celestial envoys.'

From 史 She, used to express 'A royal servant; and One,  
implying the unity of purpose in the mind of rulers.' (Seu-  
k'heac.)

吐 T'HOO, or T'hoo. 吐 吐

To put out of the mouth; to spit out; to eject from the mouth  
the contents of the stomach or of the mind; to vomit; to reject;  
to avoid; to express one's thoughts; to issue or bud forth; to  
blossom. A surname. The name of a country in central Asia.

吞吐 T'hun t'hoo, 'To swallow down, and to vomit up.' 半  
吞半 | Pwan t'hun, pwan t'hoo, 'Half swallowed and half  
vomited,' said either of meat, or of words.

| 出來 T'hoo  
ch'hūh lae, 'To eject from the stomach; to disclose the thoughts;  
to cast forth.' 嘔 | Gow t'hoo, 'To vomit.'

| 口  
水 T'hoo k'how shwāy, 'To spit the water of the mouth.'

Properly 吐 T'ho. 滿心要說只是半個字  
也不能 | 出 Mwan sin yaou shwō, ch'hūh she pwan  
ko tsze, yay pūh nāng t'hoo ch'hūh, 'The heart full and de-  
sireous to speak, but unable to enunciate half a word.'

| 話  
T'hoo hwa, 'To express one's mind.'

| 露心腹 T'hoo  
loo sin fūh, 'To vomit out one's heart and bowels; to disclose  
one's mind very fully.'

酒後 | 真言 Tsew how t'hoo  
ching yen, People 'after wine reveal the truth.'

早知你  
如此輕薄奴家錯于 | 露真情 Tsaou che  
ne joo tsze king pō noo kea, tso yu t'hoo loo chin tsing, 'If I  
had known sooner that you would have treated me, a poor fe-  
male, with such contempt and disregard; I would not have  
erred, in revealing the whole truth.'

聖人之 | 辭為  
經 Shing jin che t'hoo tsze wei king, 'The expressions given  
forth by the Sages, constitute sacred-books.'

辭 | 華暢  
Tsze t'hoo hwa ch'hang, 'Elegant and pleasing language.'

永  
| 花 Ho t'hoo hwa, 'The grain puts forth its blossoms.' 這  
臘梅花直到歲寒方 | Chay lā mei hwa, ch'ih  
taou suy han fang t'hoo, 'This yellow Mei flower, continues till



the cold season of the year, and then blossoms.' | 舌 T'hoo shě, 'To loll out the tongue.' 人亦有言柔則茹之剛則 | 之維仲山甫柔亦不茹剛亦不 | 不侮矜寡不畏彊禦 Jin yih yew yen; jow, tsih joo che; kang, tsih t'hoo che; wei Chung-shan-poo jow, yih püh joo; kang, yih püh t'hoo; püh woo kwan kwa, püh wei keang yu, 'People also have a saying, What is mild and gentle, receive it; what is strong and violent, avoid it; but with Chung-shan-poo, a person might be mild and gentle without being received; he might be strong and violent without being avoided: he did not insult the destitute old man, nor the widow; he did not fear the violent and powerful.' (She-king.) 周公戒伯禽曰我文王之子武王之弟成王之叔父於天下亦不賤矣然我一沐三捉髮一飯三 | 哺起以待士猶恐失天下之賢人子之魯慎無以國驕人 Chow-kung kae Pih-kin yuě, wo Wän wang che tsze, Woo wang che te, Ching-wang che Shüh foo, yu T'hëen-hea yih püh tsëen e, jen wo yih müh, san tsö fá, yih fan san t'hoo poo, k'he e tae sze, yew kung shih t'hëen-hea che hëen jin; tsze che loo, shin woo e kwö keaou jin, The ancient Emperor 'Chow-kung, warning (his son) Pih-kin, said, I am the son of king Wän; and the brother of king Woo; I am the uncle of king Ching:—I am not a mean person in the Empire, yet, during one ablution, I sometimes thrice roll up my hair, (to go out and receive visitors); during one meal, I thrice put the meat from my mouth, that I may attend on learned men; and am still apprehensive, lest I should lose the worthies of the empire. My son! when you go to the sovereignty of the state Loo, do not treat people proudly, because you have a kingdom.' (She-ke.) 吐魯番屢奪占哈密虜其王 Too-loo fan, luy t'hü chen Hea-meih, loo k'he wang, 'The Too-loo foreigners, frequently made inroads on Hami, and carried captive their king.'

向 HEANG. † 向 白

From 山 Mëen, 'A cave or hut,' and □ K'how 'A mouth or opening.' A medium of communication for the air, hence from mouth. (Seu-k'heac.) A window opening towards the

north; the face directed towards; opposite to; directed to an object; to; an object of thought, or study; time which contains events to which the mind can be directed; time past; heretofore. The points of the compass. The name of a place; of a city; and of a country. A surname. 塞向墜戶 Shih heang kin hoo, 'Stop up the window, and daub up the door with mud.' (She-king.) 坐北向南 Tso pih heang nan, 'Sitting to the north, and directed to, or facing the South,' said of houses which front the South. 相 | Seang heang, 'Opposite to, or fronting each other.' | 他說 Heang t'ha shwö, 'Said to him.' 便把適纔覺性說的始末 | 柳俊說知 Pëen pa shih tsae Keö-sing shwö t'eh, che mö, heang Lew-tsuen shwö che, 'Then took the circumstances from first to last, stated to him by Keö-sing, and mentioned them to Lew-tsuen.'

意所專注曰 | E so chuen choo, yuě heang, 'That to which the mind intensely flows, or is particularly turned, is called Heang.' 望洋 | 若而嘆 Wang yang heang jö urh t'han, 'Look wishfully to the ocean, and sighed to (the sea-god) Jö.' An expression used by persons in deep distress. 終 | Chung heang, 'The final object.' 定個 | 頭 Ting ko heang t'how, 'To fix an object; or a point of the compass.' 二十四 | Urh shih sze heang, 'Twenty-four points of the compass.' 心 | 上 Sin heang shang, 'The heart directed upwards.' 心不 | Sin püh heang, 'The mind, or heart, does not apply itself.' | 前去 Heang ts'hëen k'heu, 'To advance forwards.' | 日葵 Heang jih kwei, 'The Sun-flower.' 葵心 | 日 Kwei sin heang jih, 'The heart of the sun flower turns to the sun;' to devote to another person, a pure heart. — | Yih heang, or | 來 Heang lae, 'Heretofore; a while past.' | 年 Heang nëen, 'Former years.' — | 怎麼的 Yih heang tsäng mo t'eh, 'How has it been heretofore.' | 先 Heang sën, 'Before; recently.' 皇父作都于 | Hwang-foo tsö too yu Heang, 'Hwang-foo, built a city in Heang,' a district in the modern Ho-nan.' (She-king.)

吒 CH'HA. 呖 S. C.

Angry speech; to sputter, rage, and make a noise, but in a less degree than is expressed by 叱 Ch'hih. 吒嘆 Ch'ha



t'han, 'To breathe out anger.' 親在叱 | 之聲未  
嘗至於犬馬 Ts'hin tsae ch'hīh ch'ha che shing, we  
chang che yu k'huen ma, 'In the presence of my parents I  
never uttered an angry sound, even to a dog or horse.'

𠵹

Original form of 吁 Heu.

𠵹

Same as the preceding.

𠵹

[YING. A response.

𠵹

[YANG. A response. Same as the preceding.

𠵹

MANG. To ask, without receiving an answer.

*Characters formed by Four Strokes.*

𠵹

KEAOU. Common form of 𠵹 Keaou.

𠵹

GOW.

和 𠵹 Ho gow, 'To accord.' A disputed character.

𠵹

ME, We, or E.

Assent; acquiescence. Well! It may do! surely!

𠵹

HOO, or Heuě.

The sound made by propelling the breath. Same as 𠵹 Heuě.

君

KEUN.

𠵹

𠵹

From 尹 Yun, 'A hand grasping a line, to preserve rectitude,' and 口 K'how, 'A mouth,' giving orders. (Shwě-wăn.)

One at the head of a community, to whom all hearts are

directed. A chief; a lord; a prince; a king; a sovereign; an emperor; one in a dignified and honorable situation; honorable; most honorable; the father or mother of a family; a virtuous good man; a title of respect in very general use, applied to superiors; to inferiors; and to equals; to men and to women; to the living and to the dead. As a verb, To rule; to govern; to fulfil the duties of a ruler. A surname. To Rhyme, read Keuen. 天子天下之主諸侯一國之君 Th'hen tsze, Th'hen hea che choo; Choo-how, yīh kwō che keun, 'The son of heaven, is the sovereign of the world, or the empire; a Choo-how, is the chief or prince of a state, or nation.' 凡有地者皆曰 | Fan yew te chay, keac yuě keun; 'All who possess (or rule over) a country, are called Keun.' | 長民之稱 Keun, ch'hang min che ching, 'Keun, title of the superiors of a people.' 國 | Kwō keun, 'The king of a country.' 大 | Ta keun, 'The Emperor' of China. 寡 | Kwa keun, 'Our king, or emperor,' in the language of courtesy. 皇天眷命奄有四海爲天下 | Hwang t'h'hen keuen ming, gan yew sze hae, wei t'h'hen hea keun, 'Whom the Majesty of Heaven graciously appoints, and gives to possess all enclosed by surrounding seas, is constituted, the Sovereign of the world,' or of the empire. 大 | 子 Ta keun tsze, Title applied to statesmen. 人 | 之道以人心說服爲本 Jin keun che tau e jin sin yuě fuh wei pun, 'That people's hearts submit cheerfully, should be a fundamental object with those who are the sovereigns of men.' 明 | Ming keun, 'An enlightened Prince.' 昏 | Hwăn keun, 'A stupid bad Prince.' | 臣 Keun chin, 'Prince and minister.' 先到爲君後到爲臣 S'een tau wei keun; how tau wei chin, 'He who comes first shall be prince; he who comes next shall be minister.' Proverbial, like, First come, first served. | 子小人 Keun tsze, seaou jin, 'A prince, and a petty man,' are opposites; used chiefly with respect to morals; the first denotes a dignified, honorable, good man; the other, a mean, shuffling, worthless person. 四方 | 子 Sze fang keun tsze, 'All good people, everywhere.' 來者 | 子不來者小人 Lae chay, keun tsze; puh lae chay, seaou jin, 'He who comes shall be (esteemed) a gentleman; he who does not come, a mean fellow.' 古之 | 子不侮鰥寡不畏彊禦 Koo che keun-



tsze pūh woo kwan kwa, pūh wei keang yu, 'The Keun-tsze of ancient times, did not insult the old man, or widow; nor did they fear the violent and powerful.'

天下 Keun t'heen hea, 'To rule the empire.' 各其國各子其民 Kō keun k'he kwō; kō tsze k'he min, 'Each rule his respective state; and each be a father to his own people.' A phrase which originated when China was composed of separate and contending states. It is now used to suggest, that every man should confine himself to his own affairs.

臣臣 Keun keun chin chin, 'To fulfil the duties of a Prince; and to fulfil the duties of a minister.' 夫人對稱小以夫妻一體言之亦得曰 Foo-jin tuy keun ching Seaou-keun, e foo tse yih t'he yen che, yih tih yuē keun,

'A wife (of a prince), before her lord, calls herself Seaou-keun. The expression arises from husband and wife being one body; hence she is also called Keun.' (She-king.)

子稱父母曰 Tsze ching foo moo, yuē keun, 'Children complimenting their father and mother, call them Keun.'

家 Kea keun, 'The master or father of a family.' 妾稱夫曰 Tsēē ching foo, yuē keun, 'A concubine addressing her lord calls him Keun.' 婦稱夫亦曰

Foo ching foo yih yuē keun, 'A wife addressing her husband also calls him Keun.' 夫稱婦曰細 Foo ching foo yuē Se-keun, 'A husband addressing his wife, calls her Se-keun.'

兄稱弟曰 Heung ching te yuē keun, 'A senior brother addressing a junior compliments him by the term Keun.'

上稱下亦曰 Shang ching hea yih yuē keun, 'Superiors complimenting inferiors also call them Keun.'

封號曰 Fung haou yuē keun, 'Keun is an Imperial title conferred on deceased persons who are ennobled, or deified; either men or women.'

子孫稱先世皆曰 Tsze sun ching sēen she, keae yuē keun, 'Children or grand-children (posterity) speaking of those of former ages, call them Keun.'

彼此通稱亦曰 Pe tsze t'hung ching yih yuē keun, 'Keun is also a reciprocal and universal term of respect applied to persons.'

子成德之稱 Keun-tsze ching t'he che' ching, 'Keun-tsze is a term applied to the perfectly virtuous.'

問何事到天涯 Wān Keun ho sze taou t'heen yae, May I ask you, sir, on what business you have come to the coasts of heaven, i. e. the utmost

verge of the horizon; to these remote parts. 夫 Foo keun, 'A husband.'

夫人 Keun foo jin, 'Title of a Queen of a small state.' 尊 Tsun keun, 'Your honored father.'

良 Leang keun, 'Your worthy son.'

長 Keun ch'hang, 'Superiors' in a family or in a nation.

家人有嚴父母之謂也 Kea jin yew Yen keun, foo moo che wei yay, 'The individuals of a family have

Yeu-keun (strict governors); an expression which denotes parents.' (Yih-king.)

先孔子生于周末 Sēen keun K'hung-tsze sāng yu Chow mō, 'The Sage of former times, Confucius, was born in the close of the Chow dynasty.'

先 Sēen keun, 'Your late father.' 府 Foo keun, engraved on a tomb-stone, denotes, the father of a family:

太 Tae keun, denotes the Mother. 徵 Ching keun.

or 聘 P'hing keun, 'A person, who for his worth, is called into office, by special invitation of the sovereign.'

使 Sze keun, 'An officer despatched on service with Imperial credentials.'

子終日乾乾夕惕若厲无咎 Keun-tsze chung jih kēen kēen, seih t'heih jō, le,

woo k'hew, 'The virtuous man is firm and diligent the whole day; in the evening he still cherishes apprehension, hence,

though surrounded with danger, he remains free from crime.'

(Yih-king.) Under 乾 Kēen, in this Dictionary, 終日 Chung-jih is rendered 'The whole of his days,' instead of the

'Whole day.' 神 Shin keun, 'A good magistrate beloved and revered by the people.'

太上老 Tae-shang-laou-keun, Title of the founder of the Sect Taou.

真 Chin keun, A title of several divinities.

中書 Chung shoo keun, 'A pencil with which to write.'

天 T'heen keun, 'The heart or mind,' according to a certain writer.

社 Shay keun, a local term for 'Rat.'

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# 呬 P'HANG.

反聲 Fan shing, 'A reversed sound.' This is the old definition, but it is not perspicuous. (Ching-tsze-t'hung.)

## 吝 LIN. 吝 吝

Mean; niggardly; sparing; sordidly parsimonious; avaricious.

To regret to part with; to be sorry; to be ashamed and disgraced.

吝含忍不吐也 Lin, han jin p'uh t'hooy, 'Lin, is retaining and not giving forth.' (Lüh-shoo.) | 吝

Lin sih, or 鄙 | Pe lin, 'Mean and niggardly; unduly sparing.'

儉 | K'een lin; or 慳 | Hün lin, 'Parsimonious.'

食 | T'han lin, 'Covetous; avaricious.'

羞 | Sew lin, 'To feel shame and disgrace.'

悔 | Hwuy lin, 'The appearance of grief and distress.'

用人惟已改過不 | Yung yin wei ke kae kwo p'uh lin,

'To employ an other person who possesses merit, as if he were one's self: and to reform one's own errors frankly and unsparingly.'

(Shoo-king.) 不忌能於人不 | 過

於已 P'uh ke näng yu jin; p'uh lin kwo yu ke, 'Not be envious of talent in others; nor be sparing of one's own faults.'

或富者多 | 而無解推之德 Hwō foo chay to

lin, urh woo keae chuy che t'ih, 'Perhaps the rich are two

parsimonious, and are destitute of the virtue of liberality.'

君子幾不如舍往 | Keuen-tsze ke; puh joo

shay; wang, lin, 'The virtuous man, seeing the minute causes

of future events, deems it better to desist, and not proceed to

incur shame and regret.' (Yih-king.) 驕且 | Keau

ts'heay lin, 'Boastful and avaricious.' (Lun-yu.)

## 若 Obsolete form of the preceding.

## 吞 T'HUN. 吞 吞

According to some, from 天 T'h'een, giving sound, and

Mouth. Others consider it formed from the three characters

一大口 Yih, ta, k'how, 'A large mouth' united. To

swallow; to gulp down; to swallow up; to engross; to seize

and appropriate; to usurp; to merge many in one; to ingulf; to devour; to destroy. Read T'h'een, A surname. 到口

便吞 Taou k how p'een t'hun, 'To swallow as soon as it

reaches the mouth.' 這口飯難 | 下去 Chay k'how

fan nan t'hun hea k'heu, 'This mouthful of rice is difficult to

swallow down.' 恨不得 | 你下肚 Hün p'uh t'ih

t'hun ne hea too, 'I regret that I cannot devour you;' the

language of extreme hatred. 秦有兼 | 天下之

志 Tsin yew k'een t'hun t'h'een-hea che che, 'Tsin had the

intention of seizing and appropriating the whole empire.'

秦始皇 | 并六國 Tsin-chehwang t'hun ping lüh kwō,

'Tsin-che-hwang usurped, and merged in his own, six different

nations.' 陰謀有 | 天下之心 Yin mow yew

t'hun t'h'een-hea che sin, 'An intention of engaging in dark

schemes, in order to usurp the whole empire.'

無奈何 只得 | 聲忍氣 Woo nae ho, ch'ih t'ih t'hun shing

jin k'he, 'There being no alternative, was obliged to swallow

down the voice and restrain the breath; i. e. was obliged to

remain silent, to suppress his feelings. | | 吐吐

欲言而不敢言 T'hun t'hun t'hooy t'hooy, yō yen

urh p'uh kan yen, 'Half swallowing, half vomiting, (hesitating)

wishing to speak, but yet not daring to say any thing.' | 騙

T'hun p'heen, 'To devour by fraud; to overreach; to cheat.'

## 吟 YIN. 吟 吟

To sigh; to moan; to chaunt; a tuneful pronunciation; to

recite verses in a singing tone; recitative. A surname. Read

Yin. 嚙吟而笑 K'hin yin urh seaou, 'A kind of half

suppressed laugh.' Read Yin, A protracted singing pronunciation.

倚樹而 | Eshoo urh yin, 'Leaned against a tree

and chaunted.' 喜為 | 咏痛為呻 | He wei

yin yung; t'hung wei shin yun, 'A joyful enunciation is expressed by Yin-yung; a mournful, by Shin-yin.'

(Lüh-shoo.) | 詩 Yin she, 'To recite verses.'

| 哦 Yin go, 'To recite verses; to chaunt.'

| 詩答對 Yin she ta tuy, 'To chaunt responding verses.'

| 一首詩 Yin yih show she,

'To recite with a modulated pronunciation, a verse of an ode.'

呻 | 半晌 Chin yin pwan heang, 'Sunk in murmuring

contemplation half an hour.' 呻 | 牀褥 Shin yin



ch'wang jö, 'To moan, lying on a bed or couch.' | | Yin yin, 'Moaning.' Occurs read K'hin.

吠 FEI. 吠 吠

The voice of a dog; to bark. 吠狗 Fei kow, The name of a country. 昨夜聽聞隔鄰的狗亂 | Tsö yay t'hing wän k'ih lin t'eh kow lwan fei, 'Last night I heard the neighbour's dogs making a confused barking noise.' 無使龍也 | Woo she mǎng yay fei, 'Do not cause the dogs to bark.' (She-king.) 雞鳴狗 | 到處皆同 Ke ming kow fei; taou ch'hoo keae t'hung, 'The cocks crow and the dogs bark every where alike.'

呋 FANG. As if hearing.

正字通云呋俗訪字無據不可從 Ching-tsze-t'hung yun, Fang, süh fang tsze; woo keu p'uh k'ho tsung, 'Ching-tsze-t'hung says, that Fang is the vulgar form of Fang, 'to enquire;' but of this there is no proof, and the opinion deserves not to be followed.'

呌 P'EH.

鳴呌 | Ming p'eh p'eh, 'The chirping of a bird.' Read P'he, 'To slander, to defame.' | 其所不爲 P'he, k'he so p'uh wei, 'To slander is what he will not do.'

呌 T'SHIN. A dog vomiting.

呌 Same as the preceding.

呌 KEAE, or Ko. A sound; the voice; a noise.

呌 P'HOW. To draw in the breath; to inspire.

呌 Same as 謬 Go, 'False; erroneous.'

呌 Same as 呌 Yen, see below.

呌 | Yen yen, 'Appearance of self possession.' According to one, The appearance of chewing.

否 P'HEI. 否 否

Vile; wicked; bad. Read P'hé, To obstruct; to hinder from proceeding in a proper course; in which sense, it is the name of one of the Kwa. Read Fòw, A negative particle; as, Not; ought not; it often closes an interrogative sentence.

To rhyme, read Foo. 否不可之意見於言故从口 P'hei p'uh k'ho che e, k'een yu yeu, koo tsung k'how, P'hei is the idea of unfitness rendered visible in words, hence the character is formed from mouth.' 師出以律 |

滅凶 Sze ch'hüh e leüh, p'he tsang, heung, 'An army going forth agreeably to the laws (of right, will be successful); but in a bad cause, they will be unfortunate.' 滅 | Tsang p'he, 'Good and evil.' (Yih-king.) 嘗其旨 |

Chang k'he che p'hei, (or fow,) 'Try whether they taste well or not.' (She-king.) 鼎顛趾利在於出 | Ting t'een che le, tsae yu ch'hüh p'he, 'The advantage of turning up the feet of a vessel consists in ejecting from the vessel its impurities.' (Yih-king.) 格則承之庸之 | 則威之 K'hüh, ts'ih ching che, yung che, fow, ts'ih wei che, 'If he be penitent and reform, then receive him and employ him; if not, then intimidate him' (by punishment.) (Shoo-king.) 是 | She, fow, 'Is it, or is it not; is it right, or is it not.'

所言未知是 | So yen we che she fow, I 'don't know whether what I say be the fact or not; or, whether the sentiment be right or not.' 是 | 可行 She fow k'ho hing, 'May it be done or not.' 可 | K'ho fow, 'Is it proper or not; may it be, or not.'

會 | Tsäng fow, 'Has it occurred; or is it done yet; or not.' 未知得收 | We che t'ih show fow, 'I don't know whether they are received yet, or not.'

吧 P'HA. 吧呀 P'ha ya, 'Large mouthed.'

The same characters pronounced Pa-ya, The angry striving of



an infant. 啞 | Ya pa, 'Dumb.' 不出聲啞 | Püh ch'üh shing ya-pa, 'A silent dumbby.' 啞 | 吃黃蓮肚裡苦 Ya-pa keih hwang-lēn, too le k'hoo, 'A dumb person who eats the Hwang-lēn, feels the bitterness in his belly.' used to express, feeling unpleasantly, what one is not allowed to express.

吃

Same as 吃 Kēih, see above.

吨

T'HUN.

吨

T'hun t'hun, 'Obscure unintelligible language.'

咄

HWŌ. The noise of vomiting.

昏

HWŌ.

昏

S. C.

To stop the mouth; to close up an orifice.

叅

KUNG, or Chung. The mouths of many.

The ancient form of 訟 Sung 'To litigate; to contend.'

吩

Same as 噴 P'hun, 'To snort; to rage.'

吡

GO.

吡

吡

To rouse; to be agitated and roused from sleep; to convert from bad to good. False; untrue. Al. Scrib. 訛 Go. Read Hwa, Open mouthed; gaping. 逢此百罹尚寐無吡 Fung tszè pih lo, shang mei woo go, 'Meeting with so many ills in life, I could almost wish to sleep the sleep (of death) from which I should never awake.' (She-king.) 周公東征四國是 | Chow-kung tung ching, sze kwō she go, 'Chow-kung, proceeding to the east to reduce the insubordinate, the nations all around were reformed.' (She-king.) | 言 Go yen 'Falacious words.'

告

Ol. Scrib. 化 Hwa, see Rad. 匕 Pe.

含

HAN. §

含

含

To hold in the mouth; to contain; to restrain; to endure.

含 | Han han, 'Wheat growing rank and thick.' Thick, indistinct utterance, or an intentional obscure and partial statement. Read Hán, Gems placed in the mouth of a corpse at the time of interment, said to have been an ancient custom; in which sense, Al. Scrib. 玲 Han. 包含 Paou han, 'To envelop and contain.'

| 容 Han yung, 'To contain, or afford room to, withinside of; to endure, or put up with, from generous feelings.'

| 忍 Han jin, 'To bear with; to suffer.'

| 怒 Han noo, 'To restrain one's anger.'

| 笑 Han seaou, 'To repress a laugh; to smile.'

| 恨 Han hān, 'To cherish resentment.'

| 羞 Han sew, 'To feel ashamed.'

| 笑不言 Han seaou pūh yen, 'Smiled and said nothing.'

| 淚長歎 Han luy ch'hang tan, 'Restrained the falling tear and sighed deeply.'

| 蓄不露 Han ch'üh pūh loo, 'To preserve secret in the mind, and not disclose.'

To convey a sentiment covertly. 記 | Ke han, 'To retain in the memory.'

他說的 | 糊糊不知是什麼意思 T'ha shwō teih han han hoo hoo, pūh che she shē mo e sze, 'He expressed himself in an indistinct confused manner, (I) don't know what he meant.'

| 入 Han jūh, 'To enter; or to put withinside, either literally, or mentally.'

| 入 Han jūh, 'To enter; or to put withinside, either literally, or mentally.'

| 入 Han jūh, 'To enter; or to put withinside, either literally, or mentally.'

| 入 Han jūh, 'To enter; or to put withinside, either literally, or mentally.'

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saying, 他爲鬼爲蜮 T'ha wei kwei, wei Yih, 'He acts the devil; he is the Yih; i.e. the unseen instrument of all the mischief. 以玉實死者之口謂之琺 E yüh shih sze chay che k'how wei che han, or | han, 'With precious stones to fill the mouth of the dead, is expressed by Han.' This observance was considered an expression of personal attachment, accompanying the deceased to the grave. The modern custom is, for some person, nearly related, to take a few grains of rice, a few leaves of tea, with some particles of incense, and put them all into the mouth of the corpse, which observance is commonly called 實口 Shih k'how, 'To stuff the mouth.'

后 CH'HE. To stop up an aperture; to stuff; to fill.

听 YIN, or Yin. 𦔻 S. C.

Wide mouthed; gaping and laughing. The ancient form of 𦔻 Shin, 'To smile or laugh,' which is also expressed by 听 𦔻 Yin tsze, or reversed, Tsze yin. | 然而笑 Yin jen urh seaou, 'Gaped and laughed.' Vulgarly read T'hing, and used as a contraction of 聽 T'hing, 'To hear.'

吭 HANG, or K'hang. 𦔻 R. H.

The neck or throat of a bird. To swallow; to make a noise.

𦔻 P'HEÏH. P'heih p'heih, To spit, spitting out.

吮 TS'HEEN, or Shun. 𦔻 S. C.

To suck as an infant; to suck a wound; to lick. 兒初生則能吮乳 Urh ch'hoo sàng, tsih näng shun joo, 'A new born infant can suck milk.' 將軍吳起與士卒最下者同衣食與士卒分勞苦卒有病疽者起爲之 Tscang-keuen Woo-k'he yu sze tsüh tsuy hea chay t'hung e shih; yu sze tsüh fun laou k'hoo; tsüh yew ping ts'heu chay, k'he wei shun che, 'The General Woo-k'he, clothed himself, and ate in the same

manner as the lowest of his men: he shared with the men their labours and fatigues;—a soldier was afflicted with an ulcer, which the General K'he himself sucked for him.' (She-ke.)

启 K'HE. 𦔻 S. C.

From door and mouth. To open. Bright. The morning star seen in the east, is called 启明 K'he ming; the evening star in the west, is called 太白 Tae-pih.

𦔻 HAN. The flowers of plants before they have opened.

𦔻 YAOU. Tumultuous noise; licentious airs.

𦔻 Yaou tsih, 'Noise made by a crowd of dogs.'

𦔻 HWÄNG.

𦔻 Tsäng hwäng, 'Noise made by a bell.'

𦔻 FOO. 𦔻 Foo tseu, 'To cut herbs with the teeth; to bite small; to taste; to ruminate; to deliberate.

𦔻 CHE.

𦔻 Che che, 'Sound, noise.' Read K'he, Panting.

呈 CH'HING § 呈 呈

To declare; to manifest; to state to superiors; to petition; to present to. To recommend one's self. A surname. 呈露 Ching loo, 'To make a discovery of; to disclose.' | 曰 Ch'hing pih, or | 明 Ch'hing ming, 'To state clearly.' 以下情陳於上曰 | E hea tsing ch'hin yu shang yue ch'hing, 'To state the affairs of inferiors to superiors is called Ch'hing.' | 上 Ch'hing shang, or | 送 Ch'hing suy, 'To present up to.' 恭 | 御覽 Kung ch'hing yu lan, 'To present with profound respect to imperial inspection.' | 子 Ch'hing tsze, 'A petition; a statement'



to government. | 稟 Ch'hing pin, or 遞 | 子 The ch'hing tsze, 'To present a petition.' | 身 Ch'hing shiu, 'To recommend one's self.' Syn. with 逞 Ch'hing, 'To pass through;' or according to one, Alert, cheerful.

引 SHIN.

To smile or laugh without distorting the features.

吳 WOO. 吳 吳

To talk loud; to talk big; to vociferate, in which senses it is also read Hwa. The name of a kingdom; of a state; of a district; a surname. 天吳 T'hēen woo, Certain genii or spirits of the water, described as having eight heads; ten tails; a human face; the body of a tiger, and so on. 不 | 不 敖 Pūh woo, pūh gaou, 'Not clamorous; not insolent.' 不 | 不 揚 Pūh woo pūh yang, 'Not clamorous; not hasty and volatile.' (She-king.)

吳 Common form of the preceding.

吵 MEAOU. The voice of a certain wild fowl.

啞 NŌ. 啞 S. C.

Difficulty of utterance; an impediment in speech; slowness of speech. 啞口 Nŏ k'how, 'Stammering.'

呐 Same as the preceding.

漢書移口於外 Han shoo e k'how yu wae, 'The books of Han removed mouth to the outside of the character.' 其言呐 | 然如不出諸其口 K'he yen nŏ nŏ jen, joo pūh ch'hüh choo k'he k'how, 'He stammered in his speech, as if the words could not get out of his mouth.'

呖 HEUĖ. A slight sound or noise.

Read Ch'huĖ, To drink. Read KeuĖ, The voice of a bird.

吹劒首者呖而已矣 Ch'huy kēen show chay, heuĖ urh e e, 'Blew through the hilt of the sword, and made a slight sound merely,' as if the wind whistled through it.

吸 HĒIH. § 吸 S. C.

To draw in the breath; to inspire; to draw in; to inhale; to drink. The name of a person. 吸內息也 HĒih, nuy sĕih yay, 'HĒih, denotes an inspiration.' 氣出爲吹 氣入爲 | K'he ch'hüh wei ch'huy; k'he jüh wei hĒih, 'The breath passing out is Ch'huy; the breath passing in (to the lungs) is HĒih.' An expiration is expressed also by 呼 Hoo. 鼻息出入一呼一 | Pe sĕih ch'hüh jüh, yĭh hoo, yĭh hĒih, 'One expiration and one inspiration by the nostrils.' 鼎 | Hwuy hĒih, 'The noise made by trees shaking,' a rustling noise. | 湛露之浮涼 HĒih chan loo che low leang, 'Inhale the cool and floating dews.'

吹 CH'HUY. 吹 吹

To expel the breath from the lungs; to expire; to blow, applied to the breath, or to the wind; to play on a wind instrument; to puff off, or assist a person by recommendation. Read Ch'huy, The wind. 吹出氣也 Ch'huy, ch'hüh k'he yay, 'Ch'huy, to expel the breath.' 鼓瑟 | 笙

Koo sĭh ch'huy sāng, 'To play on the Sĭh and blow the Sāng.'

| 簫打鼓 Ch'huy seaou, ta koo, To play on the Seaou and beat the drum. 鼓 | Koo ch'huy, 'Drumming and blowing;' i. e. playing on instruments generally. | 噓

相佐助也 Ch'huy heu, seang tso tsoo yay, 'Ch'hüy heu, to lend assistance to,' by commending to a third person; to recommend. | 開 Ch'huy k'hae, 'To blow open.' | 倒 Ch'huy taou, 'To blow down.'

| 滅蠟燭 Ch'huy mĕĕ lä chüh, 'To blow out the candle.' | 毛求疵

Ch'huy maou kew tsze, 'To blow aside the feathers and search for the wound;' not to judge by the external appearance only.

| 灰之力 Ch'huy hwuy che lĕih, 'Strength to blow away the dust;' a slight effort. 這裡過堂風倒涼快

| 一 | 再走 Chay le kwo t'hang fung taou leang kwae, ch'huy yĭh ch'huy, tsae tsoo, 'The wind which passes the hall here, is rather cool and pleasant; I'll enjoy a few blows more and



then go.' 風大 | Fung ta ch'huy, 'The wind blows strong.' 輕 | King ch'huy, 小 | Seaou ch'huy, 細 | Se ch'huy, all express, Blowing lightly, gently, and so on. 魚 | 細浪 Yu ch'huy se lang, 'The fish blow and cause a slight ripple.'

呔 TOW. 呔 S. C.

呔輕出言也 Tow, king ch'hüh yen yay, 'Tow, uttering words with levity; light discourse; talkative. 譁 | Chě tow, 'Loquacity; excessive talking;' which is also expressed by 噉 | Tseu tow. 鵬 | Hwan tow, A man's name. Al. Scrib. 驩 兒 Hwan tow.

吻 WÄN. 吻 S. C.

兩脣之合爲吻 Leang shin che hǔ wei wǎn, 'The closing of the two lips make Wan.' The sides of the mouth. 吐脣 | T'hoo shin wǎn, 'To thrust out the lips.' 銳 喙 決 | Juy hwuy, keü wan, Birds 'with pointed bills break their food with the sides of the mouth.' | 合 Wǎn hǔ, 'Concord; agreement.'

吼 HOW, or How. 吼 R. H.

The voice of any animal; the lowing of cattle; the roaring of a tiger; the voice of anger. 牝雞司晨 比婦人主事 河東獅吼 譏男子之畏妻 Pin ke sze shin, pe Foo-jin choo sze; Ho-tung sze how, ke nan tsze wei tse, 'The hen (crowing and) being the ruler of the morning, expresses by allusion, a woman's having the controul; the roaring of the lion of Ho-tung, is a phrase to ridicule the man who is afraid of his wife.' 鳴 | 踊躍 Ming how yung yǔ, 'To roar and leap about.' | 病 How ping, A certain disease which causes constant and violent breathing.

哞 Same as the preceding. Also read Yin.

哞鳴也 New ming yay, 'The lowing of a cow.' Read Gow, 𪔐 | 牙者兩犬爭也 E gow ya chay, leang k'heuen tsǎng yay, 'E-gow-ya, expresses two dogs snarling and

fighting.' This word is much employed in the imprecations or prayers of the sect Füh. To rhyme, read Chung, and Hung.

吾 WOO. 吾 吾

I; me. To guard; to keep off; to impede; a certain weapon; a proper name. 吾等 Woo tǎng, or 吾輩 Woo pei, 'We; us.' | 我自稱也 Woo, wo tsze ching yay, 'Woo, an expression for myself.' | 日三省 | 身 Woo, jih san sing woo shin, 'I daily examine myself on three topics.' 可與 | 輩相並 K'ho yu woo pei seang ping, 'May rank on equal terms with us.' 言語甚支 | Yen yu shin che woo, 'Language very confused and indistinct.' 支 | 了事 Che woo leaou sze, 'To hurry over any service in a careless manner.' 我張 | 三軍而被 | 甲兵 Wo ch'hang woo san keuen urh pe woo keä ping, 'I will extend, in formidable array, my three armies, and fit out my men in their armour and with weapons.' (Tsü-chuen.) 余平而 | 倨也 Yu ping urh woo keu yay, 'Yu, (which also denotes I or me) is a term of equality; Woo, of prouder assumption.' This does not appear to be a general rule. 執金 | Chih kin woo, Name of a certain office. Woo, in this phrase, means to guard, to keep off, 元夕金 | 不禁 Yuen seih kin-woo püh kin, 'The first night of the New-year, the Kin-woo, does not prohibit people from walking about.' 金 | Kin woo, A certain bird, that wards off evil, hence the name of the above mentioned office. 昆 | Kwän woo, The name of a Country. It enters into the composition of various other names of places; of a river; of a hill. A surname. 伊 | E woo, 'The sound of rhyming or chaunting.' | | Woo woo, or as some read, Yu yu, 'Distant, not daring to approach.'

吒 HÖ. The tone or voice, great indignation and anger. 吒噪 Hǔ pǔ, expresses the same.

告 KAOU.† 告 告

From Cow and Mouth; hence, To accuse; to lay open be-



fore; to announce; to declare to; to tell; to order; to ask; to entreat. A surname. Read Kō, in the same sense. To

rhyme, read Keō, Kēih, and Kow 告上曰 | 發

下曰誥 Kaou shang yuē kaou, fā hea yuē kaou, 'To announce to a superior is expressed by Kaou; to deliver down to inferiors by Kaou.' This distinction is not strictly adhered to. | 示 Kaou she, 'A proclamation' is from the magistrates to the people. | 厥成功 Kaou keuē

chin kung, 'Announced his having finished the work.'

| 狀 Kaou ch'hwang, 'A written accusation laid before a magistrate.' 我要 | 他一狀 Wo yaou kaou t'ha yih ch'hwang, 'I'll lodge an accusation against him.'

| 訟 Kaou sung, 'To impeach; to accuse.' 上 | Shang

kaou, 控 | K'hung kaou, 'To lay before a higher tribunal.'

原 | Yuen kaou, 'The accuser; or plaintiff.' 被

| Pe kaou, 'The accused, or defendant.' 稟 | Pin kaou, 'To state to a superior.'

| 祖 Kaou tsoo, 'To inform one's ancestors,' by prayer.

禱 | Taou kaou, 'To pray.' 我有一言相 |

Wo yew yih yen seang kaou, 'I have a word to say to you.'

你 | 訴我知道 Ne kaou soo wo che taou, 'Tell me.'

| 假 Kaou kea, 'To request leave to retire from one's duties

for a time, on account of sickness or any necessary cause.

必請必 | 臣不敢自專也 Pēih ts'hing, pēih

kaou, chin pūh kan tsze chuen yay, 'Must prefer a request;

must solicit; a servant dare not assume the controul of himself.'

休假吉日 | 凶日寧 Hew kea kēih, yuē kaou;

heung, yuē ning, 'Soliciting leave of absence, on account of

some felicitous event, is expressed by Kaou; on account of

some unfortunate occurrence, is expressed by Ning.' 七十

不俟朝八十月 | 存九十日有秩 Ts'hīh

shih pūh sze chaou; pā shih yuē kaou ts'hun; kew shih jīh

yew ch'hīh, Old ministers of state 'at seventy cease to attend

at court; at eighty, have a messenger sent monthly to enquire

if they still remain in life; at ninety, they have daily supplies

sent them.' (Le-king.) | 身 Kaou shin, 'A seal con-

ferring office.' | 辭 Kaou tsze, 'The words of a petition;'

also, used by inferiors, or by equals through courtesy, when

about to quit a room and leave the company of another person,

and denote, I shall now take my leave.'

呷 TSĀ.

A fish eating; to enter the mouth; to lick; to taste. 呷

— | Tsā yih tsā, 'Take a taste.'

呀 HEA, Ya, or A.

呀 呀

Wide mouthed; gaping. Also expressed by 吧呀 Pa ya.

The wrangling of children. (MS. Dictionary.) An interjection

or tone of alarm: A mere tone; sometimes used instead of dis-

tinct articulation. To rhyme, read Ho. 豁 | Han ya, 'Ap-

pearance of a deep wide valley.' 噯 | Ae-ya, 'Ah! strange!

alas!' 今日去 | 還是等明日早纔去呢

Kia jīh k'heu a? kwan she tǎng ming yih tsaou tsaek'heu ne?

'Do you go to-day? or stop till to-morrow morning, and then

go?' | 呶 Ya ya, p'hei, Is the language of vulgar con-

tention. The two first words are intended to mock the mut-

tering enunciation of an opponent; and the last is pronounced

with so much force as to amount very nearly to spitting at him.

呶 KEUN. To cast forth; to eject from the mouth.

To mourn for the living relations of the deceased.

呷 Common form of 呷 Hēen.

呂

LEU.\*

呂

呂

The back bone; the spine, a portion of which is repre-

sented by the character. Certain notes in Chinese music.

Name of a kingdom; a surname; the name of a bell, and of a

sword. 律管所以分氣律有十二陽六

爲律陰六爲 | Leüh, kwan so e fun k'he; leüh

yew shih urh, Yang lüh wei leüh; Yin leüh wei leu, 'Leüh,

the divisions of the air, or sound, of a pipe, there are twelve

divisions, or tones; the six Yang sounds are called Leüh; the

six Yin sounds are called Leu.' 大 | Chung leu, and 仲

| Chung leu, and 南 | Nan leu, are certain notes in music.

The unnatural division of twelve tones, is said to be 黃帝

所作 Hwang-te so tsō, 'What (the ancient Emperor)



Whang-te made, this distinction is now generally given up for the 五聲二變 Woo shing urh pēn, 'Five tones and two semitones.' In, 律 | 隔八相生之圖 Leih leu kīh pā seang sāng che t'hoo, 'A plate of the tones, which, at the distance of eight, reproduce themselves; they still retain the old names of the notes. 有 | 力 Yew leu leih, 'Having strength of spine; possessing great strength.' 𠂔 | Shin leu, 'Long; extended.' A local term.

𠂔 YAE, Yīh, or Gīh.

An uneven tone of voice; chirping of a bird; to cackle like an hen; to emit. Same as 𠂔 Gīh.

𠂔 PWAN, or P'hwan.

𠂔 Pwan yen, 'To lose composure and propriety of countenance; vulgar looking; rude and violent.'

𠂔 K ĪH. Possessing great wealth; rich; wealthy.

𠂔 YEW. The barking of a dog.

𠂔 MEI. 𠂔 Suy mei, 'To contract the mouth.'

Used in the sense of 𠂔 Wān, see above.

𠂔 TSEĚ To chirp as a bird.

𠂔 | Ming tsĕĕ tsĕĕ, 'Chirping.'

𠂔 Ol.Scrib. 荒 Hwang, see Rad. 艸 Tsaou.

𠂔 LIN. Avaricious; covetous.

𠂔 HWŌ. To stop or fill the mouth.

呆 PAOU. See under 保 Paou.

Read Mow; Ol. Scrib. 某 Mow. Also read Gae. 俗以呆爲癡獸字誤也 Sūh e gae wei che gae tsze, woo yay, 'Commonly employing Gae, for Che-gae(foolish), is erroneous.' It is however in general use. | 人 Gae jin, 'A foolish doltish person.'

𠂔 HOW. A laughing appearance.

𠂔 Same as 𠂔 Te, see below.

𠂔 Same as the preceding.

Ol. Scrib. 𠂔 Hwang, and 狂 Kwang.

𠂔 YUNG.

𠂔 | Yung-yung, 'The voices of a multitude of persons.'

Characters formed by Five Strokes

𠂔 YĪH, or Gīh.

𠂔 S. C.

An uneven tone of voice; the chirping of birds; the cackling of fowls; also expressed by 𠂔 Gīh gā.

𠂔 SHE, or Che. A cow chewing; chewing the cud.

吐而嚙之日 𠂔 T'hoo urh tseāu che, yuĕ she, 'To vomit up (the food) and chew it, is called She.'

𠂔 KEUEN. The voice; a sound.

𠂔 P'HUN. To spurt; to sputter.



𠵹 WĀN. Same as 𠵹 Wān, see above.

呢 NE. 𠵹 R. H.

A Colloquial Particle, interrogative; also suppositive, If, when.

怎麼是孝呢 Tsāng mo she heaou ne? 'What, then, is filial piety?'

你們在懷抱的時候餓了 | 自己不會吃飯 冷了 | 自己不會穿衣服

Ne mun tsac hwae paou tēih she how; go leaou ne, tsze ke pūh hwuy k'hēih fan; lāng

leaou ne, tsze ke pūh hwuy chuen e fūh, 'During the time that you were hugged in the bosom (of your parent), if hungry,

you knew not how to feed yourself; if cold, you knew not how to clothe yourself.'

1 喃小聲多言也 同𠵹 Ne-nan, seaou shing, to yen yay, t'hung ne, 'Ne-nan, much talk in a low voice; the same as Ne' to chatter. 言

不了 | 喃也 Yen pūh leaou ne-nan yay, 'Talking and chattering eternally.'

1 喃燕語也 Ne-nan, yen yu yay, 'Ne-nan, the chattering of swallows.'

Read Nē, To call to, or direct a person. Al. Scrib. 𠵹 Ne.

𠵹 An erroneous form of 𠵹 Hwă,

Under which the Reader is again referred to 𠵹 Hwă, 'To call out.'

𠵹 Same as 𠵹 Mow. Ol. Scrib. 𠵹 Mow.

𠵹 YEN. 𠵹 | Yen yen, 'The appearance of chewing, or ruminating in quiet.'

𠵹 LĚIH.

𠵹 | Lēih lēih, 'The noise of pushing forward a boat.'

𠵹 YEW. 𠵹 𠵹 𠵹 𠵹 𠵹

𠵹 Yew, or | | Yew yew, 'The cry or voice of a stag.'

𠵹 HWĀNG. The voice of a cow.

𠵹 LING. 𠵹 | Ling ling, 'Chit chat.'

𠵹 TĚ. 𠵹 S. C.

To speak against. 𠵹 𠵹 Te o, 'To reprimand; to slander; to vilify.'

𠵹 CH'HAOU.

A guttural sound; a noise made from the throat.

𠵹 P'HEĪH.

To spit; which is also expressed by 𠵹 T'ho p'hēih.

周 CHOW. 𠵹 𠵹 𠵹

From 用 Yung, 'To use,' and 口 K'how, 'The mouth.'

To provide for fully; to supply the wants of; a curve; a bend. To perform a circle; to extend to every place; to complete; faithful. Close together; to the extreme degree;

to the end. Enters into the formation of proper names; a surname. To rhyme, read Shoo. 這衣食兩字萬

難周給 Chay e shīh, leang tsze, wan nan chow kēih, 'These two words, raiment and food, ten thousand difficulties

attend providing fully for them.' 1 備 Chow pe, 'Fully provided with every thing; all things ready prepared.'

1 濟 Chow tse, 'To supply the wants of a person; to bestow charity.'

1 財 Chow tsae, 'An abundant store of wealth.'

1 而復始 Chow urh fūh che, 'To go round and begin again.'

1 圍 Chow wei, 'To surround; all around.'

1 旋 Chow seuen, 'To circulate; to go round.'

太陽 一日行一 | 天 Tae yang yīh jīh hīng yīh chow t'hēen, 'The sun in one day makes a circuit of the heavens.'

天左旋地右 | T'hēen tso seuen, te yew chow, 'The heavens circulate from the left, and the earth from the right.'

1 𠵹 𠵹 𠵹 Chow tsā me mēih, 'All around'



crammed close together.' | 密 Chow mēih, 'Close together; close; compact; crowded together; secret.' | 徧 Chow pēen, 'To extend to every place.' 知 | 乎 萬物 Che chow hoo wan wūh, 'Knowledge which extends to every thing.' (Yih-king.) 他做事不得 | 到 T'ha tso sze pūh tīh chow taou, 'He cannot do any thing completely; i. e. well. | 到 Chow taou, 'Every thing complete.' | 道 Chow taou, 'A royal way or road.' 示我 | 行 She wo chow hang, 'Shew me the broad way of right principles and conduct.' (She-king.) 道 | Taou chow, 'The windings of a road.' 有林之杜生于道 | Yew tēih che too, sāng yu taou chow, 'The lonely Too grows in the windings of the road.' (She-king.) 費 | 折 Fei chow chě, 'Requires winding all around; i. e. a great deal of trouble and attention. | 章 Chow chang, 'Hurry; bustle.' 自 | 有終 Tsze chow yew chūng, 'Faithful from first to last.' (Shoo-king.) 雖有 | 親不如仁人 Suy yew chow ts'hin, pūh joo jin jin, 'Although most intimately connected, they are not equal to good men.' (Shoo-king.) 君子 | 急 Keun-tsze chow k'hēih, 'A good man supplies the necessities of others.' (Lun-yu.) | | Chow-chow, The name of a bird. 不 | Pūh chow, Name of a hill. | 風 Chow fung, 'The north wind.' | 朝 Chow chaou, 'The Dynasty Chow,' which continued from about 1112 to 215 years B. C. 陽 | 定 | 平 | 皆縣名 Yang-chow, Ting-chow, P'hing-chow keae Hēen ming, 'Yang-chow, Ting-chow, and P'hing-chow, are all names of districts.

𠵹 Ol. Scrib. 嗜 She, see below.

咒 CHOW. 𠵹 R. H.

To curse; to imprecate; to rail. Used by the sect Fūh for prayers, spells, and other religious papers, in the sense of True sayings. To recite those prayers or spells. Al. Scrib. 祝 Chow, which, read Chūh, means 'To bless.' 咒詛 Chow tsoo, 'To curse.' 急得發 | 賭誓 Kēih tīh fā chow too she, 'Provoked to utter curses and squander

oaths.' 賭 | Too chow, 'To utter imprecations.' | 罵 Chow ma, 'To rail and curse.' 符 | Foo chow, 'Charms or spells.' 千手眼大悲心咒懺法 Ts'hēen show yen ta pei sin chow chan fā, 'A penitential form of heart-felt prayer to the most merciful' (Kwan-yin), with a thousand hands and eyes; is the title of a book of prayer published by order of His Imperial Majesty 永樂 Yung-lō, A. D. 1412.

誦 | Sung chow, 'To recite prayers or spells.' | 誦 Chow sung, 'Recitative.' 取淨水 | 散着四方爲界 Tseu tsing shwūy chow san chō sze fang wei keae, 'Take clean water, and whilst uttering a prayer, sprinkle it all around, forming thereby a limit, beyond which, every noxious influence is expelled. This is one of many modes of consecrating ground, on which an idol or any part of the insignia of the idol is to be placed. 梵書譯音不譯義. | 在印度曰佗羅尼譯漢語曰明曰 | 曰眞言皆是也眞言近之 Fan shoo yih yin pūh yih e; chow, tsae Yin-t'hoo yuě, To-lo-ne, yih Han yu yuě Ming, yuě Chow, yuě Chin yen, keae she yay; chin yen kin che. 'The books of Fan (translated into Chinese) render the sound but not the sense; Chow, in India, is the word To-lo-ne, which is translated into Chinese by Ming, (clear, bright); by Chow, (a prayer, an imprecation); and by Chin-yen, (true sayings): These are all intended for the same original word; True sayings, is nearly its import.' Al. Scrib. 咒 Chow, 'Two mouths and a man.'

𠵹 T'HĒĒ, or Ch'hě.

To taste; to drink; a small appearance. 𠵹 Ch'hě, shě, 'The sound of whispering into the ear.' According to one writer, 'Loquacity.' 𠵹血之盟 T'hěē heuě che ming, 'To drink the blood of an oath.' | 酒 T'hěē tsew, 'To taste wine.' | | 小人 T'hěē t'hěē seaou jin, 'A little diminutive man.'

𠵹 E.

𠵹 S. C.

𠵹 | E e, Much talk; loquacity. Self-indulgence.



**听** K'HEW. A sound; a noise.

𠵽 HÉ.      𠵽 S. C.

**The breath, or breathing is thus denominated by Foreigners**  
**on the east. Read Ling. The noise made by many persons.**

**呖** K'HE. To sit with the feet hanging down.

呼 P'HING. 啤 | P'hing p'bing, 'Sound, noise.'

此 TSZE.      咍 S. C.

To slander; to revile; weak; injured. 些 Tsze and  
已 Sze, are local terms for 即 Tsze, 'This.'  
yu, 'Careless and slothful.' 一 羸 Tsze

呱 KOO, or Wa. 呱 不

To cry-as a Child. 啓呱 | 而泣 K'he koo koo urh  
k'heih, 'K'he cried and wept.' 嗒嗒 | | K'eh k'eh,  
wa wa, 'Sobbing and crying.' To rhyme, read Hoo.

此 TSZE, or E. To disrelish food ; not to eat.

味 MÖ. An obscure light.

味 WÉI 喋 味

Taste; gust; relish; pleasing effect; to relish; to take delight in. The name of a district. 五味 Woo we, 'The five tastes.' (See under 五 Woo, 'Five.') They say, 金辛木酸水鹹火苦土甘 Kin sin, mûh swan, shwüy hëen, ho k'hoo, t'hoo kan, 'Metal is acrid, wood is sour, water is salt, fire is bitter, earth is sweet.' 五 Woo we, Is also the name of a certain medicine. 有 Yew we, 'Savoury.' 無 Woo we, 'Tasteless.' 好滋 Haou tsze

we, 'An agreeable taste; an agreeable pleasing book.' 沒趣  
| Müh tseu we, 'Having no relish; affording no amusement or  
pleasure.' | 道極好 We tauo kēih haou, 'A most

pleasure.' | 道極好 We tau kēih hau, 'A most  
excellent taste.' 講究口 | Keang kew k'how wē, 'To  
investigate the subject of tastes.' 氣 | 不相投

investigate the subject of tastes.' 氣 | 不相投  
K'he we püh seang t'how, 'Flavors not agreeing; a difference of  
taste and sentiment.' 食而不知其 | Shih urh püh

taste and sentiment.' 食而不知其 | Shih urh pūh  
che k'he we, 'To eat without perceiving the taste of the food  
eaten.' 語言無 | Yu yen woo we, 'Language or con-

versation that is tasteless; insipid discourse.' 詩之 | She  
che we, 'The taste or pleasing allusions of an ode.' 世 |  
She we, 'The taste of the world, or a taste for the world.'

contradistinction to 道 ! Taou we, 'a taste for the correct  
and moral principles of reason.' 不 ! 天理 P'uh wé  
t'hiên lî. 'No relish for heavenly principles.' 已 ! 人

t'hēen le, 'No relish for heavenly principles.' 只 | 人  
欲 Chih we jin yŭh, 'To relish only what the human desires  
or passions prompt to.'

**响** HEU. To blow with the breath; to warm.

with the breath. Repeated, 陶 | Heu heu, To sooth with words.' To eject spittle or slimy matter, as fish do. A sound in the throat; to open the mouth and expel the breath; to call out; to hoot at angrily. Read Kow, 'The voice of a fowl; the crowing of a cock.' Read How, Syn. with 吼 How, 'The lowing of a cow.' To rhyme, read Chō.

𪔐 FĀ. A kind of leathern Helmet. Al.Scrib. 𪔐 Fā.

呵 HO.      呵 R. H.

To speak angrily; to blame; to interrogate, to reprehend; to eject the breath. Reiterated, The sound of laughter. A tone of careless reply. 阿青 Ho ts'ih, 'To reprimand.' 一陣

1 1 大笑 Yih chin ho ho ta scaon, 'A fit of loud  
laughter.' 1 欠 Ho k'hēen, or 打 1 Ta ho, 'To yawn.'

奴 NAOU. 𠵼 𠵼 𠵼

Clamorous noise. 喧呶 Heuen naou, 'Outcry; vocife-



ration; clamour.' Also read, Na. 嘍 | Laou na, 'Noise of people's voices.'

呷 HEĀ.

呷 S. C.

To inhale; to swallow; to gulp. 吸而飲曰呷 Hēih urh yin yuě heă, 'To inspire and drink is called Heă.' 甲有歛藏義古从甲 Keă yew han ts'hang e, koo tsung keă, 'Keă has the sense of desiring and laying-up-in, hence derived from Keă.' 吸 | Hēih heă, or 隍 | Hwang heă, 'The sound of many person's voices; clamour.' 噏 | 萃蔡 Hēih heă ts'huy ts'hae, 'The appearance of garments tucked up.' 你赴熱 | 一啖茶 Ne ch'hin jě heă yih t'han ch'ha, 'Do you avail yourself of its being hot and take a draught of tea.'

呸 P'HEI. A tone of insult or defiance;

The noise of persons wrangling. A vulgar character.

吐 CHOO.

A distorted mouth; the sound made when calling to fowls. According to some, The bill of a bird; the voice of a bird. Same as 咄 Choo.

𠵹 The character 皮 P'he, was formerly written thus.

𠵹 YĪH. Appearance of cows or sheep grazing.

Hastily. Read Lēih, Sound or noise, as of leaves and branches shaken by the wind.

𠵹 HEAOU. 𠵹然 Heazou jen, 'A large appearance; a large empty appearance. Read Haou, The sound of the wind. 𠵹 | How haou, 'The noise of anger.'

𠵹 Same as the preceding.

𠵹 CHĀ. A hog eating.

𠵹 P'HO. Sound; noise.

呻 SHIN. 呻 呻

To rehearse; to recite; the sound of recitative. The moan of acute and painful feeling. To sigh; to lament, which is expressed also by 呻吟 Shin yin.

呼 HOO, or Ho. 呼 呼

To breathe out; to call; to invoke. A surname; the name of a plant. 呼沱 Hoo t'ho, The name of a river. Read Ho, A tone uttered when beginning to enunciate, Read Heu, The noise of blowing with the breath.

| 外息也 Hoo wae sē.h yay, 'Hoo, breathing outward.' 出息爲 | 入息爲 𠵹 Ch'uh sēh, wei hoo; jūh s'ih wei hēih, 'Breathing out makes hoo; breathing in, makes hēih.'

| 奴使婢 Hoo noo she pei, 'Calling slaves and sending servant girls.'

| 喚 Hoo hwan, or 叫 | Keaou hoo, 'To call to; to call for.'

| 童掃地 Hoo tung saou te, 'Call the boy to sweep the ground.'

一 | 百諾 Yih hoo pih nō, 'One call, a hundred answers.'

Said of affluent persons who have numerous attendants to run at their command.

招 | Chaou hoo, 'To call and beckon to with the hand.'

昨晚上聽聞街外有人大聲 | 喊 Tsō wan shang t'hing wān keae wae yew jin ta shing hoo han, 'Last evening I heard people in the streets calling out aloud.'

大 | Ta hoo, 'Calling out loudly.'

打 | Ta hoo, 'To snore; to snort.

稱 | Ching hoo, To use epithets of respect when addressing persons.'

用甚麼字稱 | 他 Yung shin mo tsze ching hoo t'ha, 'By what term do you compliment him?'

嗚 | Woo hoo! 'Alas!'

嗚 | 哀哉 Woo hoo! gae tsae! 'Alas how painful! how distressing!'

This exclamation often denotes a person's death.

同年九十七人中.的中了.選的



選了。嗚！的嗚！了。則留得我 T'hung  
nēen kew shīh ts'hih jin, chung tēih, chung leaou; seuen tēih,  
seuen leaou; woo hoo tēih, woo hoo leaou; ts'ih lew t'ih wo,  
'Of ninety-seven persons (made Sew-tsae) the same year with  
me, those who were to obtain (the rank of Keu-jin) have  
obtained it; those who were to be chosen (to office) have  
been chosen; those who were to breathe their last, have  
breathed it; hence I am left alone.' 凡歎息招！  
則平聲叫號而！則去聲 Fan tan sēih chaou  
hoo, ts'ih Ping-shing, keaou haou urh hoo, ts'ih K'heu-shing,  
'Whenever Hoo is used as a sigh or exclamation, it is Ping-  
shing; when it is used to call out or bellow, it is K'heu-shing.'

呌 GAN. Sound; noise.

命 MING. 𠂔 𠂔 𠂔

From 口 K'how, 'The mouth,' and 令 Ling, 'To order.'  
Fate; "Fatum est quod dii fantur." 天不言亦以  
寤寐禱祥告之也 T'hēen pūh yen, yih e woo  
me, ching tseang, kaou che yay, 'Heaven does not speak, yet  
by dreams and extraordinary phenomena, gives intimation  
of its will.'

The fate; the lot; the destiny of individuals in this life.  
The life of human beings. An order; a command; a decree;  
a precept. 天命 T'hēen ming, 'The decree or will of  
heaven.' 天命之謂性 T'hēen ming che wei sing,  
'That which Heaven commands (to be inherent in creatures)  
is called (their) nature.' (Chung-yung.) 天之賦與  
萬物者曰天命。人與物受之於天者曰性。！如朝廷誥勅性如職任  
T'hēen che foo yu wan wūh chay, yuē t'hēen ming; jin yu wūh  
show che yu t'hēen chay yuē sing; ming joo Chaou-ting kaou  
ch'hih, sing joo ch'hih jin, 'Heaven's conferring (their peculiar  
properties) on all creatures, is called the decree of Heaven;  
man and other creatures receiving from Heaven (those pro-  
perties) is called nature: the decree or fate is like the de-  
cree or order of the Sovereign, nature is like the office re-  
ceived' in virtue of that decree. ！有吉凶 Ming

yew kēih heung, 'There are fates, felicitous and infelicitous.'

好！ Haou ming, 'A good destiny.' Ill-fated, is expressed  
in various ways: ！薄如紙 Ming pū joo che, 'Fate  
thin as paper.' ！毒 Ming tūh, 'Poisonous fate.' 苦

！人 Koo ming jin, 'A bitter fated man.' 死！ Sze

ming, 'A deadly fate.' 財與！相連 Tsae yu ming  
seang lēen, 'Wealth and fate are connected.' 長！富貴

Ch'hang ming foo kwei, 'Long destined to wealth and honor.'

！裡有來終須有

！裡無來莫強求

Ming le yew lae, chung seu yew; ming le woo lae, mō keang kew.

'If it be in (your) fate that it is to come, you will at last  
possess it.

'If in the course of your fate it does not come, do not use  
violent endeavours to obtain it.'

算！ Swan ming, 'To calculate destinies; to tell for-  
tunes.' 性！ Sing ming, or 生！ Sāng ming, 'Life.'

傷！ Shang ming, 'To wound life; i. e. to kill. ！

案 Ming gan, 'Cases of murder.' 二位住手不

要打出人！來 Urh wei choo show, pūh yaou ta ch'hūh

jin ming lae, 'Do you both cease to strike, and not occasion  
a person's death.' 致！ Che ming, 'To expose one's life

in a cause; to pursue it till death.' 喪！ Sāng ming, or

失！ Shīh ming, 'To lose one's life.' 不顧性！ Pūh

koo sing ming, 'To disregard life.' 皇上！令 Hwang

shang ming ling, 'The Imperial order.' 領！ Ling ming,

I 'receive (your) commands;' a civil mode of expression.

不敢違！ Pūh k'han wei ming, 'I shall not presume

to disobey your commands.' 覆！ Fūh ming, 'To re-

turn an account how orders have been executed.' — —

如！ Yih yih joo ming, 'Every thing has been done accord-

ing to order.' 稟！ Pin ming, or 請！ T'shing ming,

'To request commands; to ask permission.' 請王！

T'shing wang ming, 'To request the royal order' to inflict im-

mediate death, as is the form in certain cases which are not

referred to court previous to capital punishment. The 撫院

Foo-yuen of a Province, has this power lodged with him.

！圭 Ming kwei, A tablet about a foot long, and two inches

broad, held in both hands before the face, by statesmen in

former times, when in the presence of the Emperor. 司！



Sze ming, The name of a star. | 服 Ming fūh, Certain garments. To rhyme, read Min.

**咀** TŌ, or Tǎ. Mutual recrimination.

The noise of calling out to each other. 咀嚙 Tō tō, 'Indistinct utterance; to stammer.'

**呿** K'HEA, or K'heu. To gape; a wide large mouth. Read K'hēih, Sound of breathing in sleep; snoring. Also read Yē, Appearance of the mouth open.

**咀** TSÈU. **咀** **咀**

To receive into the mouth and suck or taste. 咀華 Tseu hwa, 'To chew flowers.' | 嚼 Tseu tseō, 'To eat herbs; to chew.' 咬 | Foo tseu, 'To chew medicinal plants; to ruminate; to deliberate.' | 嚼有味 Tseu tseō yew we, 'It has taste when chewed.'

**咁** Same as 嘆 K'hēen, see under 10 str.

**咂** T'SĀ. To enter the mouth; to taste. (Tszc-lwuy.)

An erroneous form. (Ching-tszc-t'hung.)

**咄** THO.

Forms part of the name of a religious book of the Sect Fūh.

**咄** JAY. Sound of the voice in replying to a person.

**咄** TŪH. **咄** **咄**

Speaking to mutually; deliberating; railing at; laughing at. The name of a spring or fountain. 咄 | Tūh tūh, 'The voice of alarm and astonishment; an exclamation from surprise.' 叱 | Cl'hih tūh, 'Scolding; using opprobrious language; cla-

mour.' | 嗟 Tūh tseay, 'The language of consultation, or of devising.'

**杏** TH'OW. ‡ **商** S. C.

To spit out; to reject with scorn. From 杏 Choo, 'A master,' placed on 否 Fow, 'Not,' denoting one who has discernment to distinguish between right and wrong, and to reject the latter with scorn. (Ching-tszc-t'hung.)

**音** Same as the preceding.

**咆** P'HAOU. **咆** S. C.

The roar of an enraged tiger, or of a wild boar. To roar. An enraged or angry appearance. The same is denoted by 咆 Haou p'haou, or | 哮 P'haou heaou; or 哮 | Heaou p'haou. To rhyme, read P'how.

**呖** P'HEIH.

The fragrance of plants; fragrance of the mouth or of speech; suavity. Loquacity; obscure discourse. 呖喃 P'hēih tseih, 'Talkativeness.'

**拂** FŪH. **拂** **拂**

To oppose; to act contrary to; perverse. To give a negative to; to deny. 拂不然之辭 Fūh, pūh jen che tsze, 'Fūh, expresses a thing's not being so; or forbidding it to be so.' 吁 | 哉 Heu fūh tsae! 'O, no! let it not be!' (Shooking). | 百姓以從己之欲 Fūh pīh sing e tsung ke che yuh, 'Opposed the people to follow his own desires.' Also read P'hēih, in the same sense. Read Pei, To bridle; to restrain. The old definitions say, that perverseness is denoted by the parts of the character, i.e. a bow and two arrows.

**映** YANG, or Yàng.

The sound or tone of replying; the sound of running



water. 映咽 Yang yih, 'The interrupted flowing of water.'

|| Yang yang, 'Interrupted breathing or sobbing from grief.'

呒 Ol. Scrib. 和 Ho, see below.

咋 TSĪH, or Ch'ih. A loud voice.

A great sound or noise. To taste; to eat. 呒咋 Yaou tsih, 'Tumultuous noise.' Read Tsá, or Chá, For a short space of time; briefly.

和 HO. 呒 和

Mild; kindly; complaisant; agreeing; harmonious; peaceful. To harmonize; concord; harmony; agreement; peace. To accompany; to join with. 不剛不柔曰和 Püh kang, püh jow yuě ho, 'Ho expresses neither very hard nor very soft.' 性情溫 | Sing tsing wän ho, 'A mild and kind disposition.' 人 | 平 Jin ho ping, 'A mild even-tempered man.' | 順 Ho shun, 'Complaisant; accommodating.' 相 | Seang ho, 'Agreeing; harmonizing.' 兩人不相 | Leang jin püh seang ho, 'The two men don't agree' 不 | 睦 Püh ho mǔh, 'Disagreeing; at variance with.' 上 | 下睦 Shang ho hea mǔh, 'Superiors gentle, and inferiors peaceful.' 居家以 | 爲貴 Keu kea e ho wei kwei, 'Those who dwell together in a family should esteem harmony as the most valuable thing.' 夫婦 | 而後家道成 Foo foo ho, urh how kea taou ching, 'Let husband and wife agree, and then the welfare of the family will be secured.' 謙

| 能處眾 Këen ho nǎng ch'hoo chung, 'A humble and an accommodating peaceful temper can manage every body,' or 'Victoria crescit concordia.' | 氣 Ho k'he, 'A spirit or feeling of harmony.' 不要傷 | 氣 Püh yaou shang ho k'he, 'Do not wound the feeling of concord, or mutual amity and good-will.' | 氣生財 Ho k'he sāng tsae 'Harmony or a friendly kind temper begets wealth.' 聲相諧曰 | Shing seang heae yuě ho, 'Sounds agreeing is called Ho.'

轡 Ho lwan, Certain bells attached to carriages in former times. The Ho were placed near the horse in front of the carriage, the Lwan were placed on a cross board on which the rider's

hands rested. 和尚 Ho-shang, 'A priest of the sect Füh.'

大和尚 Ta ho-shang, 'The first or chief priest in a temple.'

太 | Tae ho, 'The general prevalence of truth and peace.'

講 | Keang ho, or 勸 | Keuen ho, 'To persuade to mutual agreement.'

歡歡喜喜 | 他出去了 Hwan

hwan he he ho t'ha ch'hüh k'heu leaou, 'Quite pleased and delighted to go out with him.'

小笙曰 | Seaou sāng

yuě ho, 'A small reed is called Ho.'

軍門曰 | Keun-

mun yuě ho, 'The gate of the army (the passage by which they

advance) is called Ho.' Instead of Ho-mun, 壘門 Luy-mun,

is now used. 兩軍相對曰交 | Leang keun seang

tuy yuě keaou ho, 'Two armies opposed to each other is called

Keaou-ho.' 義 | He ho, The names of two Officers, said

to have directed the signs of time, or the astronomical depart-

ment. | 夷 Ho e, and 雲 | Yün ho, Names of

places. 養 | 今靠背也 Yang ho kin kaou pei yay,

'Yang-ho is the modern (support for the back called) Kaou-pe.'

A surname. Read Hó, To respond; to modify and cause to

mix or blend together. 調 | T'heaou ho, 'To mix and unite

together.' 百藥齊 | Pih yǎ tse ho, 'A hundred me-

dicines all mixed together.' 此唱而彼應曰 | Tsze ch'hang urh peying yuě ho, 'Ho expresses one singing and

another responding.' To rhyme, read Hwuy.

呆 HO. The crying of a little child;

This is the old definition, but it is erroneous. (Ching-tsze-t'hung)

哈 HAE. 哈 S. C.

To laugh and be merry; to laugh and joke together. A local word. Read T'ha, A surname. To rhyme, Read E and Ke.

咎 KÉW, or K'héw. 咎 咎

Error; fault; crime; wickedness. The judgments of heaven.

From 各 Kǎ, 'Opposition to,' and 人 Jin, 'Man.' (Shwǎ-wǎn.)


Read Kaou, A surname; the name of a country. To rhyme,

Read Ké and Keü. 爲廣惠之咎 Wei Kwang-hwuy

che kew, 'Was the fault of Kwang-hwuy.' 自取 | 戾



Tsze tseu kew le, 'To bring a crime upon one's self.' 天降之 | T'héen keang che kew, 'The calamities sent down by heaven.

咏 YUNG.  R. H.

To sing; to chaunt; to recite.

响 HUNG. A loud voice.

聒 Ol. Scrib. 謀 Mow, see Rad. 言 Yen.

附 FOO. To blow as with the breath.

咄 CH'HŮ. The sound of calling a person.

咩 YAN. The cry of a sheep.

吟 Ol. Scrib. 呼 Hoo, see above.

吼 HAOU. The roar of a wild tiger.

咧 Same as 𪗇 Gō, see below.

𪗇 The sound of this Character is not known

𪗇 Lac —, The name of a place in Japan.

𪗇 SHE, or Che. 好口腹也 Haou k'how

fūh yay, 'To love the mouth and belly.'

𪗇 KAOU. The name of a country.

呼 NGÖ. To abuse and rail at each other.

𪗇 Same as 𪗇 He, see above.

𪗇 Ol. Scrib. 𪗇 Füh, see Rad. 𪗇 Shŭy.

Characters formed by Six Strokes.

𪗇 Same as 𪗇 Kēen, see under 7 strokes.

𪗇 Same as 𪗇 Hwö, see under 12 strokes.

𪗇 TS'HEÏH. 𪗇 S. C.

From Mouth and Ear. To whisper in the ear. 𪗇 | Ts'heih ts'heih, 'The sound of the mouth and tongue; the voice of praise. Read Tsëih and Yih, in the same sense.

𪗇 E, or Urh. The sides or corners of the mouth.

The side of the face between the mouth and ear; the side of the head. 有問焉則辟𪗇而對 Yew wän yen, ts'ih pēih e urh tuy, 'When questioned, then inclined the side of the head and replied.'

𪗇 KWANG. Ability to speak.

𪗇 YU. Desirous to laugh.

𪗇 Ö, Gō, or Neö. 𪗇 S. C.

To beat a timbrel or drum. Ching-tze-t'hung affirms that it is neither to sing alone, nor to beat the timbrel, but being



composed of two mouths, denotes two persons singing alternately in responsive strains. Lùh-shoo also defines it, 兩人應和而歌也 Leang jin ying ho urh ko yay, 'Two person's singing in alternate responses.'

To strike with alarm. 𠵽 | Gō gō, 'Language direct to the point.' Also defined, The appearance of a high cap. The side of a sword.

𠵽 TOW. To speak lightly or softly.

𠵽 CIP'HA. 𠵽 R. H.

Angry speech; to sputter, rage and make a noise. To dislike and contemn. To make a noise in the mouth when eating. To yearn over; to compassionate. Read T'pō, or Tō, To place a cup or vessel before an idol. 𠵽 𠵽 K'how keuen hoo ch'hīh ch'ha, 'Mouth wearied with boisterous angry enunciation.' 𠵽 𠵽 | Yin woo ch'hīh ch'ha, 'To sputter and rage in a fit of anger.' 𠵽 | 食 Woo ch'ha shih, 'Do not make a noise with your mouth in eating,' as if you were angry with your host. Occurs in the books of Füh, as an untranslated sound.

𠵽 HE, or E. 𠵽 𠵽

A loud laugh. 𠵽 | 然 He hejen, 'Laughing.' Read Ch'he, in the same sense. Also to stop. Read T'hěč, 'To gnaw; to bite.'

𠵽 E. 𠵽 S. C.

To call out aloud. A local word. The appearance of laughing.

𠵽 LĚĚ. 𠵽 | Lěě lěě, 'The voice of birds.'

𠵽 LŮH. Sound; voice.

𠵽 TSZE. 𠵽 𠵽

To deliberate or consult about; to state in writing the subject to be deliberated on. Documents which pass between the higher Officers of government, who are nearly equal in a Province, are called Tsze. To sigh; to lament. Used for 茲 Tsze, 'This.' 𠵽 文 Tsze wān, 'An official document from an equal officer.' | 𠵽 Tsze tseu, 'To enquire and deliberate on political questions.' 𠵽 | E tsze, 'To send an official document to an equal.' | 𠵽 Tsze fang, 'To write to enquire about.' | 𠵽 Tsze pin, 'To state to a superior; as | 𠵽 與家長 Tsze pin yu kea ch'hang, 'To state and request directions from the head of a family.'

凡日用出入事無大小眾子弟皆當 | 𠵽 焉 Fan jih yung ch'hüh jüh sze, woo ta seaou chung tsze te keae tang tsze pin yen. 'Whatever is in daily use, the business which goes out or comes in, without distinguishing great from small, should be all stated by the children and younger brothers, to their seniors.' | 𠵽 Tsze tsey, or 𠵽 | Tsey tsze, 'To sigh, to lament.'

𠵽 The vulgar form of 𠵽 Lin, Niggardly.

𠵽 ME. The voice of a sheep.

Occurs as an untranslated syllable in the books of Füh.

𠵽 Same as the preceding.

𠵽 CHE. 𠵽 𠵽

The ancient cubit, equal to eight-tenths of the present one. It contained 八寸 Pā tsun, and is called 周尺 Chow ch'hīh, 'The cubit of the Dynasty Chow.' 周制寸尺 𠵽 尋皆以人之體爲法. 中婦人手長 八寸謂之 | Chow chie tsun, ch'hīh, che, tsin, keae e jin che te wei fā, chung foo jin show ch'hang pā tsun; wei che che, 'Chow, in forming the measures (called) Tsun, Ch'hīh, Che,



Tsin, took the rule from the human body. The forearm of a middle-sized woman was eight Tsun long, which measure was called Che.—In a small degree. | 尺之間 Che ch'hīh che kēen, 'Between a Che and a Ch'hīh,' i. e. much the same.

咬 KEAOU.

𪔐 S. C.

咬 | Keaou keaou, 'The voice of birds.' Read Yaou, Moaning or crying under the most acute pain or distress. 哇 | Wa-yaou, 'Lascivious sounds; lewd songs.' Commonly used for 齧 Yaou, 'To bite; to gnaw bones.' 有以鳥鳴之 | 爲齧齧 Yew e neaou ming che keaou wei yaou nēē, 'There are some who of Keaou (a bird's singing,) make Yaou, to bite;' this use of the character is condemned by the Tsze-hwuy and Ching-tsze-t'hung. | 一啖 Yaou yīh t'han, 'To bite a mouthful,' or as much as may be swallowed at once. | 文嚼字 Yaou wān tseō tsze, 'To gnaw Letters and chew Characters;' to ruminate or study the meaning of words. Read Heae, The sound of wind.

𪔐 HEĪH, or K'hēih. Tittering; laughing.

Read Kō, The noise made by a mouse or rat. 聽見外頭𪔐 | 呱呱一羣人笑進來 T'hing kēen wae t'how hēih hēih wa wa, yīh keun jin seaou tsin lae, 'Heard without side a tittering, and a group of people coming in laughing.'

𪔐 CHOO.

𪔐 S. C.

𪔐 𪔐 Chē choo, or 𪔐 | Tēē choo, 'Loquacious talkative manner.' Read Chóo, The voice of a bird. Read Chow, The bill of a bird. The name of a star. 鳳 | Fung choo, 'The name of an ancient stone on which to rub ink.'

𪔐 E. A tittering laughing sound. Same as 𪔐 E.

𪔐 TOW. Loquacity, levity. The same as 𪔐 Tow.

𪔐 KWEI. To promise or permit. Used for 𪔐 Kwei.

𪔐 SHOW.

The voice of a bird, or to follow the voice of a bird.

𪔐 LÖ.

The noise of wrangling or disputing. Kead Kō, The cackling of a fowl. Coughing and reaching.

𪔐 SEÜH.

To drink; the appearance of drinking wine. Vulgarly used for 𪔐 Seun, 'To plan, to deliberate.' The character is rejected by Ching-tsze-t'hung, as altogether erroneous.

𪔐 TSÄ; Tsa, or Cha.

I; me. 咱們 Tsä-mun, 'We; us.' | 家 Tsä kea, 'I; me; myself.' | 老子 Tsä laou tsze, 'My father.' 俗稱自己爲 | Süh ching tsze ke wei tsä, 'A common expression for one's self is Tsä.' 北音呼我曰 | Pih yin hoo wo yuē tsä, 'In the northern dialect, calling out I or me, is expressed by Tsä.' The word is confined to the northern people.

𪔐 HÓW. § 𪔐 S. C.

The tone or voice of anger. Shame; disgrace; abuse.

𪔐 SEÁOU. 𪔐 R. H.

To smile; to laugh. Now written 笑 Seaou.

𪔐 HAE. 𪔐 R. H.

The laughing of an infant; an infant; a child. 𪔐 言嬰兒初知笑者 Hae-ying yen ying urh ch'ho



che seaou chay, 'Hae-ying express an infant that first knows how to laugh.' 父執子之右手 | 而名之 Foo chih tsze che yew show hae urh ming che, 'The father took hold of the child's right hand, and named it Hae, from the sound of its laugh.' Read K'hae, or K'hīh, 'To cough. 無痰有聲謂之 | 無聲有痰謂之嗽 Woo tan yew shing wei che k'hae, woo shing yew tan wei che sow, 'Sound without phlegm is called K'hae; phlegm without sound is called Sow.' Coughing, or coughing and spitting phlegm, are commonly expressed by | 嗽 K'hae sow, or K'hīh sow. 問他昨夜 | 嗽好沒有 Wān t'ha tsū yay k'hīh sow haou, mūh yew? 'Ask him whether his last night's cough be better or not?' 奇 | 術 Ke kae shūh, 'Extraordinary and secret arts.' Said to occur in the senses of these several characters, 咳 佞 該 賅 which are all pronounced Kae. Used for 咳 K'hae, 'To eruct; to belch.' | 唾 K'hae t'ho, 'To belch and spit.' 嚏 | Te k'hae, 'To sneeze and belch.'

咳 HWUY. Sound, noise.

夸 K'HWA. Perverse language.

One says, the same as 夸 K'hwa, and 誇 Kwā, 'Vain empty boasting.'

舌 HWAE, or Hwǎ.

Breathing through the nostrils. Read Hwa, Words; speech; language. Read She, 'To taste with the tongue.' 舌其葉 She k'he yě, 'Taste the leaf.'

咷 T'HAOU. ‡ 咷 咷

號咷 Haou t'haou, 'The noise of bitter weeping.' 同人先號 | 而後笑 T'hung jin sēn haou t'haou, urh how seaou, 'First wept and bewailed with people, and afterward laughed.' 嗽 | Keaou t'haou, 'The incessant weeping of children.' An expression formerly used in the

state 楚 Tsoo. Where also, the same two characters were pronounced Keaou tēih, and denoted a Song.

吮 SHWĚ, or Shwǒ.

To taste; to drink a little. Properly 吮 Shwǒ.

叻 Ol. Scrib. 訊 Sin, 'To enquire.'

蓑 Ol. Scrib. 蓑 So, 'Garments of reeds.'

咸 HAN. or Hēen 咸 咸

The whole number; completely; totally; all; all together; all around; extending to every place. Hastily. Name of one of the 卦 Kwa. The name of an instrument of music; the name of a place; the name of a star. A surname. 咸 丘 Hēen k'hew, 'A mountain higher on the left side, than on the opposite side.' Read Kēen, in the senses of 減 Kēen, and 緘 Kēen. The name of a river; a surname. To rhyme, read Ying. 不 | Pūh hēen, 'Not according, or associating with others.' 少長 | 集 Shaou, ch'hang hēen tseih, 'Young and old all assembled.' | 宜 Hēen e, 'All suitable, or according with.'

啞 Ō. The old definitions are, Low small talk; to stop; to desist from issuing sound. To eat. They are all erroneous, (Ching-tsze-t'hung.)

啐 YĪH. 歐啐 Gow-yih, 'To reach and vomit.'

啾 CHOW,

啾呼 Chow hoo, 'The voice of fowls; to chuckle.'

味 CHŪH.

To chuckle. Read Tsūh, 'To sigh; still; quiet.'



𠵹 YUĚ, or KeuĚ. Anger; angry.

𠵹 YEN. Appearance of the mouth moving.

𠵹 CH'HE. To laugh, to smile.

𠵹 LUNG. A low tone of voice.

𠵹 HEUEN. 𠵹 𠵹

Incessant bewailing. In Corea, the incessant weeping of children is expressed by Heuen. Eminent and conspicuous in moral virtue. Authority; to fear. The name of a person. Slowly, leisurely. 赫兮咺兮 Hih he! heuen he! 'How glorious! how resplendent!' was the blaze of his moral excellence. (She-king.)

𠵹 HEU, or Hèu 𠵹 R. H.

To moan from a feeling of pain or distress, is expressed by 𠵹 Yu heu; The tone of disease and of painful thoughts; moaning from a diseased mouth. To call to; a crowd of persons calling out in a confused manner.

𠵹 PING, or Hǒ.

Meaning is doubtful. Some consider it the name of a carriage; others the name of a horse; others the name of a skilful charioteer. Some consider it the ancient form of 𠵹 Hǒ, 'To join or unite.'

𠵹 TSUN. A large mouth.

𠵹 K'HWĀ. 𠵹 S. C.

A distorted mouth. Read Ko, A surname.

咽 YEN. § 𠵹 𠵹

The throat. Read Yén, 'To swallow.' Read Yih. 𠵹 Kǎng-yih, 'A stoppage of the breath or voice from grief.' To intercept or obscure, as by clouds. Read Yin. | | Yin yin, 'The sound of a drum.' 𠵹 𠵹 其聲不同 Yuen-yuen, yin-yin k'he-shing pùh-t'hung, 'The sound of Yuen yuen and Yin yin are different; the first expresses the distant sound of a drum, and the other its sound when nearer. 三寸 | 喉 San tsun yen how, 'Three inches of throat; the throat being the passage of the breath on which life depends, is used to denote that which is important and essential, of which man has but a small portion.

| 喉地方 Yen how te fang, 'A very important part of a country.' | 下 Yen hea, 'To swallow down.' 流水鳴聲幽 | Lew shwü ming shing yew yih, 'The sound of the flowing water intercepted.' 雲霞充 | 則奪日月之明 Yun hea chung yih, tsih tö jih yuċ che ming, 'The clouds and halo intervened and robbed the sun and moon of their splendour.'

𠵹 LAOU. Sound, noise.

𠵹 E. 𠵹 R. H.

𠵹 𠵹 𠵹 üh e joo ne, express, forced, or violent laughter.

哀 GAE. 𠵹 𠵹

Painful feeling; a wounded mind; compassion; commiseration; pity; grief; lamentation; to lament; lamentable, as the early death of a parent, brother, or child. To compassionate; to regret; to feel a love for, or an interest in. A surname; the name of a country. To rhyme, read E. 哀哭 Gae k'hüh, 'To lament and weep.' 悲 | Pei gae, 'To feel compassion for.' | 憐 Gae-lëen, or | 矜 Gae-king, 'To commiserate; to pity.' 不勝 | 悼 Pih shing gae t'haou, 'The highest feeling of regret and commiseration.' | 死



而述其行 Gae sze urh shüh k'he hing, 'To feel regret for the dead, and record their actions.' | 哉深可

| 也 Gae tsae, shun k'ho gae yay, 'Gae-tsae, expresses 'worthy of the deepest regret.' 嗚呼 | 哉 Woo hoo!

gae tsae! 'Alas! how lamentable!' when a person's death is narrated or intended? 其情可 | K'he tsing k'ho gae,

'The affair is lamentable.' 喜怒 | 樂愛惡欲 日七情 He, noo, gae, lö, gae, woo, yö, yuë ts'hih tsing,

'Feeling-pleased, anger, sorrow, joy, love, hatred, and desire, are called seven passions.' 閔痛之形於聲曰 | 聲

Min t'hung che hing yu shing, yuë gae shing, 'An acute feeling of compassion manifested by the voice, is called Gae-shing.' |

號 Gae haou, 'Loud lamentation.' | 衣 Gae e, Mourning clothes. 佞 | Ning gae, 'Affected commiseration.'

不暇自 | Püh hea tsze gae, 'Not time to feel pity for one's self.' 我心傷悲莫知我 | Wo sin shang pei,

mö che wo gae, 'My heart is wounded; none knows my grief,' (She-king.) | 子 Gae tsze, A child bereft of its mother.

孤 | 子 Koo Gae tsze, A child bereft of both parents. 漢 | 帝 Han gae te, 'The Emperor Gae of the Dynasty of Han,' who lived in the time of our Saviour Jesus Christ.

品 P'HIN.

品

品

Many Mouths or Persons to whom order is dictated by one presiding; two would wrangle, three gives decision and order to deliberation. Hence, A series; rank; degree; class; sort; rule; limit; manner; actions; conduct. To arrange; to

classify; a thing or substance. A surname; the name of a place.

九品 Kew p'hin, 'The nine ranks' into which all persons possessing any rank are divided in China. They are distinguished by a small globe of different materials and various colours worn on the top of their cap.

官 | Kwan p'hin, 'The rank of officers, civil or military.' 第一 | Te yih p'hin, 'The first rank' also, 'the best sort.'

四 | 官員 Sze p'hin kwan yuen, 'An officer of the fourth degree of rank.' There is a difference in the same degree; a first and a second,

e. g. 正二 | Ching nrh p'hin, is, 'The first or principal of the second degree.'

從二 | Tsung urh p'hin, is, 'The subordinate of the second degree.'

何 | 級 Ho p'hin keih? 'What rank or degree?' | 類 P'hin luy, 'Sort;

class; species.' 官府看商人為低 | Kwan-foo k'han shang jin wei te p'hin, 'Mandarins look on merchants as a low class.'

| 物 P'hin wüh, 'Various articles or substances.' 貢 | Kung p'hin, 'Articles of tribute.'

| 格 P'hin k'hih, 'Rule; manner.' 人 | 格清高 Jin p'hin k'hih ts'hing kaou, 'A man of pure and exalted manners.'

人 | 秀美 Jin p'hin sew mei, 'A man of elegant manners.' 你好歹告訴我他 | 行如何 Ne haou tae kaou soo wo, t'ha p'hin hing joo ho, 'Whether good or bad, do you tell me what his conduct is.'

文 | 兼優 Wän p'hin k'een yew, 'Excelling both in learning and correct conduct.'

人 | 學問 Jin p'hin heö wän, 'A person who ranks amongst the learned.'

過 | Kwo p'hin, 'To exceed one's rank or proper sphere.'

| 平 P'hin p'hing, 'To classify or determine the place of.'

| 秩一家之內尊卑之差即父母兄弟子是也 P'hin ch'ih yih kea che nuy, tsun pe che cha, tseih foo moo heung te tsze she yay, 'To arrange a family according to their different degrees of honor, as father, mother, senior brother, younger brothers and children.' These are called

五 | Woo p'hin, 'The five ranks.'

𪛗 LING. ‡ A multitude of birds; voices of many.

𪛗

SHIN.

𪛗

R. H.

To smile; to laugh at. Some say, To laugh aloud. 希為 晒存是幸 He wei shin tsun, she hing, 'I hope you will smile and retain (the present I send), which will be fortunate.'

It is also said, when offering a present, 懇求 | 納 Kän kew shin uä, 'Earnestly beg (you) to smile and receive.'

| 正 Shin ching, 'Smile and correct the writing,' or any other production of one's own, presented to a friend.

𪛗

SEÜH. Appearance of blowing with the mouth.

Read Shoo, Noise made in hooting at a dog. To hoot.

𪛗

The same as 𪛗 Hung, see 5 strokes.



**同** T'HUNG. Irregular, unfounded stories.

同噏 T'hung t'hang, 'Loud words.'

**咄** K'HUNG, or K'heüh.

To examine a criminal; to investigate rigorously and thoroughly, in criminal cases.

**𠵹** SÄ, or Sae. A great change of the voice.

喝𠵹 Yac sae, 'The voice destroyed.' Ching-tsze-t'hung affirms, that the two preceding characters are altogether wrong.

**哄** HUNG. **哄** R. H.

The voice of song; the noise of a crowd of people as in a thronged market place. 𠵹哄 Chow, or Tsow hung, 'To intimidate by an indistinct loud voice.' To deceive; to beguile and cheat. | 騙 Hung p'een, 'To beguile and cheat.' | 他出來 Hung t'ha chüh lae, 'Cozen, or beguile him out.' | 騙人家財物 Hung p'heen jin kea tsae wüh, 'To cheat people out of their property.' 二人被任三 | 去 Urh jin pei Jin-san hung k'heu, 'They were both seduced away by Jin-san.' | 令 Hung ling, 'By false pretences to induce to act.'

**哆** CH'HÈ, or Ch'hày. **哆** **哆**

Gaping; the appearance of opening the mouth wide; large mouthed; appearance of the lip hanging down. The wish or opinion of a multitude. The name of a person. 哆然 Ch'hay jin, 'With one consent; unanimously.' Read Teáy, A fish with its mouth extended. Also read To, and Ch'ha, in the senses above given. To rhyme, read Ch'hoo.

**吁** P'HE.

The sound of breathing in a short and diseased manner,

**喝** TE. The name of a city.

**哇** WA. **哇** **哇**

Lascivious airs or songs; a flattering wheedling tone. A child's sobbing and weeping pettishly. To reach or vomit.

An apparent stoppage in the throat. 哇非正曲 Wa, fei ching keüh, 'Wa, is an incorrect, or indelicate song.'

那孩子半夜 | 一聲大哭起來 Na hae tsze pwan yay wa yih shing, ta k'hüh k'he lae, 'That child sobbed and wept half the night, and then burst into a loud cry.'

出而 | 之 Ch'hüh urh wa che, 'Went out and vomited it.' (Mäng-tsze.) | 喉咽結塞貌 Wa, how yen

k'ë s'ih maou, 'Wa, the appearance of a stoppage contracted in the throat.'

**哈** Ö, or Gǖ. Appearance of the mouths of fish.

Fish moving their mouths. Appearance of many fish. Noise made in laughing, as Ha! ha! Read Shă, Sa, Hô, or Tă, To suck and drink. Noise made in eating or drinking. Read Heà, A Mohammedan surname. A kingdom of the Toorks. (De Guignes.) 以口哈飲 E k'how shă yin, 'To sup or suck in, with the mouth in drinking; to make a noise with the mouth when drinking.' 那和尚走進來 | 大笑 Na Ho-shang tsow tsin lae, hō hō ta seaon, 'The priest came walking in, ha! ha! laughing aloud.' 打 | 息 Ta hea seih, 'To gasp or yawn.' The books of Füh, read it Hea, or Ah. Lüh-shoo, reads it Keă, To suck in largely. | 子 Hea-tsze, 'The attendants of the Emperor.' (MS. Dictionary.)

**味** LUY. To gloss over with words; to conceal from by the language used.

**哉** TSAE. **哉** **哉**

An interrogative exclamation, denoting the superlative de-



grace of what is affirmed or implied. Admiration; grief; surprise; commendation; strong conviction, or doubt. In the middle of a sentence, it is a Particle making a pause between two members of the same sentence; or, a mere expletive; also the Preposition To, or On. In the dialect of 蘇州 Soo-chow, An interrogative Particle, or tone. Occurs in Shoo-king, denoting To commence; to begin, Read Tsác. 哉生明 Tsae sāng ming, 'The third moon beginning to shine.' 大 | 堯之爲君也 Ta tsae, Yaou che wei keun yay, 'Great indeed!' or, 'O! how great was the Prince Yaou!' 何益之有 | Ho yih che yew tsae, 'What is the advantage which it possesses.' 爲仁由己而由人乎 | Wei jin yew ke, urh yew jin hoo tsae? 'Is the practice of virtue from one's self, or is it from others?' 有是 | Yew she tsae, 'Is it so?' 豈不惜 | Ke pùh sēih tsae, 'Is it not most lamentable!' 自生民以來未有去仁而興積仁而亡者甚 | Tsze-sāng min e lae, we yew k'heu jin urh hing; tscih jin urh wang chay, shin tsae! 'Since men were created, it has never been, that a action which put away virtue, arose to eminence; nor one that abounded in virtuous deeds, perished.—How important a truth!' (Urh-shih-yih-she.)

僉曰於繇 | 帝曰吁咈 | Ts'hēn yuē yu Kwan tsae; Te yuē heu-füh tsae, 'They all said, behold Kwan; the Emperor said, O no! he is not fit.' (Shoo-king.) 上帝陳錫 | 周 Shang-te chin sēih tsae Chow, 'The Supreme Ruler conferred (the Empire) on Chow.' 他弗來 | T'ha fūh lae tsae? 'Has he not come?' 朕 | 自毫 Chin tsae tsze, Pö, 'I, the Emperor, began at Pö.' (Shoo-king.) In classical use, occurs in the sense of 載 Tsae.

𠵹 An erroneous form of the following:

𠵹 Ol. Scrib. 眾 Chung, see Rad. 目 Mūh.

𠵹 Gŏ, or Tsŏ. 嘈嘈𠵹 | Tsaou tsaou,

gŏ gŏ, 'Noise; sound.' Read Yu, Mutual wrangling. Read Hwuy, Sound of hooting in an angry tone.

𠵹 YUH.

To vomit. Noise made in reaching or vomiting.

𠵹 E, or Urh. The sides of the mouth.

𠵹 KEIH. Sound; noise.

𠵹 Ol. Scrib. 君 Keun, see under 4 strokes.

𠵹 GO, or Ō. To wrangle, or rail at mutually.

𠵹 | 𠵹 Gŏ gŏ, hēen hēen, 'Quarrelling with, and barking at each other.'

𠵹 Same as the preceding.

𠵹 Ol. Scrib. 周 Chow, see under 5 strokes.

𠵹 Ol. Scrib. 君 Keun, see under 4 strokes.

𠵹 YUEN. A small insect or reptile.

𠵹 Same as 坐 Tso, 'To sit.'

𠵹 A form of 君 Keun,

Framed by 唐武后 Tang Woo How, 'Queen Woo, of the Dynasty Tang.'

𠵹 Same as 𠵹 Te, see under 5 strokes.



𠵼 NĀ. Moving the mouth.

𠵼 NUN. To speak ; words.

𠵼 The pronunciation not known.

To shut or close the mouth.

Characters formed by Seven Strokes.

𠵼 HAOU. Much talk ; loquacity.

Ching-tsze-t'hung affirms, it is an erroneous form of 告 Kaou; but Kang-he condemns the assertion of Ching-tsze-t'hung.

𠵼 NĒĒ. Anger ; abusive language.

𠵼 Same as 𠵼 Kew, see under 5 strokes.

員 YUEN.

員

欠

A numeral of things of value; hence from 貝 Pei, 'Pearl shell.' Numeral of officers of the Government, whether civil or military. Round; to circulate, or to extend to every part. The name of a place. Read Yun, Beneficial to; advantageous. Read Yún. 伍員 Woo yun, A man's name. A surname. 幅 | Fūh yuen, A certain kind of cap. 文武官員 Wán woo kwan yuen, 'Civil and military officers.' 一 | 好官 Yih yuen haou kwan, 'A good officer.' 有官 二十 | Yew kwan urh shīh yuen, 'There are twenty officers.' 大小官 | Ta seaou kwan yuen, 'Officers great and small.' 弁 Yuen p'hēn, 'Civil officers and military.' 生 | Sàng yuen, A person possessing the literary rank called 秀才 Sew-tsae. 一 差

Yuen chae, or 役 Yuen yūh, 'A Police runner.' 委 | Wei yuen, 'An officer sent on a special errand; an official messenger.' Sometimes written 負 thus.

𠵼 KING. The voice of a species of monkey.

𠵼 LUNG. The voice of a bird.

𠵼 𠵼 飛走 Gan lung fei tsow, 'Chirped and flew away.'

𠵼 Ol. Scrib. 𠵼 Hwuy, see Rad. 言 Yen.

𠵼 Same as 𠵼 Yun, see under 9 strokes.

𠵼 T'HOW.

To spit out in rude rejection of any thing.

𠵼 WEI. Calling to ducks.

𠵼 MANG. 'Confusion, from a diversity of language or dialect. 雜言曰𠵼 Tsă yen yuē mang, 'A diversity of dialect is called Mang.'

哥 KO.

哥

哥

From 可 Ko, repeated, denoting a lengthened sound. To sing, in this sense now written 歌 Ko; and 哥 Ko is used as the epithet of an elder brother. Used by equals to each other, though not related. In the dialect of 潁川 Ying-chuen, 小曰哥 Seaou yuē ko, 'Juniors, or small children are called Ko.' 𠵼 𠵼 Ko shoo, A surname consisting of two characters. 我的 | 子 Wo tēih ko tsze, 'My elder brother.' 你的 | | Ne tēih ko-ko, 'Your elder brother.' 你 | | 𠵼 你來 Ne ko-ko keaou ne lac, 'Your elder brother calls for you.' 阿 | O (or ah) ko, is used in the same sense. The reigning family designates



the sons of the Emperor by this term. 二阿哥 Urh o

ko, is, in the language of the court, the Emperor's second son.  
老哥近日納福呀 Laou ko kin jìh nă fuh ya,  
'Venerable brother have you been well and happy of late.'

Persons intimately acquainted, of the higher ranks, adopt this instead of their proper titles, and precede it by the order which a person holds amongst his own brothers. Suppose the persons family name 張 Ch'hang, and that he was the third brother, an intimate acquaintance would address him 張三哥 Ch'hang san ko, 'Third brother Ch'hang.'

哦 GO.

哦

哦

To recite verses; the sound of recitative. 哦詩 Go she, 'To recite an ode; to read verses in a musical tone.'

1 高吟也 Go, kaou yin yay, 'Go, to chaunt or recite aloud.' (Lüh-shoo.) 吟 1 Yin go, 'To recite or chaunt.'

咳 Ol. Scrib. 文 Wăn.

哧 HEA. An abbreviation of 嚇 Hih.

哨 TSEA'OU.

哨

哨

Small and distorted in the mouth or spout; verbose; to mention often. Cry of lictors who precede officers of Government.

Read Seaou, Shaou, or Chaou, Any thing pointed; any place where guards are stationed as a defence against banditti; which application of the word arises from its being used for 簫 Tseaou, 'To blow a trumpet' in order to give an alarm. 哨

堡 Seaou paou, a kind of fortress. 1 遍 Seaou pëen,

Name of a certain song. 枉矢 1 壺 Wang she, tseaou hoo, 'A crooked dart, and a wine vessel with a distorted narrow spout.'

1 船 Shaou chuen, War boats with troops employed against pirates. 1 探 Seaou t'han, 'A spy; a scout.'

1 總 Seaou tsung, and 1 長 Seaou ch'hang, Certain officers in the army.

噤 HEAE.

噤 噤 Gae heae, 'Indistinct or stifled articulation.'

涕 Same as 嘔 Te, To cry out.

哩 LE, or La. Inserted in colloquial books as

an undefined tone at the close of a sentence or paragraph. 哩語餘聲 Le, yu yu shing, 'Le, is word's overplus voice;' i. e. a continuation of the voice after the sentence is enunciated. Read Müh, 哩屎 Müh-che, used by the people of 楚 Tsoo, for 欺 K'he, 'To deceive or insult.'

嗚 Same as 呻 Shun, Strong breathing or sighing.

哪 NO. 哪哪 No, no, 'Noise made in expelling

demons.' A final expletive or tone. Read Nēih, 咄哪 Tūh nēih, A man's name.

啞 NOW. The language of imprecation.

啞 TSŪH. 啞 Tsüh, or 啞訾 Tsüh-tsze, 'To compliment; to flatter; to seek to obtain by the arts of adulation.'

嘖 K'HEË. 嘖嘖 K'hëë k'hëë, 'Sound, noise.'

嘖 TËË. 嘖嘖 Tëë tow, 'Verbosity.'

噤 MËEN. The meaning is not known.

Tsze-hwuy affirms, that it is the same as 噤 Mëen, but there is no proof of this.



**啊** HO. The voices of many persons.

**哭** K'HÜH. § **哭** **哭**

From **𠵼** Heuen, 'To make a clamorous noise,' and **獄** Yü, 'A prison,' abbreviated. The loud expression of grief by strong crying and tears. **大聲曰哭, 細聲有涕曰泣** Ta shing yü k'hüh; se shing yew t'he, yü k'eh, Weeping 'with a loud voice is called K'hüh; in a low voice and shedding tears is called K'eh.' **一聲繁故从二口** K'hüh shing fan, koo tsung urh k'how, 'Weeping with an excessive degree of noise, hence formed from two mouths.' **大 | 起來** Ta k'hüh k'he lae, 'Burst into a loud fit of crying.' **痛 |** T'hung k'huh, 'To cry bitterly.' **涕 |** T'he k'hüh, 'To weep and cry.' **哀 |** Gae k'hüh, 'Lamentation and crying.' **又 | 又笑** Yew k'hüh yew seaou, 'Both cry and laugh'

The name of a star. One affirms that the character should be written with **大** Ta in the lower part, so making by combination of ideas, 'A great outcry.'

**哮** HEAOU. **哮** S. C.

Calling out; a loud cry; the roar of wild animals; the voice of anger or rage. **咆哮** P'haou heaou, 'The cry of enraged tigers or leopards.' The cry of an alarmed swine. (Shwö-wän.) **哮喘** Heaou ch'huen, 'Asthma.' Ching-tsze-t'hung condemns these two last definitions.

**喂** The same as **喃** Nan, Muttering sound, chattering.

**喂** HËEN. **喂** S. C.

To vomit inadvertently without reaching; milk ejected from the stomach of a child.

**吃** K'HE. To eat.

**呔** LAOU. Verbosity.

**囉** Lan laou léen low, 'Inexplicable jargon.' Some say that it is intelligible. **囉** Lan laou, 'To seize.'

**唳** PÜH. The sound of blowing, as on a martial

instrument. **唳** Püh lo. A martial instrument. **凡吹唳** Fan ch'huy püh-lo, she yaou chung ping k'he shi, ch'ih k'he, chen l'eh, 'In all cases when the Püh-lo is sounded, it is required that all the troops rise up, grasp their weapons, and stand erect.'

**啞** YÏH. **啞** Yih yih, The voices of many persons.

**咤** E. **咤** E tsze, To feel ashamed or disconcerted.

**哲** CHË. **哲** **哲**

To know; to have a clear and thorough knowledge of; possessing great knowledge and keen discernment; wise; sage. To rhyme, read Ch'ih and Che. **知之曰明哲** Che che yü ming-ch'ë, 'To know a thing is called Ming-ch'ë.' **古先哲王** Koo s'een ch'ë wang, 'The wise kings of ancient times.'

**晰** CHÄ. **晰** R. H.

**嘲晰** Chaou chä, The voice of a bird. **啁晰** Chaou chä, The tittering or chattering of a bird.

**喂** LEANG, or Lang. Excessive weeping

without causing the voice to be heard; it is also expressed by **喂** Keang-leang. Read Lang, The incessant weeping of a child. **| 吭** Lang hang, Blowing.



𠵼 NĚĚ. To eat. The same as 齧 NĚĚ.

𠵼 PĀ.

The voice of a bird, which is also expressed by 𠵼 𠵼 Pā pa.

𠵼 MAY, or Me. The bleating of a sheep.

𠵼 Tseu may, the name of a city in 雲南 Yun-nan.

𠵼 LEUĚ. The voice of a fowl.

𠵼 SUY.

To contract the mouth; a contraction or distortion of the mouth.

𠵼 PEW, or Fow.

Noise of blowing; sound in the throat.

𠵼 POO. 𠵼 𠵼

To feed as a child, by putting food into its mouth. 𠵼  
𠵼 T'hoo poo, 'To put food out of one's own mouth into that  
of another person's, as is done by nurses.' 𠵼 乳 Poo joo,

'To give suck to; to feed with milk.' 你未離懷包

𠵼 不能自 𠵼 Ne we le hwae paou, ke, pūh nāng tsze

poo, 'Ere you left the bosom embrace (of a mother), when

hungry you could not feed yourself.' 其窮軍譬如

嬰兒在股掌之上絕其哺乳立可

餓殺 K'he keung keun pe joo ying urh tsae koo chang che

shang; tseuē k'he poo joo, lēih k'ho go shā, 'His poor army

may be compared to an infant on the knee, or in the arms; cut

off the milk with which it is fed, and you may immediately kill

it with hunger.' (San-kwō-she.) To rhyme, read Pow.

𠵼 HAN. To sleep.

𠵼 HUNG.

Sound; noise; a loud noise. Syn. with 𠵼 Hung.

𠵼 HĀNG.

𠵼 Tsāng hāng, Foolish frightened appearance.

𠵼 KĀNG.

𠵼

𠵼

An impediment or interruption to speaking, arising from the tongue; stoppage of the throat, affecting both the speech and deglutition. 𠵼 咽 Kāng yih, or 𠵼 𠵼 Kāng-yih, 'A stoppage of the voice from grief; sobbing.' 聽見人有 𠵼 𠵼之聲 T'hing kēen jin yew kāng yih che shing, 'Hear some persons making a sobbing sound.' 祝 𠵼 Chùh kǎng, 'To bless,' or perform some other service to old people who find a difficulty in swallowing their food; to perform which service, it is said, two persons were, in former times, always placed near them.

𠵼 FŪH. To oppose; perverse.

Same as 𠵼 Fūh. The religious books of the Buddhites contain this word in some other sense. (Ching-tsze-t'hung.)

𠵼 SEÜH. The appearance of drinking.

𠵼 T'HUN. A foolish appearance.

Read T'hun, To scatter, to disperse: Both erroneous. (Ching-tsze-t'hung.)

𠵼 SHWĚ, or Ch'huě.

A vulgar form of 𠵼 Ch'huě, 'To drink.'

𠵼 YEW. To induce; to seduce.



𡗗 KÒ.

𡗗

𡗗

Excellent; to commend; may; can; might; could; should.

Occurs as if meaning The ornaments of a female's head dress.

𡗗 NĒĒ

𡗗 S. C.

From □ K'how, Mouth, opposed to 辛 Sin, Bitter, used here for a discordant sound. Wrangling, or mutual abuse.

𡗗 TSUY. The head or bill of a bird.

Syn. with 𡗗 Tsuy. Read Sow and Shùh, To suck; to inspire; to imbibe.

𡗗 YEN.

𡗗

𡗗

To moan or grieve for the disasters of the living; or for the loss of one's country. Also read Nēen. Syn. with 𡗗 Yen, and 𡗗 Yen. 𡗗者直語也喪言不文 Yen-chay chih yu yay; sang yen pūh wān, 'Yen denotes straight forward speech; the language of mourning is not embellished.'

𡗗 YUNG.

Reaching; a desire to vomit. Also written 𡗗 Yung.

𡗗 KŪH.

The voice of a bird; the sound made by a fowl.

𡗗 The same as the preceding.

𡗗 PAE. Reciting or praising.

Used in the dialect of 𡗗 Fan, which is situated in the West.

𡗗 SO. 𡗗 Kwo so, 'The chattering of little children to each other.' 𡗗 | Keaou so; 𡗗 | She so;

挑 | T'heaou so; or 攪 | Keaou so, 'To instigate to what is bad; to sow discord amongst neighbours or friends.'

哄 So hung, 'To seduce by false and artful representations.'

𡗗 𡗗 So sung, 'To dun with false representations, and instigate to.' 你別聽那瞎說話的混賬挑

𡗗 Ne pēē t'hing na heā shwō hwa teih, hwān ch'hang, t'heaou so, 'Don't you listen to those who tell you blind stories, who by their confused accounts stir up strife.' 有教 | 詞訟者以刀筆為生涯 Yew keaou so, tsze sung chay, e taou pēih wei sāng yae, 'There are those who advise to enter into and stir up litigations; to these, their sword-like pencils are living coasts;' i. e. by their mischievous writings they make their bread.

唇 CHIN.

唇

唇

Alarm; apprehension; to intimidate. Commonly used for 唇 Shun, The lips. Some say, improperly so, whilst others defend it. 口唇字从口从肉一也 K'how shun tsze, tsung k'how tsung jow, yih yay, 'In the character for the lips of the mouth, it is the same thing whether compounded of K'how or Jow,' mouth or flesh. 襲人倒可少費些 | 舌 Sēih-jin taou k'ho shaou fei seay shun shē, Sēih-jin, nevertheless could spend a little lip and tongue; i. e. she was rather gifted in telling a plausible story.

𡗗 HAN. To put into the mouth with the hand; to hold or contain in the mouth. A vulgar form of 含 Han.

𡗗 K'HEUN. To reach; to vomit.

𡗗 HWŪH, or Hwae. To stop; to close.

𡗗 YĪH, or Yă.

𡗗 𡗗 Yang yih, or 𡗗 | Woo yih, 'Short breathing from palpitation, or grief.' 心 | Sin yih, 'A palpitating of the heart.' 𡗗 | Gae yă, 'To pant.'



唉

GAE, Ae, or E.

噪

A tone of slow reply; a belching sound arising from repletion.

訊唉 Sin ae, 'To ask with alarm.' | 應聲

Ae, ying shing, 'Ae, is the sound of reply.' 粵東 應是

日 | Yuě-tung ying she, yuě Ae, 'In the Province of Canton, answering in the affirmative is expressed by Ae.' |

飽聲 Gae paou shing, 'Gae is the sound of repletion.'

Read He, An aspiration, expressive of high indignation.

| 歎恨發聲之辭 He, t'han hǎn fā shing che tsze, 'He, is an expression of breathing out indignation accompanied with sound.'

啞

KĒĒ, or Keă.

啞

S. C.

啞 | KĒĒ kĒĒ, 'Verbosity; loquacity.' Irregular, untrue speech. (Shwŭ-wǎn.) A man's name. A monkey's manner of eating is called Keă.

噀

T'HOO. To vomit.

𤙖

SĒEN.

𤙖

S. C.

Verbosity accompanied by many sighs. Read T'hĕen in the same sense. Read Yen, 𤙖 | Yen yen, 'Appearance of dislike, haste, and perturbation.' Occurs Syn. with 𤙖 T'han.

皖

HWAN. A slight laugh; a smile.

唌

LE. Sound; voice; noise.

唏

HÈ.

唏

唏

To sigh; to cry out without weeping. The moan of painful feeling without shedding tears; to pant. Syn. with 歔 He. Strong breathing in sleep; snoring. To laugh. This last sense is disputed.

唐

T'HANG.

商

陽

唐

Boasting extravagant language. A surname; name of a plant; name of a large bow used by learners. Name of a District. Path in the hall of ancestors. 荒唐 Hwang t'hang,

'Wide, unlimited.' 荒唐之言 Hwang thang che yen,

'Extravagant, exaggerated, inconsiderate language.' 無

根之言爲荒 | Woo kǎn che yen wei hwang t'hang,

'Rootless (unfounded) language is called Hwang-t'hang.'

廟中路謂之唐堂 Meaou chung loo wei che t'hang

t'hang, 'In temples the middle path is called T'hang-t'hang.'

| 子 T'hang tsze, A person attending on the said passage or gate.

The name of a state; the denomination of one of the most celebrated Dynasties in Chinese history, which commenced about A. D. 618, and continued till 923. The surname of the

founder was 李 Le, hence the word is distinguished from its

other applications by connecting it with the word Le. 李唐

Le t'hang, or 唐朝 T'hang chaou, express the Dynasty

now mentioned. 陶 | Tao t'hang, is an epithet applied

to the famous Emperor 堯 Yaou, who is placed about the

year of the world, 1600. He is denominated 衆聖之主

百王之長也 'The lord or first of all Sages; the

senior or superior of all kings.' When the word T'hang occurs

in the following sentence, it refers to him; | 虞夏商

T'hang, Yu, Hea, Shang, the four famous names of Emperors or

Dynasties, which bring down Chinese history to about the year

2800 from the Creation, which was the commencement of the

Dynasty 周 Chow; and before which, there is not much de-

pendance to be placed on Chinese records. 唐 T'hang and

虞 Yu, are the same persons, who are otherwise denominated

堯 Yaou and 舜 Shun. | 人 T'hang jin, A Chinese.

堯稱 | 者蕩蕩道德至大之貌 Yaou

ching T'hang chay, t'hang t'hang taou tih che ta che maou,

'Yaou being denominated T'hang, expressed the exceedingly

extensive;—the greatest possible degree of his wisdom and

virtue.' 隨恭帝禪位于 | 王即皇

帝位 Suy Kung-te shen wei yu T'hang; T'hang wang tseih

Hwang-te wei, 'The Emperor Kung of the Dynasty Suy, re-



巫

番

書

哉

听

一石

响

坐

上  
吓

中

譽

白珂

而

唯

噉

噙

受

口授卽口誨與也 K'how show, tseih k'how  
hwuy yu yay, 'K'how-show, is with the mouth to give in-  
structions to; to instruct.' 得其密號！諸軍  
Tih k'he mēih haou show choo keun, 'Obtained the secret  
signal, and verbally informed the whole army of it.' Syn. with  
設 Show.

啜女

嗔

PÚNG.

正

S. C.

A loud laugh; a great noise, also read Fung, Appearance of a high mouth. 唸 1 然 Fung fung jen, occurs in the She-king, denoting 'An abundance of fruit; or a quantity of melons growing from the same root.' Shwǒ-wǎn gives no such definition, and it is likely that in this sense, 華 Pung should be used.

吟

K'HIN.

噐

S. C.

To close up, as by congealing or freezing; to shut; to close.  
A hurried enunciation. Also read Yin, in the same sense, and  
as synonymous with 吟 Yin. 萬物各噤 Wan wùh  
k'ò k'hin, 'All things shut up,' as in winter. 噤則流  
體 一則凝形 'Heu, ts'ih lew te; k'hin ts'ih ying ling,'  
Heu, then it flows through the substance; Kin, then it is  
congealed and assumes shape or figure. 噤呼也爲



陽 | 喻也為陰春陽氣流潤萬物之  
體冬陰則凝滯成形也 Heu hoo yay, wei  
Yang; kin keih yay, wei yin. Chun Yang k'he lew yun wan  
wüh che te; tung yin tsih ying che ching hing yay; 'A  
breathing forth is Yang; a stoppage or repression makes Yin.  
In spring the Yang afflatus flows and mollifies the substance  
of all things; in winter it is Yin, then the flow congeals or  
stops, and shape or figure is formed.' 呿 口 K'heu k'how,  
'An open mouth.' | 口 K'hin k'how, 'A closed or  
shut mouth.' Occurs in the sense of 崙 K'hin.

唬

HEA, or Haou.

唬

S. C.

Sound made by calling out, or by lamenting. The voice of  
a tiger.

啞

NO. A mere tone at the close of a sentence.

噤

K'HE. 噤 噤 K'he-e, Occur in a passage,

the sense of which is obscure. The old definition is, Neither  
seeing nor hearing. Others say it denotes, Making a noise with  
the voice, without distinct articulation. One says, To be  
doubtful or embarrassed; another says, To laugh.

售

SIOW, or Chow. §

售

售

To sell; to part with, or deliver up for a price; to give an  
equivalent for; to recompense; to respond. Also read Shüh,  
in the same sense. 賈售 Koo-show, or 賣售 Mae-show,  
'To sell.' | 賈 Show kea, or | 直 Show-chih, 'The  
price or value of what is sold.' 消 | Seaou show, 'The  
consumption or sale of commodities; to sell off, or diminish by  
sale.' 貴者常難 | Kwei chay chang nan show, 'The  
dear (commodities) are always difficult to sell.' 物善  
則其 | 賈貴物惡則其售賈賤 Wüh  
shen, tsih k'he show kea kwei; wüh gö, tsih k'he show kea tsien,  
'If the article be good, then the sa'e price is high; if the article  
be inferior, then the sale price is low.'

異

Ol. Scrib. 箕 Ke. See Rad. 竹 Chüh.

唯

WEI.

唯

唯

To answer, or issue a sound signifying that one hears what  
is said or commanded, as Yes, Sir; Coming, &c. A quick  
response. But; only; only that; particle of intenseus. The  
name of a district; a surname. Repeated, Wei wei, Moving  
about without order or rule, as fish swimming together. Read  
Shwuy, in the sense of Who? or What?

In the Classics, the three characters 唯 Wei, 維 Wei,  
and 惟 Wei, are all used as Auxiliary Particles, and occur  
for each other, denoting 'But, only; that;' &c. Writers  
however, who distinguish them, consider Wei, with 口 K'how  
by the side, as denoting But; only, and the tone of response;  
with 小 Sin by the side, as denoting To consider; and with  
系 Sze by the side, as denoting To bind, to tie, or attach  
to. 惟 Wei is now in common used for, But, only, only  
that. 其唯聖人乎知進退存亡而不  
失其正者其 | 聖人乎 K'he wei shin-jin hoo,

che tsin tuy, tsun wang, urh püh shih k'he ching chay; k'he  
wei shing-jin hoo, 'It is the Sage alone who knows to advance  
or to recede; to preserve or to see destroyed, without losing  
his tranquillity; it is only the Sage who can do so.' (Yih-king.)  
必慎 | 諾 Pēih chin wei nō, 'Must be attentive to  
answers.' (Le-king.) 父召無諾先生召無  
諾 | 而起 Foo chaou woo nō, Sēen-säng chaou woo nō,  
wei urh k'he, 'When your Father calls, do not answer draw-

lingly; when your Tutor calls, do not answer drawlingly;—but  
answer smartly, and rise up.' | 之聲連而質諾  
之辭緩而文 Wei che shing, lēen urh chih, nō che tsze  
hwan urh wän, 'The sound Wei succeeds (the call) immedi-  
ately, and is plain (or abrupt); the expression Nō, follows  
leisurely, and is elegant.' 能言男 | 女俞 Näng  
yen nan wei, neu yu, 'When children are able to speak, let the  
boys answer (smartly with) Wei, and the girls (softly with) Yu.'  
其魚 | | K'he yu wei wei, 'The fish passed out and  
in at random.'



**唎** SHWĚ, or Shwă. A bird arranging its feathers with its bill. A slight taste or trial.

**嗽** Same as the preceding.

**嗽** TSĚIH. § **嗽** S. C.

Quiet; stillness; silence. Read Tsüh or Chüh, To sigh. Read Yüh, To go evenly and easily. **嗽** 嗽而無聲言安靜也 TsĚih mûh urh woo shing yen, gan ts'hing yay, 'Silent, and no voice or speech; tranquil and still. **念經** | 聲不出 Nĕen king tsĚih shing pûh ch'hûh, 'To read prayers in silence without giving utterance to the voice.' **空** | K'hung tsĚih, 'Solitude and silence.'

**唱** CH'HANG. **唱** **唱**

To precede; to lead; to induce; to sing. **唱** 唱 Ch'hang jay, 'To bow to each other as a mark of respect.' | **發聲高** | 也 Ch'hang, fâ shing kaou ch'hang yay, 'Ch'hang to emit the voice and sing aloud.' | **歌** Ch'hang-ko, or Ko-ch'hang, 'To sing.' | **曲** Ch'hang keuh 'To sing songs.' | **和** Ch'hang ho, 'To sing, and to respond.' **一** | **百和** Yih ch'hang pih ho, 'When one leads the song, a hundred respond.'

**唸** E, or Urh. **唸** R. H.

Appearance of unwilling compliance. Much talk. **唸** 唸 Joo-e 'Forced or violent laughter.' **唸** 唸 唸 Joo-e, all denote forced or violent laughter.' Read Wa, | **唸** Wa gow, 'The prattle of little children; to speak to kindly as to a child.'

**唸** Common form of **喋** The, Fluency of speech.

**唵** LĚĚ, or Lé. **唵** **唵**

The song or voice of a bird, the voice of the stork. **唵** 唵 Low le, 'The voice of a bird.' **唵** | Leaou le, 'The voice of the crane.' **風聲鶴** | Fung shing hō le, 'The sound of the wind and the voice of the stork.'

**唵** K'HEANG. **唵** S. C.

The incessant weeping of a child. **唵** 唵小兒啼也 K'heang leang, seaou urh te yay, 'K'heang leang, denotes the weeping of a little child.' **秦晉之間凡大人小兒泣而不止謂之** | **哭極音絕** 亦謂之 | Tsin Tsín che kĕen, fan ta jin, seaou urh keih urh pûh che wei che k'heang; k'hûh kĕih yin tsuē yih wei che k'heang, 'Within the states Tsin and Tsín, the incessant weeping of either grown persons or little children was expressed by K'heang; weeping in the extreme, till the voice fail, is also called K'heang.'

**唵** GAN. To contain in the mouth; to put food into the mouth with the hand. It is much used in the religious books of Fûh. **釋** 唵多用唵字 Shih chow to yung gan tsze, 'In the prayers or imprecations of Shih, (i.e. Fûh or Buddah), the character Gan is much used; in what sense it is not said.

**唵** TSEAY. **唵** R. H.

**唵** Tseay tseay, 'The voice of a bird.' To sigh; to moan; a tone of aspiration. **唵** | Tsih tseay; **唵** | T'huh tseay, 'Rustic songs.' Also read Tsih, A loud voice. **唵** | Hwō tsih, Verbose. One says **唵** Hwō, denotes A loud laugh, and | Tsih, A loud call. | | Tsih tsih, 'The voice of a bird.' | **唵** Tsih ts'hĕen, 'To suck or lick a thing, as diseased blood or matter from a wound, which, it is said, was often done for the wounded, by a famous General under the Han Dynasty.'



**噀** YÜH. The sound of the voice. The same as 昱

唸 TĒEN. 唸 S. C.

唸呬 Thēen-he, 'To sigh; to moan;' or the expression of concern, as Oh! Alas!

啾 YU. The appearance of laughing; a pleasing smile.

啾 YAY. Birds which sing at night.

凡鳥朝鳴曰嘲。夜鳴曰啞 Fan·neau·  
chaou ming yüē Chaou; yay ming yüē Yay, 'All birds which  
sing in the morning are called Chaou; those which sing at  
night are called Yay.' 林鳥以朝嘲水鳥以  
夜 1 Lin neau e chaou chaou; shwüy neau e yay yay,  
'Birds of the forest sing in the morning; birds of the water  
sing at night.'

**嘔** TSZE. To feel an aversion to; or to reject  
food. Same as 吐 Tsze. Read E, in the same sense.

嘔 T'HËEN. . To vomit,

**噀** T'HOW. To spit. Same as 音 T'how.

**㗎** LAE. Sound; voice; the sound of singing;  
the sound of calling out. 囉㗎歌聲 Lo lae, ko shing,  
'Lo-lae, the voice of song.'

唼 Tſā, or Shă. 唼喋 Shă-t'hěě. 'The  
sound of ducks or geese feeding.' 1 血 Shă-heuě, 'To  
daub the mouth with blood, when mutually entering into

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a solemn engagement; said to be an ancient custom. The first syllable is variously written, commonly 喋 T'hěě. One says it should be 蹀 T'hěě, and that the phrase denotes to walk through blood.' The Historical Work called 史記 She-ke, writes 噍 Shě, 'To suck as ducks do their food;' so that 噍血盟 Shě heuě ming, probably denoted, 'An oath of a covenant formed by drinking blood.' Read T'hěě, 'To traduce, to vilify.'

嗚 Sĕĭh. 鳴 | Sĕĭh-sĕĭh, 'The voice of birds.'

晰 Same as the preceding.

**吩** FUN. To snort, to rave in anger. Same as **噴** Fun.

**唾** HAN. 唾 HAN. Han-hoo, 'The voice of anger;  
rage. Read HAN, The chin.

唾 THO. 唾 唾

Spittle; to spit. 唾人 T'ho-jin, 'To spit upon a man;' to treat him with contempt. 1 涕 T'ho-l'he, 'To blow the nose.' 1 面自乾 T'ho m'een tsze kan, 'When spit at in the face to wipe it off one's self.' 有人把 1 1 抹你就拭乾就是了 Yew jin pa t'ho, t'ho m'uh ne, tsew shě kan, tsew she leaou, 'If any one were to take spittle and spit at you, just wipe it dry, and so let there be an end of it.'

**𪛗** YAE. Dogs wishing to bite, dogs fighting.  
齊𪛗 Tse yae, A laughing appearance.

**咯** GOW. To vomit. Vulgarly used in the northern provinces for the pronoun I, or Me. **咯們都是步行** Gow-mun too she poo hing, 'We all are going on foot.'



唸 HWÜH. Grieved; mournful; same as 囑 Hwüh

唾 SHĒ. Verbosity.

啁 CHAOU. 啁 啁

To laugh; to jest; to ridicule; to boast. 譏啁而  
已 Kwei chaou urh e, 'Nothing but wanton and laugh.'  
嘶 Chaou chě, 'The singing or chirping of birds.' Read Taou,  
啁 | Leau taou, 'Many words; verbose.' Read Chow,  
| 啁 Chow tseou, 'The chirping of small birds, the sound  
made by the swift course of a flight of small birds.' Read  
T'heou, To laugh immoderately.

啞 HOO.

The pendant part of the chin of a cow. Syn. with 胡 Hoo.

啞 KEUN.

Appearance of vomiting; reaching; a desire to vomit.

乳 NOW. To feed; to feed or suckle a child.

啖 T'HÖ, or T'hă.

To backbite. 噂階背憎 Tsun t'hö pei tsäng, 'To  
speak fairly to a person's face; but to speak ill of him, and  
to shew hatred behind his back.' (She-king.) 噂噂  
談語也 | | 背憎逐也 Tsun tsun, tan yu yay,  
t'hă t'hă pei tsäng ch'uh yay, 'Tsun-tsun, familiar friendly  
conversation; T'hă-t'hă, backbiting and reviling.' Al. Scrib.  
沓 T'hă, and 譖 T'hă.

啞 YAE.

啞 Yae-gow, The prattle of little children.

啞 HEAOU. Sound; noise.

啞 Same as 師 Tsă, To lick; to taste.

啞 TUNG. Many words.

啞 SHĪH. Noise made by the mouth.

啞 SAOU. Noise made by a flight of birds;

thus expressed in Chinese, 羣鳥聲 Keun neaou shing,  
'Group of birds,' sound, voice or noise.

啄 CHÖ. 啄 啄

A bird eating; to pick up food with the beak; to peck.  
Also read Chów, in the same sense. 剝啄 Pö chö, 'To  
knock,' as at a door. | 粟 Chö so, 'To peck grains of  
millet.' 俛 | 蚤蚤而食之 Foo chö wăn mang  
urh shih che, 'Bowed the head; pecked flies and eat them.'  
剝剝 | | 有客至門. 我不出應客去  
而嗔 Pö pö chö chö, yew k'hîh che mun, wo püh ch'hüh  
ying, k'hîh k'heu urh ch'hin, 'A visitor knocking and thumping  
came to the door; I did not go out to answer, and the visitor  
went away in anger.' | 木鳥 Chö mûh neaou, A  
wood-pecker. To rhyme, read Tüh.

啞 CHÖ. Same as the preceding. Also, the appear-  
ance of many mouths. Read Sö, Many voices. Read Chaou,  
啞 | Chaou-chaou, The voices of birds.

商 SHANG. 商 商 商

From 商 Nö, 'Difficulty of utterance,' and 章 Chang,  
abbreviated, added to give sound to the character. From with.



out, to ascertain what is within: (Shwǒ-wǎn.) To devise; to arrange; to deliberate; to adjust by consultation; to measure. A travelling merchant; a merchant; to carry on commerce. Name of the second Dynasty of Chinese Historians, it commenced about the year 1750, B. C., and ended about 1113, B. C. The latter part of the Dynasty was denominated 殷 Yin, and is spoken of by some Historians as distinct from Shang; the Sovereigns of this period are denominated 王 Wang. The name of a kingdom founded by 契 Keih. The name of a state, and a district. Applied to a portion of time before sun-rise and after sun-set. One of the notes of music. A surname. In elegies, to illustrate the meritorious and peaceful citizen, is called Shang. In the sense of To deliberate, syn. with 謫 Shang. To be distinguished from 商 Teih, which is formed by 古 Koo, withinside. 商議 Shang-e; 1 量 Shang-leang; 商酌 Shang-chō; 相商 Seang-shang, All express, Consultation or deliberation between two or more persons. 緩緩 1 量 Hwan hwan shang leang, 'Calm and deliberate consultation.' 1 祭 Shang-tse, A sacrifice composed of dried fish, so called from the quantity being regularly measured. 通財鬻貨曰 1 T'hung tsae yüh ho yuě shang, 'To make a mutual transfer of property, and to sell goods, is expressed by Shang.' 行 1 Hang-shang, or 洋行 1 Yang-hang-shang, A Chinese merchant engaged in European or foreign trade at Canton; they are commonly called from the Provincial Pronunciation of the word 行 Hang, Hong-merchants. The same character is also pronounced Hing, hence 行 1 Hing-shang, 'A travelling merchant.' 行曰 1 處曰賈 Hing yuě shang, ch'hoo yuě koo, 'To travel about (with commodities) is called Shang; to remain in a place (and sell) is called Koo.' 諺云行 1 不如坐賈 Yen yun, hing shang püh joo tso koo, 'The Proverb says, the travelling merchant is not so well off as the dealer who sits permanently in the same place.' 鹽 1 Yen-shang, 'Salt merchant,' of whom there are licenced Companies in China. 客 1 K'lih shang, A merchant who has come from a distance, one who visits a place for mercantile purposes. 1 通有無 Shang t'hung yew woo, 'The merchant makes a transfer of what is possessed for what is not.' 五音宮 1 角徵羽也 Woo yin, Kung, shang, keō, ch'he, yu,

ya-y, 'The five tones, Kung, shang, keō, yu and ch'he.' Kung answers to B of the European gamut, but the order in which they are here inserted, which is that in which the Chinese read them, does not correspond to the other letters of the scale. Shang is called the 金音 Kin-yin, Golden sound.

日未出日沒後皆二刻半云三 1 Jih we ch'hùh jih mùh how, keae urh küh pwan yun san shang, 'Two küh (about a quarter of an hour) and a half, whether before sun-rise or after sun-set, are called three shang,' expressive of a regularly adjusted period; or according to Ching-tsze-t'hang, from Shang being used for gold or metal, and the Küh or marks on the Clepsydra, being cut in metal.

商 TEIH. That part on which the others rest, the lower or fundamental part, as the stem or stalk of fruits, of plants and of flowers; the roots of trees; the soles of the feet of animals. Read Shih, Concord; agreement.

啐 HÄNG. A stern, terrific sound; angry speech. Same as 諱 Häng, Speech. Read Yih, the same as 呷 Yih, Sound, noise. Read Tsä, in the sense of 噴 Tsä, Sound; noise.

唸 LAN. To drink off entirely, or to finish drinking; to desire or covet.

啊 GO, or O. A tone of love, or of hatred.

唻 HEAOU, or K'heih. Great; Turbulent; agitated; noisy. Read Ts'hae, Vulgar style of discourse.

啞 HUNG. Angry language; to repress anger by the voice; to cough. Read Keang, Something causing an impediment in the throat.



**昏** HWAN. That which is not seen by the eyes.

Many words. Reiterated, or verbose statement of. (Shamüh.) 著古昔之昏 | 傳千里之恣恣之莫如書 Choo koo sēih che hwān hwān; chuen ts'hēen le che min min, mō joo shoo, 'To illustrate the unseen things of ancient times, and to communicate the unconceived things of remote parts, there is nothing comparable to books.'

**哼** THUN. **噤** S. C.

The breath of the mouth; mere talk. 哼 | Thun-thun, The slow dull sound of a large heavy carriage; the loud full sound of a carriage. The appearance of much knowledge or wisdom. Read Chun, Chun chun, Many words, reiterated expression of. Read Tuy, The language of jest and merriment.

**忤** WOO. **悞** S. C.

To meet with; to rush against; to oppose; to rebel against. Contradictory; refractory; contumacious. Syn. with 忤 Woo.

**問** WĀN. **問** **问** **問**

To ask; to enquire; to investigate; to examine into; to try before a judge. To clear up and solve doubts. To condemn. Formerly used to denote leaving any thing with one. Occurs in the sense of To order; an order. A surname. 我要問你一句話 Wo yaou wān ne yih keu hwa, 'I wish to ask you a single sentence.' 借問酒家何處有 Tsey wān tsew kea ho ch'hoo yew, 'Give me leave to ask where a tavern is to be found.' 這事須要問得明明白白 Chay sze seu yaou wān tih ming ming pih pih, 'This affair must be enquired into very fully to ascertain what is clearly and distinctly the fact.' 何勞動 | Ho laou tung wān, 'What occasion to be at the trouble of exciting enquiry.' 訪問 Fang wān, 訊 | Sin wān, 'To enquire into; to ask about.' 學 | Heō wān,

'To learn and to enquire; learning; knowledge.' 下 | Hea wān, 'To ask of inferiors.' 切 | 而近思 Tsēē wān urh kin sze, 'To investigate intently, and think closely.' 泛 | 遠思則勞而無功 Fan wān yuen sze, tsih laou urh woo kung, 'To enquire superficially (floating on the surface) and think remotely (loosely), will end in labouring without effecting any meritorious work.'

訊罪曰 | Sin tsuy yuē wān, 'To enquire into a crime is called Wān.' 罪 Wān tsuy, 'To convict; to condemn.' 死罪 Wān sze tsuy, 'To convict of a capital crime; to condemn to death.' 候 Wān how, 'To make civil enquiries about a person; to pay respects to; to compliment.' 聘 | P'hin wān, 'To send to a neighbouring state, to make enquiries, or to pay compliments.' 以弓 | 子貢 E kung wān Tsze-kung, 'Left with, or gave a bow to Tze-kung.' 公 | Kung wān, 'A royal or Imperial mandate.' Occurs in the sense of 聞 Wān, To hear.

**啞** K'HĪH. To laugh.

**啐** TS'HUY. **啖** S. C.

To call to; to cause alarm or apprehension to; to taste. Read Tsuē, To chew or eat. Read Tsüh, The sound of licking or sucking. 嘈 | Tsaou tsüh, 'The noise of a crowd of persons.' Read Nēē, | 囉囉 Nēē nēē, hēen hēen, 'Wrangling, snarling, quarrelsome.'

**噪** LŌ. To laugh; the voice of a bird.

**噍** SĀ, Shă, or Tsă. To drink.

噍 | Shă-shă, or 喋 Shă-t'hēē, 'The sound or appearance of water birds eating fish.' To slobber like a duck feeding; to crack with the teeth. To talk much. | 血 Shă heuē, 'To drink or smear the mouth with blood in confirmation of an oath of fidelity.' | 孌 Shă nae, 'To suck milk.' | 膚 Shă foo, 'A skin-bite, or flea-bite.'



囁

HWÜH, or Kwüh.

囁 S. C.

A mournful or sorrowful appearance. 囁 | 憂也  
Hwüh hwüh, yew yay, 'Mournful, dispirited.'

啓

K'HE.

啟

成

啟

From 启 K'he, To open, and 支 Püh, 'To strike,' q. d. to strike open. To open; to open up; to explain; to state; to make declaration of; to inform; to instruct; to separate; to distinguish; to engrave on. The left wing of an army. The front of an army. Spring and summer; clearing up of the heavens. To kneel. A horse with the right forefoot white is called K'he. A surname; the name of a star; the morning star. 啓齒 K'he ch'he, 'To open the teeth.'

| 口 K'he k how, 'To open the mouth.' | 蒙 K'he mung, 'To teach or instruct the young or ignorant.'

開 K'he, pe, 'To open and to shut.' 啓教也 K'he keaou yay, 'K'he, to teach.' (Shwö-wän.) 啓開白也 K'he, k'hae pih yay, 'K'he is to open up clearly.'

| 迪開導 K'he t'heih k'hae taou, 'To exhort and to persuade.'

迪後人 K'he t'heih how jin, 'To hand down instructions and information to posterity.'

| 發志意 K'he fa che e, 'A declaration of one's will and intention.' 天 | 人 T'hēen k'he jin, 'Revelation made to man by Heaven; to inspire.'

| 爺知道 K'he yay che taou, To tell or give information to the master of a house, in the higher ranks of life. 書 | Shoo k'he, 'To inform by letter.'

Letters commonly begin with, | 者 K'he chay, I 'would state or mention.' 敬 King, 'Respectfully,' or some other word of courtesy, may precede the word K'he.

先密 | 然後公奏 Sēen mēih k'he, jen how kung tsow, 'First state secretly or privately, and then afterwards report publicly.'

| 奏 K'he tsow, 'To state, to memorialize, or to report to the Sovereign.'

| 事 K'he sze, 'To state affairs, or the person who does state them.' 軍前曰 | 後曰殿 Keun tshēen yuē k'he, how yuē tēen, 'The van of an army is called K'he; the rear is called Tēen.'

| 服 K'he fuh, 'A horse with a white fore right foot.' 不逞

| 處 Püh hwang k'he ch'hoo, 'No leisure at the place of kneeling.' 東有 | 明 Tung yew k'he ming, 'On the east is the morning star.' 雨而晝晴曰 | Yu, urh chow tsing yuē k'he, 'Clearing up at noon after rain, is called K'he.' 覆 | Füh-k'he, Chinese letter paper with lines.

啓

Same as the preceding.

啣

T'HAOU.

啣 S. C.

Many words; much talk; stories going and coming. The indistinct prattle of a child. To roar out; to supplicate or imprecate. 號陶痛哭 Haou t'haou t'hung k'huh, 'To roar out and weep bitterly.'

啖

T'HAN.

啖

啖

To taste; to eat; a bait; to entice with a bait; to swallow. Wild; mad-like. Occurs in the sense of insipid. A surname. 噉啖 Tseau t'han, or | 食 T'han shih, 'To taste; to eat.' | | 并吞貌 T'han t'han, ping thun maou, 'T'han t'han, the appearance of swallowing together.' 雖饑寒凡飲食不敢嘗 | Suy ke han, fan yiu shih pih kan chang t'han, 'Though hungry and cold, did not dare to taste any drink or food.' 餘桃 | 君 Yu taou t'han keun, 'The remainder of a peach gave a prince to eat; done by a favorite to 靈公 Ling-kung, whilst in favor. It was afterwards interpreted as a want of respect, and the poor wretch 彌子 Me-isze, having lost the partiality of his Prince, was put to death in consequence. Also read, T'hán. Syn. with 噉 T'han, and 啗 T'han.

啗

T'HAN.

啗

S. C.

To eat; to swallow; to devour; to entice with a bait. 孔子先飯黍而後 | 桃 Kung-tsze sēen fan shoo, urh how t'han t'haou, 'Confucius first fed on millet, and then ate peaches.' 以利饌人亦曰 |



E le urh (or ne) jin, yih yuě t'han, 'By gain or advantage, to lay a bait for men is also called T'han.' 1 以利 T'han e le, 'To ensnare or seduce by the hope of gain.' The same as the preceding.

啍

Read Chuě, and Yih. The meaning not known.

啞

PÓ. To feel pleasure in speaking of others'

vices, was in the ages of 燕 Yen, expressed by 落 Po.

品

TSZE.

品

S. C.

Hollow; empty. 品 羸 Tsze-yu, 'Careless; precipitate.' 1 短力 羸 弱材 Tsze twan leih; yu, jō tsae, 'Tsze, denotes defect of strength; and Yu, weak or inferior ability.' Hence 不能勤作也 Puh nǎng kin tsō yay, 'Unable to act with assiduity.'

罍

PEI.

罍

S. C.

From 口 Mouth, and 罍 Lě, A granary. To accumulate avariciously, and distribute nothing. Avaricious; mean; sordid. Vulgarly, but erroneously used for 圖 T'hoo, 'To scheme; to aim at.'

嘜

TS'HUY. To taste previously to. Used in common with 啞 Ts'huy.

啞

K'HEIH. The noise made in urging along a

boat, is expressed by 啞 1 K'heih k'heih.

啞

CHUĖ.

啞

啞

Appearance of weeping; to weep and sob; drawing in the breath. Much and incessant talking. Read Ch'luě and Ch'huy, To taste, to drink; to ingurgitate. 啞 啞 Lew chuě, 'To detain a person; to puzzle.'

啞

HO.

According and complying with. A little child weeping.

啞

TSEU.

啞 啞 Ts'ien tseu, Not satisfied

with what one obtains fairly and justly; extortion.' Read Sów, The sound made in urging on a dog; in which sense it is a local term. Syn. with 啞 Sow.

啞

YIH.

啞

啞

Yih; Yöh, or öh, The noise made in laughing; to laugh at; to giggle. Read Yá, or öh, The voice of birds. Read Ya, The sound made by infants learning to speak. To be dumb; dumbness. 啞 謎 Ya me, 'An enigma.' 啞 1 笑語之聲也 Yih yih, seaou yu che shing yay, 'Yih-yih, the sound of laughing.' 或人 1 爾笑曰 Hwö jin yih urh, seaou yuě, 'Should any one giggle at you, laughing say.' In the sense of Dumb, it is also written Ya and Ya.

1 子 Ya tsze, 'A dumb person.' 1 子吃黃連

苦在心裡 Ya tsze k'heih hwang-l'een k'hoo, tsae sin le, 'When a dumb person eats the bitter herb Hwang-l'een, the distress remains in his heart,' he cannot express it. 1

啞 Ya gow, or reversed, Gow ya, The noise made by children when learning.

啞

HĪH.

Sound; voice. Appearance of loud laugh-

ing. Also read Kwüh, Heuě, and Yüh, in the same sense.

啞

WA.

啞 啞 Wa gow, The prattle of a little child.

啞

T'HO.

The language of spells or imprecations.

啞

TAOU.

啞 啞 Taou-lä, A name of a cer-

tain kind of Comic singing.



𠵹

Ol. Scrib. 吝 Lin, see under 4 strokes.

𠵹

Same as 𠵹 Tseu, or Nă.

𠵹

Ol. Scrib. 𠵹 Pei, see above.

𠵹

Ol. Scrib. 師 Sze, see Rad. 巾 Kin.

𠵹

Ol. Scrib. 𠵹 Chow, see Rad. 言 Yen.

𠵹

Same as 𠵹 Lan, see above.

𠵹

Same as 𠵹 Hăng, see above.

Characters formed by Nine Strokes.

𠵹

Ol. Scrib. 唐 T'hang, see above.

𠵹

Same as 咽 Yih, denoting A stoppage of the throat.

𠵹

SHE, or Ch'he.

𠵹

𠵹

The ancient definitions of this character are acknowledged to be obscure. It is now used in the same sense as 止 Che and 但 Tan; hence 不啻 Pùh ch'he, 'Not only;' same as 不但己也 Pùh tan e yay, 'Not finished or concluded; still something more; more than.' 感之不 | 父母 Kan che, pùh ch'he foo moo, 'More grateful to him than to father and mother.' 敬之不 | 神明 King che pùh ch'he shin ming, 'Respect him more than the gods.'

It is also defined Suprabundance; excess. Read Te, A loud sound.

啼

T'HE.

𠵹

啼

To bewail with cries and tears; the crowing of a cock; the note of a bird. Sha-mùh says it is erroneously written for 𠵹 T'he. 啼哭 T'he k'hùh, 'To bewail and weep.' 哭 哭 | | K'hùh k'hùh t'he t'he, 'Weeping and lamentation.' | 則爲之憂 T'he tsih wei che yew, 'Wept and mourned for him, or it.' 五更雞啼 Woo kăng ke t'he, 'At the fifth watch (between the hours of three and five) the cock crows.' 鳥 | Neaou te, The bird sings.

𠵹

SHE. The voice or note of a bird. Read T'he,

in the same sense as the preceding. 子生咳𠵹 Tsze säng hae t'he, 'A child cries when it is born.'

𠵹

GAN, or Ngan.

𠵹 Gan mih,

'To be silent; to say nothing.' | 𠵹唯唯 Gan mih wei wei, 'Express nothing but answer by an inarticulate sound.' These are the definitions of Tsze-hwuy and Sha-mùh. Kang-he defines it, The noise made in sleep. | 𠵹 Gan e, 'Breathing strongly in sleep.'

𠵹

YIH.†

𠵹

S. C.

From 言 Yen, Words, and 中 Chung, in the midst of. Cheerful; lively: It is in conversation that persons feel most so. (Sha-mùh.) The ancient form of 意 E, The intention, the wish.

𠵹

K'HEO, or K'heih.

Loud, immoderate, in-

cessant laughter. The same as 谷 Kùh. (Shă-mùh.)

𠵹

TSEW.

𠵹

𠵹

The voice or cry of a little child. 𠵹 Tsew tseih, 'A



low weak voice; a slight sound or murmur like that of some insects.' | | Tsew tsew, 'The voice or note of a bird.'

Syn. with 嚙 Tseaou, The noise made in chewing or eating. To rhyme, rea! Ts'heau.

**噤** T'HAN. 噤 | T'han t'han, The appearance of abundance or affluence; a great number, or quantity of.

**噤** Same as 噤 K'heö, To laugh excessively.

**喀** K'HĪH. To cough; to reach; to vomit; the noise made in reaching or vomiting. 喀嗽 K'hīh sow, 'To cough.' 兩手據地而歐之不出 | | 然而死 Leang show ken te, urh gow che pih ch'hūh, k'hīh k'hīh jen urh sze, 'With both hands fixed on the ground, he tried effectually to vomit, and thus coughing and reaching died.'

**噉** HĪH. 噉哩 Hīh le, occurs in the books of Fūh, in what sense it is not said.

**噉** YUNG. 噉 噉 噉 Yung, or 噉 | Yeu yung, The mouth of a fish seen out of the water, the gaping appearance of a fish respiring. 魚口開翕 | | 也 Yu k'how k'hae heih yung yung yay, 'A fish's mouth opening and respiring.' (Lūh-shoo.) 水濁則魚 | Shwüy chūh sīh yu yung, 'When the water is muddy, then the fish thrust their mouths above the surface.'

Read Yu or Gow, The response of a song. 前者唱于隨者唱 | Tsēen chay ch'hang yu suy chay ch'hang yu, Those before sing to those following, who sing in response.

**喂** WEI. To fear; to apprehend.

Syn. with 畏 Wei. Commonly used to denote, Feeding brute animals, though not noticed in the Dictionaries. 這

些菜飯他吃不了拿去喂你的貓 Chay seay tsae fan t'ha k'heih pūh leaou, na k'heu wei ne tēih meaou, 'What he does not eat of those vegetables (food generally so called) and rice, take it away and feed your cat with it.'

| 馬 Wei ma, To feed a horse.

**噉** Original form of 噉 Käng.

**噉** PUN. To vomit forth.

Syn. with 湓 Pun, The sound of water rushing forth.

**噉** CH'HUN.

噉 Ch'hun, or 吹 | Ch'huy ch'hun, To blow.

**喃** NAN. 喃 R. H.

呢喃言不了 Ne nan, yen pūh leaou, 'Ne-nan, is interminable talking; incessant chattering.' H nce 燕語 Yen yu, The chattering of swallows. 詰誦 Chen-nan, or 嫻 Nan and 誦 Yen, repeated, are used in the same sense. 噉 | Ts'han nan, To taste.

**善** SHEN. 善 善 善 From 羊 Yang, A sheep, in the midst of 諍 King, Mutual wrangling. Read Shén, Good; great; excellent; well adapted to. Virtuous; moral; felicitous; gentle; mild. Occurs in the sense of 多 To, Much or many. Read Shén, To be attached to that which is good; to be skilled in; dextrous. To do a thing well. A surname. In several Dictionaries this character is never found written Shén. 善惡 Shen, gō. 'Good and evil; virtue and vice; moral, wicked.' | 人 Shen jen, 'A good moral man.'

善有善報. 惡有惡報. 若還不報. 時辰未到.

'Virtue will have a good reward; Vice will have an evil recompence:



'If they be not yet rewarded or recompensed, it is because the time has not yet arrived.'

爲善者天報之以福爲不善者天報之以禍 Wei shen chay, T'hēen paou che e fuh; wei pūh shen chay, T'hēen paou che e ho, 'He who practices virtue, Heaven will reward him by happiness; he who does what is immoral, Heaven will recompense him with misery.' (Ming-sin-paou-kēen.) 積善逢 | 積惡逢惡仔細量天地不錯 Tseih shen fung shen; tseih gō fung gō; tsze se leang, t'hēen te pūh tso, 'He who heaps up virtuous deeds shall meet with good; and he who heaps up vicious actions shall meet with evil; attentively consider and weigh it, the heavens and earth (Nature, the ruling powers) err not.' 善惡到頭終有報高飛遠走也難逃 Shen gō taou t'how, chung yew paou; kaou fei, yuen tso, yay nan taou, 'Virtue and vice when they come to a head, will finally be recompensed; though you fly high or wander remote, it will still be impossible to escape.' 天道福善禍淫降災于夏以彰厥罪 T'hēen taou fuh shen, ho yin, keang tsae yu Hea, e chang keuh tsuy, 'The way or Providence of Heaven confers blessings on the good, and inflicts misery on excess or profligacy; and has sent down calamities on the (Dynasty) Hea, to demonstrate its crimes.' (Shooking.) | 惡雖小須辨別如睹黑白 Shen gō suy seaou, seu pēen pēē, joo too hih pih, 'Though a virtue or a vice be small, it is necessary to distinguish them, as if viewing black and white.' | 惡分途 Shen gō fun too, 'Virtue and vice take different roads.' 人性本 | Jin sing pun shen, 'The nature or disposition of man is originally good.' 出於心之所樂則 | 矣不然豈能久而不變哉 Ch'uh yü sin che so lö, tsih shen c; pūh jen ke nāng kew urh pūh pēen tsae! Conduct 'issuing from what the heart delights in, is morally good; if not so, how can it be persevered in without changing?' 遏惡揚 | ö gō, yang shen, 'To repress vice and proclaim virtue.' 有國者章 | 輝惡以示民厚則民不貳 Yew kwō chay chang shen, tau gō, e she min how tsih mia pūh urh, 'Those who possess nations should illustrate virtue and cripple vice, to manifest to the people plainness and fidelity; thus the people will not become suspicious or

disaffected.' 面 | 心惡 Mēen shen, sin gō, 'A virtuous face, but a wicked heart.' 面 | Mēen shen, 'On good terms with a person externally; acquainted with.' 長 | Ch'hang shen, and 上 | Shang shen, 'To exalt; to esteem; or diffuse moral virtue by holding it up to the regard of others.' 爲 | 最樂 Wei shen tsue lö, 'To act virtuously is the highest pleasure.' | 德 Shen tih, 'Virtue, morality; virtuous, moral.' | 法 Shen fá, 'A good plan; means adapted to the end.' 辦理不 | Pan le pūh shen, 'To mismanage.' | 理家務 Shen le kea woo, 'To manage the affairs of a family well.' 一朝能忍鄉里稱爲 | 良 Yih chaou nāng jin; heang-le ching wei shen leang, 'He who can bear (or patiently endure ill usage) a morning (or for a while) the village denominates him good and virtuous.' | 良 Shen leang, Mild; gentle. | 馬 Shen ma, A gentle horse. 人 | 被人欺馬 | 被人騎 Jin shen pei jin k'he; ma shen pei jin ke, 'The good and mild man is liable to, the frauds or insults of others; and the gentle horse is ridden more than the vicious one. 取 | 曰 | Tseu shen yuē shen, 'To take or adopt virtuous conduct is called Shén.' As | | 之功 Shén shén che kung, 'The merit of adopting virtuous conduct.' And, | | 惡惡 Shén shén, woo gō, 'To love goodness and hate vice.' In these sentences, 上 | 字讀去聲 Shang shen tsze tūh k'heu-shing, 'The upper or first Shen character is read K'heu-shing.' Again as a specimen of this phraseology, 凡 | 惡之 | 則上聲 見 | 而 | 之則去聲 Fan shen gō che shen, tsih shang-shing; kēen shen urh shen che, tsih k'heu-shing, 'Whenever it is the Shen of Good and evil, then it is Shang-shing; when it is Seeing virtue, and choosing or adopting it, then it is K'heu-shing.'

| 騎馬 Shen ke ma, 'Skilled in riding; to ride well.' 他是 | 騎馬的 T'ha she shen ke ma tēih, 'He is a good horseman.' 工欲 | 其事必先利其器 Kung, yūh shen k'he sze; peih sēen le k'he k'he, 'The mechanic who wishes to perfect his work must first sharpen his tools.' 女子 | 懷 Neu-tze shen hwae, 'A female cherishes many anxious thoughts.' 馳 | 躍人 She, shen lin jin, The war chariot which runs fast, is well adapted to rush upon and spear men. | 士 Shen sze, otherwise expressed 命士 Ming sze, seems to denote An eminent Scholar,



appointed by authority. Shen occurs defined by 解 Keae.  
 鄴 | Shen-shen, Name of a nation on the West, about the  
 commencement of the Christian era. To be intimate with  
 a person is called 友 | Yew-shen.

𦉳 NEW. 𦉳呢 New ne, The puling or  
 whining of an infant. Read Jow, Vicious, bad words.

𦉳 YÜH, or Yih. 𦉳 S. C.

𦉳 | Yüh yüh, or Yih yih, is an imitation of sound or  
 noise; As 音聲 | | 然 Yin shing yüh yüh jen,  
 The sound came, clatter, clatter. The voices of a multitude.

𦉳 Same as 聒 Ts'heih, see under 6 strokes.

𦉳 CHĚ. Same as 哲 Chě.

A high degree of intellectual light and intelligence. 聖  
 𦉳之治 Shing chě che che, 'The rule or government of  
 the enlightened Sages.'

𦉳 LÄ. 𦉳喇 Hs-lä, Precipitate utterance.

| | Lä lä, Loquacity. 𦉳屎 Lä she, To evacuate the  
 contents of the intestines. | 𦉳麻 Lä-ma, The Lama of  
 Thibet, or any of the priests of that religion.

𦉳 KEAE. 𦉳 𦉳

The voice or song of a bird. The song or whistling of  
 the north wind passing rapidly. 𦉳 | Keae keae, The har-  
 monious voices of many birds, as in a wood; harmonious sounds  
 heard at a distance. 鳥鳴 | | Neau ming keae keae,  
 The birds sing melodiously. One says, the responsive song  
 of the birds 鳳皇 Fung and hwang. 𦉳𦉳 | | 民  
 協服 | Yung yung keae keae, min hēē fūh keae, 'The  
 people's cordial union to submit (to proper authority, is  
 pleasing as) the harmonious songs of birds.' Or as it is

otherwise explained, 'As the birds Fung and Hwang res-  
 pond to each other in harmonious strains; so the people  
 cheerfully submitting to government, break out in songs of  
 praise.' Also read Heae.

𦉳 Same as 𦉳 Keaou, To call.

𦉳 Same as 𦉳 Kwan, see above.

𦉳 HOW. 𦉳 S. C.

𦉳 How, or 𦉳 | Yen how, The trachea, the windpipe.  
 Commonly, The throat, the gullet; the œsophagus, which  
 however, is properly expressed by | 𦉳 How-lung. |  
 𦉳 How pe, 'A sore throat.' 𦉳 | K'hung how, A  
 certain wind instrument.

𦉳 How, seems applied to an important passage, hence  
 𦉳 | 地方 Yen how te fang, 'An important district  
 or country. See 𦉳 Yen. Lüh-shoo, defines it thus, 聲  
 气所出入通於肺者也 Shing k'he so ch'üh  
 jö, t, hung yu fei chay yay, The passage of the voice and of  
 respiration and which communicates with the lungs.' 𦉳  
 其 | 以戈 Chung k'he how e ko, 'Pierced or lacerated  
 his throat with a spear.' 𦉳 | 慎司 | 舌 Shin sze how shih,  
 'Attentively controul the throat and the tongue.' | 舌  
 冢宰也 How shih chung tsae yay, 'The throat and  
 tongue have great influence or power.' 王之 | 舌  
 賦政于外四方爰發 Wang che how shih foo  
 ching yu wae, sze fang yuen-fä, 'The king's throat and tongue  
 send forth government abroad to every region.' (She-king.)

𦉳 HO. Sound of a slow, negligent answer.

𦉳 HÄN. 𦉳 R. H.

A loud calling out; to vociferate; to cry out; to call after;  
 to call to; to call out angrily. Read K'hëen, in the sense of  
 𦉳 K'hëen, An obstinate refusal to express one's thoughts.'



連 | 數聲 Lēen han shoo shing, 'Called out several times.' 叫 | Kerou-han, or reversed Han keaou, 'To vociferate; to cry out.' 大聲叫 | Ta shing keaou han, 'To call out with a loud voice.' 寫一張狀子 次日便往察院衙門 | 冤 Seay yih ch'hang chwang tsze, tsze jih pēen wang chă yuen ya-mun han yuen, 'Wrote an accusation, and the next day, directly went to the Judge's court and called out, Yuen,' I am suffering under unjust treatment. Persons who cannot obtain redress in a more regular manner often do this. It is further defined by 勇聲 Yung shing, A strong bold sound, and by 怒聲 Noo shing, An angry voice. The Canton people use it for simply calling a person to come.

喋 T'HĒĒ.

喋 R. H.

Loquacity, and fluency of speech. The appearance of blood flowing; or according to some, to drink or taste blood when taking an oath. It refers to an obscure passage in the history of the Dynasty Han. And some think it should be written 蹠 T'hĕĕ, and expresses 履涉之耳 Le shĕ che urh, 'The feet wading through it.' | | 利口也 T'hĕĕ t'hĕĕ, le k'how yay, 'T'hĕĕ t'hĕĕ, a sharp mouth,' i. e. a ready utterance. One says, 口舌爲 | K'how shih wei t'hĕĕ, 'Mouth and tongue make t'hĕĕ,' which seems to denote an excessive use of those two organs. Read Chă, 唼 | Tsă-chă, or 唼 | Să chă, The noise made by ducks or other birds in feeding. Read K'hĕĕ, denotes, in Keang-nan Province, To eat.

𪔐 CHŪH.

𪔐 S. C.

From 𪔐 Heuen, 'To call to.' The noise made in calling to fowls by those who take care of them. The sect Taou has a person they call 𪔐雞翁 Chüh-ke-ung, The old fowl-caller.

喋 Same as 謀 Mow, To contrive; to plan.

𪔐 CHAE.

𪔐 Yae-chae, or reversed, Chae-yae, Dogs fighting.

𪔐 YĒ. Crime; guilt.

𪔐 An erroneous form of 𪔐 S'ih, or Chih. Lüh-shoo

has no such character either under 口 K'how or 頁 Hĕĕ.

𪔐 JUN. To suck as an infant.

𪔐 TS'HĒEN. To laugh.

To broil fully; Read Tsĕen, Broiled.

𪔐 Same as 𪔐 K'hwa, see above.

𪔐 JAY. Respectful language. 唱𪔐 Ch'hang

jay, A salutation performed by raising the folded hands as high as the face, and letting them fall again. It is otherwise called, 長揖 Ch hang yih. Jay is a tone used in replying to. Also read Sö, in the same sense. The ancient form of 𪔐 Nö.

𪔐 T'HAE. 𪔐 Thae t'hae, Incessant talking.

𪔐 Original form of 𪔐 ö, see under 6 str.

𪔐 SEAY. Sound, noise.

𪔐 YŪH.

A sound; a noise; a guttural sound. Same as 𪔐 Yüh.



**啞** CHĒ. To eat ; to gnaw with the teeth.

**啞** SOW. The noise of expelling birds.

Read Süh, The noise of laughing.

**啞** K'HÖ. To eat or gnaw with the teeth.

**啞** YIN. **啞** S. C.

To lose one's voice, and be unable to speak, from grief or excessive weeping. In the states **宗** Sung and **齊** Tse, A child's weeping incessantly was expressed by Yin.

**噫** Yin-gae, An accumulation of wind, causing eructation. Read Yin, | **噫叱咤** Yin gö, ch'hīh tsih, The two first words denote, the feeling of anger, and the two last, the expression of it. Yin is otherwise read Gan, and is by one defined, To call aloud.

**幽** YEW. The voice or cry of a stag:

**幽** E-jew, The tone or sound of recitative or singing.

**啞** TSAN. Tsan-tsan, Taste, or to Taste.

俗云我也 Süh yun wo yay, 'Vulgarly expresses I or Me.' According to Tsze-hwuy, it should be read Ping-shing, but Karg-he says, 按北音啞本讀上聲字彙誤 Gan pih yin, tsan pun tüh Shang-shing, Tsze-hwuy woo. 'According to the northern pronunciation (where alone the word is used in this sense) Tsan was from the beginning read with Shang-shing, Tsze-hwuy is mistaken.' It is commonly pronounced Tsa, | **們** Tsa mun, We; us.

**啞** CHÜH. Sound; noise.

**啞** Same as 昨 Tsih, see under 5 strokes.

**啞** YAOU. Yaou-yaou, Murmur of insects a-

mongst grass or plants. **啞蟲鳴聲也** Yaou, chung ming shing yay, Yaou, the murmuring sound of insects. (Lüh-shoo.) | **草蟲** Yaou yaou tsaou chung, 'Yaou yaou, the (cry) of insects amongst the grass.'

**啞** ÜH. **啞** **啞**

The crowing of a cock. **晨雞** | **鳴** Shin ke üh üh ming, 'Early in the morning the cock crows.' | **啞** üh c joo ne, 'Affected forced laughter; a constrained giggle or titter, to please women.' **免啞** | Mëen e üh, 'Avoid, a forced laugh; or affected giggling.'

**啞** MËEN. Not speaking; silent.

**啞** LEÜH. To crow; to sing; to low, and so on.

The word is applied to any animal exerting its voice.

**啞** HOO. The throat. Used for | **喉** Yen-how the usual words to express The throat. **揚子** Yang-tsze uses **喉** Hea hoo.

**啞** YÜN. **啞** S. C.

A large mouth. Mouth large and teeth ugly. Also read Tsun.

**喘** CH'HUEN. **喘** S. C.

To pant; to breath quick and short as in asthma. **喘** Heaou ch'huen, 'Asthma.' **疾息爲** | **息** Tseih seih wei ch'huen seih, 'Diseased breathing, makes shortness of breath, or panting.' **口中發** | K'how chung fä ch'huen, 'Began to pant.' **張口大** | Ch'hang k'how ta ch'huen, 'Gaped and panted exceedingly.' | **而言** Ch'huen urh yen. 'To pant and speak.' Sha-müh.



defines it, 氣逆而息急 K'he yih, urh seih keih, 'The breath rebelling (rising) and, the breathing quick;' and by 呼吸不相接 Hoo heih püh seang tsëch, The expiration or inspiration, not meeting each other. 令人 | 逆氣不能食 Ling jin ch'huen yih k'he püh näng shih, He caused people to pant and breathe, so that they could not eat.

𠵼 Ō, or Gō.

The teeth broken in the mouth. Said to be the same as 齧 Gō, and 𠵼 Gō, under each of which the same sentence occurs, 口中斷𠵼 K'how chung twan gō, Mouth midst broken teeth; and it is once added, 齒斷也 Che twan yay, The teeth broken. Under one of the synonymous words, Tsze-hwuy says, 齒內上下肉也 Che nuy shang hea jow yay, The flesh within the teeth, above and below.

𠵼 SĀNG.

To shut one's mouth; not to speak; to say nothing.

𠵼 KEA. 𠵼 𠵼 Kea-tsau, Filthy impure language.

𠵼 WĀN. To close the mouth. Same as 𠵼 Wān.

口𠵼不言以精相告 K'how wān püh yen, e tsing seang kaou, Their mouths were shut and nothing said, (but) by the soul (or expression of the countenance) they informed each other.

𠵼 HŴÜY.

𠵼

𠵼

The mouth, the bill or beak of a bird; the head of a bird; the name of a star; the name of a plant. A certain medicine. Also read Chuy and Tow. In Yih-king, when describing the mystical properties of the 八卦 Pā-kwa, it is said, 艮爲黔喙之屬 Kān wei kēen hwuy che shūh, Kan (one of the Kwa) pertains to impeding or stopping, as birds are represented to do with their bills. In Le-king it is said, 羞首者進 | 祭耳 Sew show chay, tsin hwuy tse urh,

The superintendent of the sacrificial victims, introduces the mouth of the animal, and the most honorable person takes it by the ear to lead it to be sacrificed.

深目𠵼 |

Shin mūh kea hwuy, Deep eyes and a boar's snout. 白馬

黑 | Pih ma, hih hwuy, A white horse with a black mouth.

𠵼 息 Hwuy seih, To breathe by the mouth. In the She-

king, 𠵼 Hwuy occurs in the sense of 困 Kwān, Wearied;

weakened; panting. 混夷駢矣維其 | 矣 Hwān

e tuy e, wei k'he hwuy e, The western foreigners fled and

sculked away, whilst he only felt a little fatigue. 𠵼 短氣

貌 Hwuy, twan k'he maou, Hwuy, an appearance of shortness

of breath. 鳥 | Neaou hwuy, A certain star. 香草

石芸一名顧 | Heang tsau shih-yun yih ming, koo

hwuy, Another name for the fragrant herb Shih-yun, is Koo-

hwuy. The fruit of the 芡 Kēen, is otherwise called 雁

𠵼 Yen-hwuy. The Kēen is also called 烏頭 Woo-tow, and

鳥 | Woo-hwuy. By it people can 度飢 Too-ke, 'Pass

over, or through, hunger,' i. e. though the thing spoken of

be not proper food, it will do to satisfy hunger partially. 人

之饑所以不食鳥 | 者以爲雖儉充

腹而與死同患也 Jin che ke, so-e püh shih woo

hwuy chay, e-wei suy tow chung fūh, urh yu szet'hung hwan

yay, The reason why people who are hungry do not eat the

Woo-hwuy, is, that though they steal a belly full, the pains (it

occasions) are like those of death. Some write 𠵼 Choo,

for the above character.

喚 HŴAN.

喚

喚

To call; to call to; to call for; to bid or tell to do; to denominate; to name. 喚他來 Hwan t'ha lae, Call him

here. 誰 | 你做 Shwuy hwan ne tso, Who told you

to do it? 使 | She hwan, To send and to call back;

hence a domestic servant is called 使 | 的人 She hwan

teih jin, A person who is always at one's call. 使 | 的

奴僕 She hwan teih noo pō, A slave who is at one's call.

名 | 亞林 Ming hwan A-lin, His name is, or he is called

A-lin. 張角得老人授天書三卷曉夜

攻讀能呼風 | 雨 Ch'hang-keō tih laou jin shōw

t'heou shoo san keuen, heaou yay kung tūh, näng hoo fung



hwan yu, Ch'hang-keü having obtained from an old man three books received from heaven, attacked and read them night and day, till he was able to invoke wind and call down rain at his pleasure. 嗙 呷 呷 | Heaou-heä keuen hwan, A great noise and clamour. | 起 Hwan-k'he, The name of a bird said to be of a greenish colour, and able to speak. In Keang-nan Province, they are called by 採茶人 Tsae ch'ha jin, The people who pluck the tea, amongst the hills. 煥春鳥 Hwan ch'hun neaou, The bird that proclaims the spring. Because in the first or second moon they make a sound which expresses 春起 Ch'hun k'he, Spring has commenced; and in the third or fourth moon, they say 春去 Ch'hun k'heu, Spring is gone.

暖

HWAN. 暖呼 Hwan-hoo, 'To call to.'

秦晉曰 | 不欲應而強答之意也

Tsin, Tsin, yü hwan, püh yō ying, urh keang tã che e yay, In the two states Tsin and Tsin, when Hwan was pronounced, it denoted a dislike to reply, and that a forced answer was given. | 哀 Hwan-gae, Grief; apprehension; sorrow; in this sense it is also read Heuen and Yuen. Read Ho, 暉 | Than-ho, Appearance of shedding tears.

喜

HE.

喜

喜

喜

From mouth added to 壹 Choo, or according to Ching-tsze-t'hung, as it ought to be written, 壹 Choo, Pulse-bearing plants raising their heads; a band of music standing up. To be pleased; to feel joy, to rejoice; joyful; to give joy to. A surname; the name of a woman; the name of a district. Read Hé, To desire; to like; the same as 好 Haou and 意 He. 歡喜 Hwan-he, or reversed, He-hwan, 欣 | Hin-he, All express Joy and rejoicing; taking pleasure in doing. | 樂 He lö, Joy and delight. | 自天來 He tsze t'hëen lae, Joy from heaven coming, i. e. unexpected joy; apparently by the same allusion that any unexpected good, is vulgarly called, a God-send. 歡天 | 地 Hwan t'hëen he te, Delight heaven and rejoice earth. i. e. great and extraordinary joy. | 事 He sze, A joyful event is called

紅事 Hung sze, A red occurrence: Red being the emblem of joy. A mournful event is called 白事 Pih sze, A white affair. 他來報 | 生個好兒子 Tha lae paou he, säng ko haou urh-tsze, 'She came to announce the joyful tidings that a fine son was born. 朝兵來報 | Chaou ping lae paou he, The soldiers of the court came to announce the joyful news. 未免 | 形於色 We mëen he hing yu sih, Could not avoid joy being manifested in his colour; i. e. in his countenance. 恭 | Kung he, With veneration (wish) joy; i. e. to congratulate, q. d. I wish you joy, a frequent salutation. 他夫人有 | Tha foo jin yew he, 'His wife is in the family way.' 或老爺要去隨喜那裡我們只在這裡伺候罷 Hwö laon-yay yaou k'heu, suy he na le, wo-mun chih tsae chay le sze-how pa, If you want to go, Sir, you may go wherever you like, we will remain here and wait. | 怒之

| 上聲悅好之 | 去聲 He noo-che he, shang-shing, yü haou che he, k heu-shing, The He which denotes joy in contradistinction from anger (or pleasure and displeasure) is Shang-shing; that which denotes Delighting in, or liking, is K'heu-shing. | 子 He-tsze, A species of spider. 聞喜 Wän-he, The name of a Hëen district. Occurs in the sense of 饌 Ch'he, An entertainment of wine. 股肱喜哉 Koo kwän he tsae; yuen-show k'he tsae, 'When the members of the body (the ministers of state) delight to exert themselves meritoriously; the head (the Sovereign Prince) rises up for them. (Shoo king.) 先否後 | Sëen p'hei, how he, When evil has arrived at its final period, joy follows. (Yih-king.) 我有嘉賓. 中心 | 之 Wo yew kea pin, chung sin he che, I have an excellent guest, in whom I heartily delight.

呌

HOO.

呌 呌 Han-hoo, Sound; voice; the

voice of anger and wrath.

瞋 呌 | Ch'bin han hoo,

Staring with rage, cried out.

嘔

HOW.

To vomit.



喝 YAE, or Hǎ.

喝 喝

To thirst; to be thirsty; a guttural, gurgling, clamorous sound; a shout; an angry exclamation, a deep hollow sound; a broken interrupted sound; the sound of repletion, belching.

陰 | Yin-yae, a suppressed guttural sound; as if from a stoppage in the throat. 陰 | 不得對 Yin yae, pūh tih tuy, His voice was stopped he could not reply.

嘶 | Sze-yae, A broken interrupted sound, as in weeping and sobbing. 被矢貫咽聲言流 | Pei she kwan yen, shing yin lew yae, Being pierced through the throat with an arrow; the voice flowed with a deep hollow tone.

榜人歌聲流 | Pang jin ko shing lew yae, The sound of the boatmen's song flowed in deep and interrupted tones. 呼 |

Hoo-hǎ, To shout or call out in anger. 道開鑼 | Hǎ taou, k'hae lo, Shouted out, beat the Gong. 一齊 |

聲 Yih tse hǎ shing, Shouted altogether in a tone of anger. 惆疑虛 | T'hung e heu hǎ. Disappointed, or unable to attain one's wish, to storm and rage in vain. In the sense of being Loudly angry, one uses 喉 | How-hǎ. | 噁 Hǎ-gae, or Yae, is said to be, Hoarseness or difficulty of utterance.

嗶 TSEIH. 呖 R. H.

The hum or murmur of insects; expressed in Chinese by 蟲鳴 Chung-ming. Sound, noise. 嗶 | 復嗶 | Tseih tseih, fuh tseih tseih, Tseih-tseih, and again tseih-tseih, the noise made by the shuttle and loom in weaving. 嗽 |

Tsew tseih, The clamour of a great many voices. Same as 節 Tseih.

嗶 TSEIH.

呖 R. H.

The hum or murmur of insects; expressed in Chinese by 蟲鳴 Chung-ming. Sound, noise. 嗶 | 復嗶 | Tseih tseih, fuh tseih tseih, Tseih-tseih, and again tseih-tseih, the noise made by the shuttle and loom in weaving. 嗽 |

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嗶 TSEIH.

Same as the preceding.

喟 K'HWEI.

喟 喟

To lament; to sigh; to sigh deeply; expressed also by 然 K'hwei jen, Otherwise expressed by 太息 Tae seih. Syn. with 噴 K'hwei, some use 歔 K'huae. This character

is also read K'hwee and Huae. | 然而歎 K'hwei jen urh.t'han, Lamented and sighed.

噲 CHUNG. Unable to speak.

噲 噲 Chung yung, A disposition to vomit. Read: Ch'hung or Tsung, Flurried; appearance of being hurried, or agitated; panting.

噉 T'HŌ, or T'hǎ.

Appearance, or manner of a dog eating.

鵠 CHOW, Show, or Ne.

A species of wild fowl known in the south. Alias Scrib 鵠 Chow.

噉 WEI. The sound of calling.

The Dictionary Yüh-p'een says, 失聲 Shih shing, 'To lose one's voice,' as from fright or grief. The noise of a little child crying.

啞 SHĪH, or Sīh. Much talk; verbose.

Read Ch'hě, same as 咄 Ch'hě. See under five strokes. Read Shě, in the same sense. Read Shǎ, 小人言也. Seaou jin jen yay, The talk of a mean or worthless person.

嘩 KĪH. 嘩 嘩 Kih yuh, The noise of a wild

fowl. For this character some write 噉 Kih.

噉 HOO. To present or state to superiors.

To blow, to warm as by breath. To sooth; to smile upon and wheedle; to laugh. Originally written 歔 Heu. 護民之勞 | 之若子 Hoo min che laou, hoo che jō tsze, The labour of defending the people, and soothing them like children. | 起起 Hoo hoo, ts'heu ts'heu, Gig-



gling and stopping at intervals. 風猶人之有吹 |  
Fung yew jin che yew ch'huy hoo, The wind is like a man  
puffing and blowing.

嘅 HEA. 嘅咁 Hea-hoo, The throat.

噤 MAN, or Mwan. To deceive; to impose upon.

皇 HWANG. 皇 S. C.

Sound; noise; the noise of little children weeping. In  
this sense it is repeated Hwang-hwang, Harmony produced by  
metal instruments and drums. Clamour, angry noise. 皇  
呬 Hwang heä, The sound of many person's voices, clamour.

噉 CH'HA, Too, or T'hö. Angry speech.

To sputter; to talk immoderately. 口 | | 無度  
K'how thö t'hö woo t'hoo, The mouth chattering without any  
measure or limit.

品 MĪH, or Měě. 品 S. C.

From 品 Pin, Many mouths or persons; hence Much talk;  
to wrangle; wrangling. The name of a territory in the time  
of Ch'hun-tsew. Different from 品 Gan, which is under the  
Radical 山 Shan.

喧 HEUEN. 喧 喧

Loud clamorous noise. 喧譁 Heuen hwa, or | 關  
Heuen-naou, High words, clamour, noise. 走進院內  
只見賓客 | 關 Tsow tsin yuen nuy, chih keen pin  
k'hüh heuen naou. Having walked into the hall, nothing was  
observed but the guests making a loud clamorous noise. 禁  
止 | 譁 Kin che heuen hwa, Prohibited and put a stop  
to noise and clamour. 悲愁於邑 | 不可止  
分 Pei tsow yu yih, heuen püh k'ho che he, 'The clamour

of grief and lamentation in the city cannot be stopped. The  
incessant weeping of children, is in 朝鮮 Chaou-sëen,  
(Corea) called Heuen.

𪗇 WEI. 𪗇 S. C.

From 𪗇 K'hwa, A distorted mouth, and 丸 Wan, A pill.  
A bird of prey which eats its own vomit; the down upon its  
skin is like pills.

𪗇 Same as 𪗇 Leang, see above.

喻 YÜ. 喻 R. H.

To be manifested to; to manifest; to declare; to instruct;  
to proclaim; to explain by metaphor, or comparison. To  
comprehend the value of; to be affected by. Originally written  
諭 Yu. Read Shoo, A surname. 嘔喻 Heu-yu, Ap-  
pearance of cordiality and satisfaction; smooth and pleasing  
language. 嘔 | 受之 Heu-yu show che, Received  
him or it, with cordiality and pleasure. One says 嘔 |  
Pang-yu is To sing. Lüh-shoo explains it, 聞言心解  
也 Wän yen sin keae yay, To cause words to be heard, and  
the heart to be expanded. 曉 | Heaou-yu, A clear and  
full exposition, or declaration of. 家 | 戶曉 Kea-yu,  
hoo heaou, Families informed, and houses enlightened, i.e.  
made clearly to understand. 地方官亦咸 | 之  
Te fang kwan yih han yu che, The local magistrates too,  
all fully understood, or made it known. 入則有保  
出則有師是以教 | 而德成也 Jüh tsih  
yew paou, ch'hüh tsih yew sze, she e keaou yu, urh tih ching  
yay, (The young prince) when entering within, will have a  
guardian; and when going forth (to the outer apartments)  
will have a master to teach, and by these means instruction  
will be exhibited to him, and his virtues formed. (Le-king.)  
師也者教之以事而 | 諸德者也 Sze  
yay chay, keaou che e sze, urh yu choo tih chay yay. The  
Master is one who teaches him the affairs of life, and illustrates  
to him every virtue. (Le-king.) One understands 事 Sze,  
as a Verb, To serve; and makes the sense, Teaches him to



serve, or perform his duties to his parents and seniors. 審

丨之 Shin yu che, To investigate deeply, and explain perspicuously, to cause him to understand thoroughly. 子曰

君子丨於義小人丨於利 Tsze yuŕ, Keun-tsze yu yu e; seaou-jin yu yu le, Confucius said, The good man is perfectly instructed in the principles of righteousness and justice: the bad man is thoroughly skilled in the arts of gain. (Lun-yu.) The Paraphrase makes the sense to be, that The good man neither knows nor affects any thing but what is right; whereas the bad man, studies only, and knows nothing but, what conduces to his gains. 教丨

Keaou-yu, Instruction. 善丨 Shen-yu, A good mode of instruction. 借丨 Tseay-yu, and 譬丨 Pe-yu, A metaphor, or comparison; a supposition for the sake of illustration.

𠵼 KING.

Occurs in the books of Füh, in what sense does not appear.

𠵼 P'HÖ. Irregular, unreasonable language. 謔

𠵼人 Chö phö jin, To vilify, or speak unreasonably against a person.

𠵼 CHAE. To excite; to provoke.

𠵼 LEÖ. Gain; profit; advantage. A man's name.

𠵼 HING.

𠵼 S. C.

Sound, noise, 晉人改用馨 Tsin jin kae yung hing, The people of Tsin, altered it and employed Hing. (Shamüh.)

喪 SÁNG.

𠵼

𠵼

From 哭 K'hüh, To weep, and 亡 Wang, To pass to oblivion. To pass to obscurity; to be forgotten; to be lost. To

lose the seat of authority; to fail to attain the chair of power or the throne. To lose; to destroy; to die. A surname. Read Sang, To mourn for the dead; whatever is connected with the period of mourning; the dress of the mourners, the funeral utensils, and the funeral rites. 喪失 Sang shih, To lose; to fail of succeeding. 丨亡 Sang wang, or 死

丨 Sze sang, To die. 辦理丨事 Pan le sang sze, To manage the affairs of a funeral. 丨家 Sang kea, To

ruin one's family. 丨名敗節 Sang ming pae tsë, To lose, (or destroy) reputation, and to overthrow the restraints of virtue. 昧心丨良 Me sin, sang leang, With

a beclouded or stupid state of heart or mind, lost or cast away virtuous principles. 居丨 Keu sang, 'Dwelling in mourning,' is said of those who are in mourning for their parents or senior members of the family. 父母之丨 Foo moo che sang, The funeral or period of mourning for father and mother. 丨服 Sang füh, Mourning garments or dress.

丨器今謂之柩 Sang k'he kin wei che kew, 'The funeral utensil is now called Kew,' i. e. the coffin with the dead body in it. 送丨 Sung sang, To accompany to

the grave; to attend a funeral. 得丨 Tih sang, like 得失 Tih shih, express Success and failure. 窮通得

喪 Keung t'hung, tih sang, Adversity, prosperity, success, and failure. 大功 Ta kung, expresses mourning nine months. 小功 Seaou-kung, is, mourning worn three

months, and is also called 總麻 Sze-ma.

丨三年 Sang san nēn, To mourn for three years. 送丨不由徑送葬不辟塗潦 Sung sang püh yew king, sung tsang püh pe too leaou, 'A funeral procession does not pass by bye lanes or short cuts; those who attend a funeral, do not avoid mire and dirt,' as it shews a degree of haste and disrespect. 何患於丨乎.天下之

無道也久矣天將以夫子爲木鐸 Ho hwan yu sang hoo? t'hēn hea che woo taou yay kew e; t'hēn tsēang e foo tsze wei mūh-tūh, 'Why be grieved for his failing to obtain the Imperial throne? the empire has long been in an unprincipled state of anarchy; Heaven has made Confucius a watchman; a person to rouse the people and warn them of their danger. Some understand the phrase as affirming that

Confucius would attain to the throne; others that he having lost the throne would 周流四方以行其



教如木鐸之徇于道路也 Wander about every where diffusing his doctrines or principles, as a watchman who patrols the high way, (beating a wooden clapper for a signal.)

**喫** Same as the preceding.  
**喫** K'HEIH. **喫** **喫**

To eat; to drink; to receive an impression; to bear or put up with. 食物入口曰喫 Shih wuh jüh k'how yuě k'heih, To eat or receive a thing into the mouth is called K'heih. | 飯 K'heih fan, 'To eat rice;' to take any meal is so expressed. 啖 | T'han-k'heih, To eat. 對酒不能 | Tuy tsew püh näng k'heih, The wine before him he could not drink. | 緊 K'heih kin, Urgent, highly important or necessary. | 苦 K'heih k'hoo, To suffer distress. | 虧 K'heih k'hwei, To suffer loss; to bear an injury. | 齋 K'heih chae, To fast, or refrain from animal food. Read K'hae, | 詬力詬 K'hae how leih tsäng, To rail and wrangle keenly.

**呷** CH'HUY. To blow. The same as 吹 Ch'huy.  
Read Ch'huy, To call to; to shout after.

**品** TSEIH. Many mouths. The ancient form of 雷 Luy, Thunder. Read also Chă, Keih, and Peih, in the same sense.

**喬** K'HEAOU. **喬** **喬**

From 天 Yaou, Pleasing and elegant, with 高 Kaou, High, abbreviated. High; high and bent back, as if still looking higher. Curved; bent; hooked. A surname; a man's name. Occurs denoting Proud; idle and dissipated. 句如羽喬 Kow joo yu k'heaou, Bent or curved like curling feathers. Refers to 樹枝曲卷似鳥毛 羽 Shoo che këüh keuen sze neaou maou yu, The branches

of trees bending or contorted, like the feathers of birds' wings. 木下句曰杲上句曰 | Müh hea kow yuě k'hew; shang kow yuě k'heaou, The lower bendings of a tree are called K'hew; the higher ones K'heaou. 小枝上繚曰 | Seaou che shang leaou yuě k'heaou, Small branches winding round high up are called K'heaou. 厥木惟 | Keüh müh wei k'heaou, The timber there is tall. 木上疎無枝曰 | Müh shaug sung woo che, yuě k'heaou, Tall trees without branches are called K'heaou. 南有 | 木不可休息 Nan yew k'heaou müh püh k'ho hew seih, In the south are lofty branchless trees, under which none should rest, as they afford no shelter. 漢有游女不可求思 Han yew yew neu püh k'ho kew sze, In Han are rambling females, whom none should seek to obtain, (as they are defenceless.) | 木高而仰 K'heaou müh, kaou urh yang, Keaou trees, are lofty and look upwards. In this sense it is used for 橋 K'heaou, A lofty tree, which is joined with 梓 Tsze, A more humble tree, which seems to look down diffidently. Hence the two words K'heaou and Tsze, are used figuratively to denote Father and Son. 矛之上句曰 | Mow che shang kow yuě k'heaou, The upper hook of a spear or halberd (to which the feathers for ornament are fastened) is called K'heaou. 二矛重 | Urh mow, chung k'heaou, Two spears, with double hooks for ornaments. (She-king.)

Read Keaou, in the sense of 驕 Keaou, Proud. 齊音敖辟 | 志 Tse yin, gaou pe, keaou che, The music of Yin has a tendency to insolence and depravity. | 雨野 Keaou urh yay, Proud dissipated and wild. | 詬 K'heaou k'heih, The mind disquieted or discontented. 天下始 | 詬卓鰲 T'hüen hea che keaou k'heih chö che, 'The empire began to be discontented and rapacious.' K'heaou further denotes, the Poles of a sedan chair being curved in a particular way.

**嘯** YEN, or Gan. **嘯** R. H.

Same as 唁 Yen, To mourn or grieve for the disasters of the living, or for the distresses of one's country; coarse and vulgar. A smiling appearance. 由也嘯 Yew yay yen, Yew, (one of the Pupils of Confucius) is coarse and inelegant.



blunt, abrupt. The old definitions write it 販 | Pwan-yen, To lose composure and propriety of countenance; vulgar looking; rude and violent. 諺 Yen, A proverbial saying, occurs in the same sense.

單 TAN. 單 子

A single garment; alone; one; single; simple; an orphan. Only; entirely; to exhaust; thin; poor or bad. Sincere; credible; that which is the ground of belief, as a bill or bond. To make sincere; to go round or enwrap. Read Tàn, Great. (Shwō-wǎn.) The name of a district; a double surname. Read Than, as a surname. Read Shen or Chen, in the proper name 單于 Chen-yu, A general of the 匈奴 Heung-noo Tartars; Huunorum dux. (De Guignes.) In this connexion Kang-he says it denotes, 廣大之貌也言其象天 Kwang ta che maou yay, yen k'he seang t'hēen, The appearance of vastness and greatness, expressing that he was like heaven. Perhaps understood as expressing one only of the kind, unparalleled. | 闕 Shen-yu, is applied to the year, when it occurs under the letter 夕 Maou, of the Cycle. Occurs in the sense of 喘 T'han, To breathe or pant. Al. Scrib.

單 Tan, and 單 Tan. 穿一件 | 衫 Ch'huen yih k'een tan shan, 'To put on a single garment;' i. e. a garment of a single plait or fold; not double. 衣袂 | 薄 E shang tan pō, A garment of a single fold and thin. 身

子 | 薄 Shin tsze tan pō, A body poor and slender, a feeble constitution. | 薄 Tan pō, denotes Thin, poor, weak, deficient; either in plain language or metaphorically.

| 寒 Tan han, Thin and cold, poor and distressed. | 獨 Tan-tùh, Alone, single. 孤 | Koo-tan, or 孤孤 |

| Koo-koo tan-tan, Orphan-like, isolated. | | Tan-tan, Only; nothing more than. 形 | 影隻 Hing tan ying chih, The figure one, and the shadow single. 福

無雙至禍不 | 行 Füh wo shwang che, ho-pùh tan hing, Blessings never come in pairs; calamities happen not alone. 報 | Paou-tan, A paper announcing something.

會 | Hwuy-tan, A bill on some one to pay money. 賬

目 | Ch'hang mūh tan, A bill, as from a shopman. 貨物

| Hoo wūh tan, A list of goods bought or sold. 欠 |

K'hēen tan, An account of money owing. 開紙賬目

| K'hae che ch'hang mūh tan, To make out a bill for money due. 開 | K'hae tan, To make out a bill 發 | Fā tan, To send a bill. 收 | Show-tan, A receipt. 憑 |

Ping tan, A paper drawn up to be referred to for affording proof on a given subject. 議 | E-tan, A paper drawn up after mutual deliberation; an agreement. 義 | E-tan,

A paper containing an arrangement made from liberal or charitable motives. 鬼神之祭 | Kwei shin che tse tan, The sacrifices to the gods are simple. 唯為社

事 | 出里 Wei wei shay sze tan ch'hüh le, But in affairs of the gods all (or they entirely) go out of the village. (Le-king.)

乃 | 文祖德 Nae tan wān isoo tih, But exhaust (or carry to the utmost) the virtues of the ancestor Wān-wang. (Shoo-king.) 俾爾 | 厚 Pe urh tan how, To cause

you to be entirely faithful or possessed of consummate integrity. (She-king.) 其軍三 | K'he keun san tan, Their armies were three only, no excess. 夏禹能 | 平水土

Hea Yu, nāng tan p'hing shwüy t'hoo, Yu (the repairer of the Deluge who lived during the Dyuasty Hea), was able to reduce to a level the waters and the land. | 父 Shen-foo, The

name of a city.

啖 The same as 噴 Pun, see below.

啖 PĒEN.

To give a turn to the tongue or mouth and call out.

喉 The original form of 喉 How.

Ol. Scrib. 諺 Yen, see Rad. 言 Yen.

嘍 TSEW. Original form of 嗽 Tsew.

喂 HWŪH. Sound; noise.

𠵼 Ancient form of 𠵼 Shā, see below.



**𪔐** Ancient form of 箕 Ke, see Rad. 艸 Tsaou

**𪔑** Ancient form of 苟 Kow.

**𪔒** Ancient form of 𪔒 Wei, see above.

**𪔓** KOO.. The diseased demon or spirit of a little child. The name of a certain temple.

**𪔔** Same as 界 Keae, A limit or boundary.

**𪔕** CH'HE. **𪔖** R. H.

To jest; to laugh. Ch'he ch'he, The sound of paper tearing. This character is not inserted in Kang-he.

*Characters formed by Ten Strokes.*

**哭** The original form of 喪 Sang.

To mourn; mourning. From 哭 K'hüh, To weep, and 亡 Wang, Lost or perished.

**𪔗** FOW. Breath, vapour or air blown.

**𪔘** CHIN. Alarmed; apprehensive.

**𪔙** SÁOU. **𪔚** S. C.

From 𪔛 P'hin, Many mouths on the top of 木 Müh, A tree. The singing or chirping of a multitude of birds. The sound of many voices. Vulgare, hut erroneously written 噪

Saou, and 𪔛 Saou. Read also Ts'haou in the sense of 𪔛 Ts'haou, To pound the husk off rice. The instrument for doing it is expressed by 𪔛 Ch'ha.

**𪔛** CHUY. Appearance of the mouth being filled.

**𪔜** K'HEEN. Delight; joy; to take delight in.

**𪔝** | K'hëen K'hëen, The appearance of joy and rejoicing. Al. Scrib. 𪔞 Heen.

**𪔟** YÜH. The sound of the throat; a guttural sound.

**𪔠** HÖ, or Hüh. **𪔡** S. C.

The appearance of ejecting from the mouth, or vomiting. To eject.

**𪔢** YIH.

歐 𪔣 Gow-yih, To vomit. Same as 𪔤 Yih.

**𪔥** TE. The original form of 啼 Te.

To cry out. 作愁眉 𪔦 𪔧 Tsö tsew mei te chwang, Assumed sorrowful eye-brows and a crying manner.

**𪔩** Al. Scrib. 𪔪 Twan, To cut asunder,

and 𪔫 Hwuy, The end of an Axle.

**𪔬** YAOU. § **𪔭** S. C.

To be joyful; pleased; to rejoice.

**𪔮** SUN. Water boiling or bubbling forth.

To spurt water forth from the mouth, as upon cloth to damp and afterwards smooth it with an iron.



啖

WA. A little child crying.

嘖

Same as 嘖 Tsze, see above.

To feel an aversion to, or to reject food.

嗃

HÖ.

嗃

嗃

Hö-hö, Stern, severe, cruel appearance; harsh, stern, loud voice. Some of the Dictionaries define it mere Sound or noise. One says, Joy and rejoicing; distressingly hot. Read Heaou, To call to; the sound of a pipe or reed. 嗃暑 Heaou-yu, To call out aloud; clamour. Read Heaou, Great noise and clamour.

嗑

YANG. Sound; noise.

囁

HAN. The chin. Al. Scrib. 顛 Han.

嗒

KUNG. The same as 哄 Hung.

咄

TAN. Sound; noise.

嚙

P'HE.

The sound of angry reprimand; hooting at angrily.

嗆

SHÁ. The voice broken as by hoarseness.

An alteration of the voice. 老子終日號而隘不隕和之至也 Laou-tsze, chung yih haou urh yih pih sha, ho che che yay, 'Laou-tsze (the founder of the sect Taou) called aloud the whole day without his throat being hoarse; the greatest possible harmony' of all the parts of his constitution is hereby manifested. Read Yae. The

voice spoiled; the breath rebelling, or rising; sobbing. In the state 楚 Tsou, it expressed the sound of extreme grief and weeping without crying aloud, the throat being already dry.

嗅

HEW. To smell; to distinguish odours.

It is rather curiously expressed in Chinese, 以鼻就

嗅 E pe tsew hew, With the nose to approach smells.

以鼻取氣 E pe tseu k'he, To take airs with the nose.

以鼻審氣 E pe shin-k'he, By the nose to judge, or try, smells.

以鼻辨氣 E pe p'ien k'he, To distinguish airs by the nose.

一之則使人狂醒三日而不已 Hew che, tsih she jin kwan sing san jih urh puh e, To smell it would cause a person to keep madly awake for three days incessantly.

三而作 San hew urh tsö, Smelled thrice and arose. (Lun-yu.)

單

NO, or Nan.

To expel pestilence or demoniacal influence. The same as 難 No; defined by 除疫也 Choo yih yay, To put away a plague or pestilence. 卻凶惡也 Keö heung gö yay, To expel malignant evil.

嘗

The common form of 嘗 Chang.

嗆

TS'HEANG.

A bird eating; a simple or silly appearance. Read Tsäng.

嗆哼 Tsäng häng, A foolish frightened appearance.

嘍

KOW. The keckling or crowing of a fowl.

A confused noise; a loud voice or sound. 嘍嘍 Yew-kow,

The cry of a stag. 唱 Ch'hang-kow, To sing or call out.

嗇

SĪH, or Shih.

嗇

嗇

嗇

From 來 Lae, To come, and 畝 Lin, A granary. Whatever comes or is brought, is stored up in the granary by



husbandmen, and therefore they are called 耆夫 Sih-foo.  
收 | Show-sih, To gather in the harvest.

Desirous of accumulating; covetous; avaricious; sparing;  
parsimonious; frugal. A surname. | 夫馳 Sih-foo-  
she, Officers who superintended the affairs of seed-time and  
harvest. 治人事天莫如 | Che jin sze, t'hēen  
mō joo sih, In regulating the affairs of men, heaven esteems  
nothing so good as frugality. (Taou-tih-king.) 吝 |  
Lin-sih, or 慳 | K'hēen-sih, Sparing, frugal; parsimonious,  
avaricious. | 言 Sih-yen, Sparing of words. Occurs  
in the sense of 穡 Sih. 主人出寫 | Choo jin  
ch'huh seay sih, The master went forth to give thanks for the  
harvest. | 者農力之成功 Sih chay, nung leih  
che ching kung, Harvest is a meritorious work effected by the  
exertions of the husbandmen. 力 | Leih-sih, To exert  
one's self in cultivating the ground.

噤 YUNG. Same as 隴 Yung, The voice of a bird.

啁 TSAOU.

啁寥 Tsaou-laou, appearance of solitude; stillness, quiet.

疾 TS'HEIH.

嘖 Tsew ts'heih, Sound; voice; noise.

唳 SÓO. The crow or crop of a bird. A certain

star. The first sense is thus expressed, 鳥受食之處  
Neaou show shih che ch'ho, The place in which a bird  
receives its food.

噴 HUNG, or Húg.

囉噴 Lo-hung, To sing songs; the name of a song, or  
class of songs. 唐人有囉 | 曲 T'hang jin yew  
lo-hung keuh, The men of T'hang have Lo-hung songs. The  
words also occur applied to a 樓 Low, Gallery or upper room.

噤 HĒĒ. To inspire, and to close the mouth.

予口張而不能噤 Yu k'how ch'hang urh pūh nǎng  
hēē, My mouth is open wide, and I am unable to inspire or  
to close it. To yawn. | 嚇以口恐迫人 Hēē  
hīh, e k'how kung pih jin, 'Hēē-hīh, is, by the mouth or  
words to intimidate and press people vehemently.'

啗 An erroneous form of 啗 T'han.

能 Nǎng. 多言也 To yen yay, Much talk.

啖 YUNG.

噎 Chung-yung, Desirous of vomiting. Some write 噎 Yung.

噎 YIH. 噎 噎 噎

The second form of the Seal Character, is said to represent the  
Mouth and the Veins of the neck. The breath or voice stopped  
by grief; to sob. A contraction of, or a pain in, the throat. The  
throat. 嚥飪粥 | 不容立 Ch'huē kēen chūh,  
yih pūh yung lēih, In swallowing rice couge, the throat would  
not admit a single grain. 下 | Hea yih, To pass down the  
throat. 不踴噎 Pūh sih yih, 'Not roughen the throat.  
| 不 | Yih pūh sha, The throat not hoarse. Read  
Yuh, and repeated, To imitate the sound of vehement laughter.  
疾笑 | | Ts'heih seaou yūh yūh, Vehement laughing,  
(with a noise like) Yūh-yūh.

啣 SŌ. To suck. Al. Scrib. 歙 Sō.

嗎 MA. Vulgar form of 罵 Ma, To rail, to scold.

嗎酒 Ma-tsew, To chatter or talk much, with wine in one's  
hand. 嗎 Ma, in Canton, is used for the European measure  
of length, called a Yard. It is also an interrogative termination



in conversation, and in colloquial books. 這裡是你罵人的地方 | Chay le she ne ma jin teih te-fang ma, Is this a place for you to rail at, or abuse people, eh?

**嗒** CH'HA. A tone used in speech or song.

Modern songs contain this character; it is not found in Lüh-shoo.

**噓** HEA, or Hae.

To open the mouth very wide; to gape. One says Sound, noise.

**噓** HÖ, or KÖ. **噓** **噓**

**噬噓** She-hö, Name of one of the **卦** Kwa, or lots in the **易經** Yih-king. Represents, it is said, something contained in the mouth, which being eaten, the mouth closes. Hence, in miscellaneous lots, She-hö denotes Eating; in those of the regular series or order, HÖ, denotes, To close or unite.

Hö, further signifies Verbosity; loquacity. | | KÖ-kÖ, or read Keä-keä, Speech, words, conversation. Read Heä, | **然** Heä-jen, The noise or sound of laughing.

**嗒** T'HÖ, or T'hä. **嗒然** T'hä-jen, To

forget; appearance of freeing one's self from; ridding one's self of care. Read Tă, To take with the tongue; to lick.

**桑** SANG. The throat. Vulgarly, A running at the nose of a diseased horse is called Sang.

**咻** HEAOU.

The vulgar form of **休** Heaou, Elegant, harmonious, good.

**嘈** SAOU. The same as **噪** Saou, Clamour, noise.

**叟** CH'HOW.

**惡口也** Gô-k'how yay, A vicious mouth.

**噤** T'HËEN, or Ch'hin. **噤** **噤**

A fulness of breath, or sound; sound; noise. An angry noise or sound; in a rage. Originally written **瞋** Chin. Al. Scrib. **瞋** Chin, and **瞋** Chin. The pronunciation T'hëen prevailed till the time of T'hang. It is used in modern times for **瞋嫌** Ching-hëen, Anger or dislike.

**噤** JÖ. Formerly read Nüh.

A tribe of the **匈奴** Heung-noo or Tartars, mentioned in the time of the **前漢** T'shëen Han, (former Han.) **噤** **噤** Chö-jö; The appearance of commiseration or pity.

**噪** YAOU. To call to; to call out.

**嘈** HUNG.

The people in a market, the noise or voices of a multitude.

**噤** HÖ. Sound; noise.

**叟** SÜH, or Shüh. A laughing appearance.

Read, Sow, The noise of driving away birds.

**啣** WÄ, The sound or noise of drinking.

**啖** KE. **啖** | Ke-ke, Sound, voice, noise,

**牌** PAE.

To separate, to distinguish. Read Pæ, To rive or split asunder.

**旁** PANG. **旁** S. C.

To sing in concord. One says, To hoot, or speak to angrily.



To backbite or to revile. 謔舞 | 喻也 O woo, pang  
yu yay, A kind of singing and dancing.

鳴

WOO, or Wóo.

𦉳

R. H.

鳥呼 Woc-hoo, To sigh; to lament; Alas! 歌呼  
| | 快耳目者 Ko hoo, woo woo kwae urh mûh  
chay, Calling out in song, Woo-woo, delighting the ear and  
the eye. 噫 | E-woo, To shed tears.

𦉳

PŌ, or P'ho.

𦉳

S. C.

To gnaw; to eat. 𦉳 𦉳 Pŏ tseih, The appearance of  
gnawing, or chewing.

𦉳

TSEU. An angry hooting tone.

Read Nă, 𦉳 𦉳 Chă-nă, The chattering of a mean person.

𦉳

T'HANG.

𦉳 𦉳 T'hung-t'hang, Great talking; wide, impertinent,  
not to the point.

𦉳

K'HĒEN.

𦉳

𦉳

A kind of pouch below the chin, in which it is said, a spe-  
cies of monkey stores it's food. Used in the sense of 𦉳 Kĕen,  
What is inadequate; a deficiency, a failure. 𦉳 | 之德  
K'hĕen k'hĕen che tih, A very small degree of virtue. Read  
Hĕen, The crop or craw of a bird; the first stomach of an  
animal. Having something contained in the mouth. 𦉳

| 肉蜚其上 Neau hĕen, jow, fūh k'he shang, The  
birds having flesh in their mouths fly upon it. Some write

𦉳 Hĕen Occurs used for 𦉳 Hĕn, To hate, to dislike. 心

| 之 Sin hĕen, che, Hated him in his heart. 𦉳 之

而無 | 於鼻 Chow che, urh woo kĕen yu pe, Smelled  
it, and shewed no dislike with the nose. 食盡曰 |

Shih tsin 'yuĕ hĕen, To eat up entirely is called Hĕen. Read

K'hĕen in the sense of 𦉳 K'hĕen, Humble; retiring. |

退 K'hĕen, tuy, Humbly withdrew; or stepped back. In

the phrase, | 讓 K'hĕen jang, Humble, yielding, re-  
tiring, 𦉳 K'hĕen, is generally used. 大廉不 |  
Ta lĕen pūh k'hĕen, Where there is great abundance, there  
is not room for the manifestation of a yielding temper. This  
sentence is taken from 莊子 Chwang-tsze, A very mysterious  
and obscure writer. A sheep with four horns is said to be  
denominated | Hĕen. Read K'hĕĕ, To be filled; satisfied,  
delighted; full of self; presuming. | 于芻豢  
醪醴之味 K'how k'hĕĕ yu tsow kwan, laou-le, che  
we, The mouth filled, or satisfied with the taste of vegetable  
substances, and of generous wine. | 然而終日不  
言 K'hĕĕ jen urh chung jih pūh yen, Being satiated or filled,  
and remaining a whole day without speaking. 天下人  
民未有 | 志 T'hĕen hea jin min we yew k'hĕĕ che,  
The people of the Empire do not possess presumptuous self-  
sufficient minds. The books written in the time of Han, in  
this quotation used 𦉳 K'hĕĕ.

𦉳

SHÉ

𦉳

𦉳

To take high pleasure in; to have a great relish for; to  
desire ardently. To indulge the animal appetites; to lust after.  
𦉳 欲喜之也 She yŏ he che yay, She, is to desire and  
to take pleasure in a thing. (Shwŏ-wăn.) | 酒色  
She tsew shih, To be addicted to wine and debauchery. 𦉳  
酒 | 音 Kan tsew, she yin, To delight in wine, and be exces-  
sively attached to music. (Shoo-king.) 廣其器識謹  
其 | 好 Kwang k'he k'he shih, kin k'he she haou, To  
enlarge his capacity for knowledge, and to regulate his desires.  
神 | 飲食使君壽考 Shin she yin shih, she keun  
show k'haou, The divinity delighting in the libations and  
oblations, caused the Prince to attain old age. (She-king.)

𦉳

PAOU. To boast; to talk big.

𦉳

CHEN.

𦉳

Chen-chen, A silly foolish appearance.

𦉳

K'HE.H. To chew, to eat.



啞 CHÄ. 嘲啞 Chaou chä, The voices of birds. One

says, The confused noise of children's voices. To rhyme, read Che.

嘍 HEÜH. One says, Hoarse.

It is defined by 吹口嘍也 Ch'huy k'how heüh yai, Blowing with the mouth (perhaps) hoarsely.

噱 HAE. To Laugh.

Originally written 咳 Hae, The laughing of a little child.

嗚 KIH. The crowing of a cock.

It seems also used for the Lowing of a cow.

𪛗 An erroneous form of 𪛗 Nēě, see above.

𪛗 SHOW, Chow, or Gów. The name of a place.

嗟 TSZE. The tone of sorrow.

嗟 Tsze-tseay, A mournful tone. One says, incessant weeping, | 听 Tsze-yin, Laughing.

嗒 The same as 𪛗 Hlew, To smell at.

𪛗 LEIH. 𪛗 Low-leih, Incessant talking.

One Dictionary makes it To take, to seize.

𪛗 LO. The cream of milk; which seems expressed

by 乳漿 Joo tseang, The unctuous matter of milk. Originally written 𪛗 Lo.

寒 KĒEN. To eat. To stop speaking, (Tsze-hwuy.)

𪛗 UNG. 𪛗 Ung-hwäng, Noise made by a cow; or by certain insects.

𪛗 An erroneous form of 𪛗 Gan, see above.

𪛗 TSEAY. 𪛗 R. H.

To sigh; to lament; painful regret; a tone or aspiration when one feels a difficulty in expressing by words, all one's meaning.

Also read Tso and Tseay. 𪛗 Tseay-tan, or 𪛗 | Tsze-tseay, To sigh and to lament. | 佐也言不足以

盡意故發此聲以自佐也 Tseay, tso yay; yen püh tsüh e tsin e, koo fä tsze shing, e tsze tso yay, 'Tseay,

to Assist; words being inadequate to express all one's meaning; this tone is emitted to assist one's self' | 我懷人 Tseay

wo hwae jin, 'Alas! I cherish thoughts of him,' meaning the ancient king 文王 Wän-wang. (She-king.) 𪛗 | 昌兮

E tseay, ch'hang he! Oh, how abundant! 𪛗是心內

不平. | 是口之暗啞皆傷歎之聲

E, she sin nuy püh p'hing; tseay, she k'how che yin ya, keae shang tan che shing, 'E, is disquietude of mind; Tseay, is the

(dumbness of the mouth) loss of articulate utterance; both are the tones or sighs of a wounded mind.' | 𪛗不已

Tseay ya püh e, Expressed in aspirations 'Unlimited surprise and admiration.' Read Tseay, same as 𪛗 Tseay. 𪛗 |

Tüh-tseay, The language of consultation. One says is denotes

呼吸之間 Hoo keih che keen, In the time of one breathing; or an expiration and an inspiration. 大嗟

之 | Ta teih che tso, seem, The moan or sigh of old age. (Yih-king.)

𪛗 YÜH, or Wüh. 𪛗 S. C.

To hem, in order to clear a stoppage of the throat. 𪛗 𪛗



Yüh-yüh, Clearing the throat before playing on an instrument. One says, The appearance of expectorating and drinking. 將吹先 | 噓而理氣 Tsëang ch'huy, sën yüh yüh urh lek'he, About to blow (a reed or pipe) first clear the throat and adjust the breath. Occurs as forming part of a proper name.

**嘔** WÄN. To vomit.

**噪** TSÖ. The noise made by rats or mice.

**嗣** TSZE. 嗣 虱 舅 弱

From 冊 Tsih, A record, and Mouth. A mouth to read the records of the family in the hall of ancestors. 司 Tsze, Merely gives sound to the character. To succeed; to come after and keep up, or continue a succession. Children; grandchildren; posterity; descendants. Hereafter. To learn; to practice. A surname. To rhyme, read Tsou. 凡子孫皆爲後嗣 Fan tsze'sun, keae wei how-tsze, Children and grand-children, are all called How-tsze. 後 | 子孫 How-tsze tsze sun, Descendants, posterity. 無子 | Woo tsze tsze, No son to succeed. 繼 | Ke-tsze, To adopt a son. | 子 Tsze-tsze, An adopted son. 我有一 | 子 Wo yew yih tsze tsze, I have an adopted son. 絕 | Tseuě tsze, To exterminate a family. 舜讓于德弗 | Shun jang yu-tih fuh tsze, Shun (the ancient king) resigned the throne to virtue, because his own virtue did not descend to his posterity. (Shoo-king.) During the ancient kings Yaou and Shun, 罰弗及 | 賞延于世 Fä fuh keih tsze; shang-yen yu she, 'Punishments were not extended from fathers to their children; but rewards were diffused through the world; for, 與其殺不辜寧失不經 Yu k'he shä püh koo, ning shih püh king, Rather than slay the innocent, better lose what is right. (Shoo-king.) 縱我不往子寧不 | 音 Tsung wo püh wang, tsze ning püh tsze yin, Should I not go, (the speaker is a female) he had better not practice music. (She-king.) | 後不得仍然如

此 Tsze how, püh tih jing jen joo tsze, Hereafter it must not continue thus.

**嗤** CHE. A laughing appearance.

時人嗤之 She jin che che, His contemporaries laughed at him.

**嗙** The original form of 嗙 Hwang.

**噀** HÜH. Noise made in vomiting.

**咲** Vulgar form of 笑 Seaou, To laugh.

**𦣻** Ancient form of 𦣻 Näng, Confusion.

**噉** E. The sound of anger, or indignation.

**𦣻** TÄ, or Tö. The motion of the mouth.

**𦣻** P'HE. 𦣻 𦣻 P'he-ne, A mouthing appearance.

**𦣻** Ancient form of 商 Shang.

**𦣻** Ancient form of 殂 Tsoo, Going to the tomb.

**𦣻** KEUN. Same as 羣 Keun, A flock.

**𦣻** FOO. Strong; unwearied.



## ELEVEN STROKES.

𦉳 Same as 𦉳 P'heih, see under 5 strokes.

𦉴 Erroneous form of 𦉴 Keö, Loud laughter

𦉵 Same as 𦉵 Tsuy, see under 12 strokes.

𦉶 GAOU. 𦉶 S. C.

A general lamentation; sound of sighing and mourning.  
紛紜翔集嘈嗷嗚啼 Fun yun tseang tseih, tsaou  
gaou ming te, Assembled together in a crowded manner made a  
confused lamentation. Al. Scrib. 𦉶 Gaou. 𦉶 𦉶 𦉶 𦉶  
斷聲也 Gaou tsaou püh twan shing yay, Gaou-tsaou, an  
interminable incessant noise. 𦉶 𦉶 𦉶 𦉶 Chung k'how  
gaou gaou, Every mouth is clamouring to be supplied. 𦉶  
𦉶 𦉶 Kea k'how gaou, The family has nothing to eat. 𦉶  
𦉶 𦉶 𦉶 Gaou gaou tae poo, An infant 'crying out, waiting  
to suck.'

𦉷 Same as the preceding. 𦉷 R. H.

鴻鴈于飛哀鳴𦉷 𦉷 Hung ying yu fei, gae  
ming gaou gaou, The birds. Hung-ying in flying, cry out  
mournfully, Gaou-gaou.

𦉸 TSEÖ. To chew, to gnaw.

Original written 𦉸 Tseö. Syn. with 𦉸 Tseaou.

𦉹 HUNG, or, T'hung.

Much talk; Verbosity. A loud voice or noise. Sound of  
singing. 大歌謂之𦉹 Ta ko wei che t'hung, Loud  
singing is denominated T'hung.

𦉺 LE. Unceasing talk.

𦉻 Ancient form of 星 Sing, see Rad. 日 Jih.

𦉼 LËEN. 𦉼 𦉼 Lëen-low, Much talk;  
loquacity. Originally written 𦉼 Lëen.

𦉽 TSUY, or Chuy.

To pucker or purse up the mouth. An ugly mouth. To  
sip and drink. 𦉽 𦉽 𦉽 Tsuy tsew chö ko, To  
tipple wine and deal out songs. Read Suy, To present or  
offer songs. One says, 𦉽 𦉽 Tsuy tuy, denotes The  
motion of the mouth. Tsze-hwuy, and some other Diction-  
aries seem to use it erroneously for 𦉽 Tsuy, The appearance  
of a lofty hill or mountain.

𦉾 HÖ. To eat.

The same as 𦉾 Hō, or T'hō, which is by some written 𦉾 Hō.

𦉿 CHAY. 𦉿 S. C.

To screen; to hide. The appearance of much talking;  
great loquacity. 𦉿 𦉿 𦉿 Lo-chay, to yen yay,  
Lo-chay denotes Many words. Read Choo, Unimportant,  
or impertinent talk. Sha-müh rejects the latter definitions  
as erroneous additions of people in subsequent ages, who  
mistook the word, from it's having 𦉿 K'how, Mouth in it's  
composition.

𦊀 MÖ. 𦊀 S. C.

Stillness; quiet; silence; rest. 𦊀 𦊀 Mō-tseih, or  
inverted, Tseih mō, Silence; stillness. Read Mīh, in the  
same sense, 𦊀 𦊀 𦊀 Mīh-mīh pūh tih yu, Silent,  
having no opportunity to converse. 𦊀 𦊀 𦊀 𦊀 𦊀



嗷嘿而無聲 Ke gae she, ming Mō-tseih, mih urh woo shing, In the time of mourning, perfect stillness or silence were enjoined.

暮 MOO. Ancient form of 謨 Moo, To arrange a plan.

嗽 SOW. 嗽 R. H.

To cough up phlegm; to cleanse the mouth. 咳 嗽 K'hīh-sow, To cough; coughing. 冬時有 | 上氣疾 Tung she yew sow; shang k'he tseih, In the winter (he) has a cough, which is a disease in which the breath rises up. 只見襲人 | 了兩聲吐出一口痰來 Chih kēen, Seih-jin sow leaou leang shing, t'hoo ch'hūh yih k'how t'han lae, Particularly observed Seih-jin, having coughed twice, vomited out a mouthful of phlegm. 咳 | 吐痰 K'hīh-sow, t'hoo t'han, To cough and spit out phlegm. Al. Scrib. 嗽 Sow. Originally written 嗽 Sow. Read Sō, To suck.

嗷 SOW. 嗷 嗽

使犬聲 She keuen shing, The sound of the voice in setting on a dog. To urge or set on a dog. A local word. 嗷 嗽 Sow-tseu, Denotes the same. Al. Scrib. 嗷 Sow.

嗷 T'HAN. 嗷 S. C.

Sound; noise; the noise of many persons eating and drinking. 有嗷其饁 Yew t'han k'he yih, All ate and drank with a confused noise their field provisons. (She-king.)

造 Same as 嗷 Sow, see above.

啐 SHWĖ, or Tseuě. 啐 S. C.

A small draught; to drink a small quantity; to sip. Also read Leuh, and Seuh, Voice or sound. Read Tsuy or Shwuy, To taste.

參 SIN. The name of a certain star.

An erroneous form of 參 Ts'han, See under the Radical 厶 Mow.

帶 Te. Same as 噤 Te, see under 15 str.

噤 K'HANG. 噤 咳 K'hang-k'hīh, Sound; noise.

噤 TSĪH, or Chih.

The tone of angry reprehension, or hooting at.

噤 TSŪH.

噤 咨 Tsüh-tsze, To be ashamed; to feel ashamed; shame.

噤 TSĪH. The noise of haste or hurry.

The vulgar form of 噤 Tsih. (Sha-müh.)

噤 TSĀ, or Tsüh. 噤 R. H.

Shame; grief; sorrow. 鳥噤 Woo-tsüh, What the heart dislikes; is grieved for, or ashamed of. | 咨 Tsüh-tsze, To be ashamed; to feel ashamed. 噤 | Pin-tsüh, A grieved and sorrowful appearance.

𠵽 KEAOU. 𠵽 S. C.

From 𠵽 Tsih, A multitude of mouths, and 𠵽 Kew, To entwine about. This part is only to give sound. A loud voice or noise; calling out aloud. A certain large kind of bell. 昭公踴然而哭 Chaou-kung keaou jen urh k'hüh, 'Chaou-kung cried out aloud and wept.' In this quotation modern editions write 噤 Keaou. 掌共雞牲辨其物夜噤旦以 | 百官 Chang kung ke sāng, pēn k'he wuh, yay hoo tan, e keaou pih



kwan, Those who (at great sacrifices) superintend the fowls and other victims, who distinguish and arrange the various things during the night, call out for the morning, to arouse or summon all the officers. (Chow-le.)

**嘯** CH'HUNG. The appearance of eating.  
**嘯** KEAOU. **嘯** S. C.

To call or roar out; to make a clamorous noise. **嘯陽** Keaou-yang, The name of an animal. Syn. with **叫** Keaou, To call. **聲** | | Shing keaou-keaou, The sound was loud and clamorous. **狂夫** | **諱於東崖** K'hwang-foo keaou hoo yu tung yae, The madman roared out from the eastern bank. **山出** | **陽** Shan ch'hüh keaou yang, The hill produces (the animal) Keaou-yang. **罾** | **陽** Keuen keaou-yang, To entrap, or take in a net, the Keaou-yang.

**聆** LING. A ringing or tinkling sound in the ear.

**嘅** K'HAE. **嘅** **嘅**  
To sigh; to lament. **嘅其嘆矣** K'hae k'he t'han e, To lament and sigh; or, sighed out his lamentation. **意氣有所鬱** | **然也** E k'he yew so yüh k'hae jen yay, The mind and feeling having something accumulated, (or dwelling heavily upon them) sighed.

**嘆** T'HAN. **嘆** **嘆**  
A sighing sound; to sigh. One says, A long breathing. According to Sha-müh, whether to express grief or admiration and praise. **嗟嘆** Tseay t'han, Lamentation and sighing. **長** | **說道** Chang t'han shwö taou, With a long sigh said. **||** **一口氣** T'han yih k'how k'he, 'Sighed out a mouthful of breath.' i. e. to heave a sigh. | **惜一番** T'han seih yih fau, Sighed and lamented awhile. **無永** | **你係聰明的人就該自己寬心解憂何必** Woo yung t'han, Not perpetual (or eternal) sighing. 你係聰明的人就該自己寬心解憂何必

**作司馬牛之** | Ne he tsung ming teih jin, tsew keae tsze ke kwan sin keae yew, ho peih tsö, Sze-ma-new che t'han, You are an intelligent person, and you ought to enlarge your heart and dispel your sorrows; what occasion is there to imitate the sighs of Sze-ma-new? Sze-ma-new, is a person mentioned in the Lun-yu, who seems to have cherished a melancholy state of mind. **左思右想** | **一口氣道** Tso sze, yew seang, t'han yih k'how k'he taou, On the left thinking, on the right considering, he sighed out a mouthful of breath and said. **啞其** | **矣** K'hae k'he t'han e, Sighed out his lamentation. (She-king.) | **羨** T'han scea, or **讚** | Tsan t'han, To utter aspirations of praise.

**啖** SHAN. To hold a thing in the mouth.  
**口名啖物也** K'how hien shan wüh yay, The mouth containing something in it. Otherwise expressed thus, **哈** | **物在口中** Han shan wüh tsae k'how chung, Containing or holding a thing in the mouth. Read Ts'han, Sound or noise.

**啞** K'HÖ. The noise of striking.  
The same as **啞** T'hun, and **噉** T'hun. Read Kwö, to blow with the breath softly.

**唇** LO. **唇** Lo-to, The appearance of a hanging lip, the lip hanging down.

**嘈** TSAOU. Noise; clamour. **眾口嘈**  
**雜** Chung k'how tsaou tsä, The confused mixed noise and clamour of a great many different voices. **人多** | **鬧** Jin to tsaou naou, A great many people making a noise and clamour. There are several expressions which denote the same, as **啾** | **La ou-tsaou**; **喧** | **Heuen-tsaou**; **喧吵** Heuen chaou, | **呷** Tsaou-gö, all express Clamour, noise, outcry, vociferation. | | **雜雜** Tsaou tsaou tsä tsä, Noise and confusion. **啾咋** | **碌** Tsew tsih tsaou suy, The din and clatter of troublesome loquacity.



聊

LAOU. 聊嘈 Laou-tsau, Noise; clamour;

vociferation. To clamour; to vociferate.

嘉

KEA.

嘉嘉嘉嘉

From 壹 Choo, A band of Music standing up, and 加 Kea, To add or to increase. Good; excellent; to commend; to praise; to be pleased; to make happy. The name of a 縣 Hëen district, and also of a 州 Chow. A surname. Some Ancient Dictionaries read it K'hea and Hea. 嘉魚 Kea-yu, A certain kind of fish, said to be of excellent quality. 禮

Kea le, The excellent ceremony, viz. the marriage ceremony.

褒 | Paou-kea, To commend; to praise. 可 | K'ho

kea, Worthy of praise. | 平 Kea p'hing, is the name

given to an annual sacrifice offered to all the gods, after the

Winter Solstice. It is said, 冬至後三戎臘祭百

神也 Tung-che how san seuh, lä tse pih shin yay, Three

(portions of time called) Seuh, after the winter solstice, the Lä

sacrifice is offered to a hundred (all) the gods. (Shwö-wän.)

The word Lä, was about 200 years B. C. changed to Kea-p'hing.

陰陽際遇謂之 | 故昏禮為 | 禮 Yin

Yang tse yu wei che kea, koo hwän le wei kea-le, The period of

conjunction of the Yin and the Yang is denominated Kca, hence

the marriage ceremony becomes the Kea Ceremony. (Sha-müh.)

| 意 Kea e, An excellent thought, a praise-worthy intention.

予懋乃德 | 乃丕績 Yu mow nae tih, kea nae

pei tseih, What I encourage is virtue; what I praise is great

merit. 亨者 | 之會也 Häng chay, kea che hwuy

yay, Häng (the third character used in the lots of the Yih-king)

denotes a general assemblage of excellencies. (Yih-king.)

以 | 禮親萬民 E kea le ts'hin wan min, By the

excellent ceremony (viz. marriage) to unite in bonds of relation-

ship all the people. 高情厚誼殊屬可 |

Kaou tsing how e shoo shö k'ho kea, Elevated kind feeling, and

a generous sense of propriety are exceedingly worthy of praise.

準繩 | 量 Chun shing kea leang, The line is an ex-

cellent measure. 以 | 魂魄 E kea hwän pih, 'To make

happy departed spirits,' is an expression used in the Le-king,

when speaking of various offerings. The Commentator says,

皆所以 | 善死者之魂魄 Keae so e kea shen

sze chay che hwän pih, They all are means by which to felicitate

the souls of those who have died well. | 慶 Kea-king,

The Imperial title, or Kwö-haou of the reigning Emperor of

China, A. D. 1817. To rhyme, read Ko.

Same as 嘯 Hoo, To call to.

YAE. 嗥 ! Yae-yae, A dog snarling and

seeming to wish to bite. Al. Scrib. 狺 Yin or Yae.

HEAOU.

To fight or wrangle; the noise of quarreling.

SHE, or Chě. To utter opprobrious language.

Shě-tüh, To vomit forth angry or virulent speeches.

Read Těč, | 咄 Těč-tüh, Incoherent ribaldry; in Chinese

expressed by 語無節也 Yu woo tsě yay, Talk without

rule, or limit.

P'HEAOU.

S. C.

Having no rule, measure or limit; irregular. The appearance

of being blown rapidly. A carriage running with an immoderate

degree of swiftness. 匪風飄兮匪車嘌兮. 顧

瞻周道中心弔兮 Fei fung p'heaou he; fei chay

p'heaou he; koo chen Chow taou, chung sin teaou he, The gale

does not agitate; the carriage does not toss and disquiet; but

an attention to the (ruinous) ways of the Chow family, distresses

the inmost soul. | 搖不安之貌 P'heaou-yaou,

pùh gan che maou, P'heaou-yaou, a disquieted appearance.

| 倡 P'heaou-chang, Singing loose or licentious songs.

LOW. Loquacity, verbosity. 噉噉 Lëen-low,

Appearance of troublesomeness; troublesome. | 喉

Low-lěč, The voice of a bird.



嘎 KEĀ, or Kĕě.

嘎 | Keă keă, The voice of a bird, or of birds.

嗾 SOW. 使犬聲 She keuen shing, The sound of hounding on a dog. Vulgarly written 嗾 Sow.

嘖 YEN, or Yin. A loud laugh.

噪 CHÁOU.

The noise, or sound of the voices of a multitude of persons.

𦣻 HEAE. A laughing appearance.

The noise of laughing. Read Heih, denotes the same.

𦣻 CHWA.

A vicious mouth; vicious or opprobrious language.

𦣻 KEĀ. 𦣻 𦣻

From 古 Koo, Ancient, and 段 Twan, giving sound. Great; great and remote; firm; stable; happy; blessed; propitious. To rhyme, read Koo. 凡物壯大謂之𦣻 Fan wüh chwang ta, wei che kea, Every thing of a large figure is called Kea. 工祝 Kung-chüh, are the prayers, or incantations offered up before the 尸 She, (effigy of a departed ancestor or an idol), and 主人受福曰 | Choo jin show fuh yüě kea, The lord or master (of the house) receiving blessings is called Kea. 純福爾常矣 Shun fuh urh chang e, Pure (or great) happiness;—may you long enjoy it. (She-king.) 祝 | Chüh kea, To supplicate blessings. 祝 | 之忱 Chüh kea che shin, The sincere desire or wish to supplicate blessings. The reigning Emperor, Kea-king, will reach his 60th year in A. D. 1819, in consequence of that age being the complete round of one Cycle,

it is to be observed with peculiar honors. The Tartar Kings and Princes present idols of Buddah and pray for the Emperor's felicity. His Majesty has declined receiving the idols, because he has so many already; but desires, that in lieu of giving the idols, they will repair his temples, which he says, in the words just quoted, will equally shew their sincere desire to supplicate the bestowment of happiness upon him. (Peking Gazette.) 祝 | 莫敢易其常古是謂大假 Chüh kea mǒ kan yih k'he chang, koo she wei ta kea, In supplicating blessings do not dare to alter constant usage; this is denominated a great blessing, or happiness. (Le-king.) | 長也大也 Kea, ch'hang yay ta yay, 'Kea, of long duration, great and vast,' referring to blessings. (Le-king.)

𦣻 SEIH. 𦣻 Seih, or repeated Seih-scih, The sound of enduring or suffering cold. The cry, or exclamation of a person who suffers from cold.

𦣻 KÖ. 𦣻 Hea-kö, The throat. | 𦣻

𦣻義同音異疑必有誤 Kō yu hoo e t'hung yin e, e peih yew woo, The sense of Kō and Hoo is the same, the sound (or pronunciation) is different; there is a suspicion that there must be some error.

𦣻 P'HE. 𦣻 P'he-e, Appearance of the mouth, or a mouthing appearance.

𦣻 HEAOU. 𦣻 𦣻

Boasting; talking big; alarm or surprise. Read Keaou, The crowing of a cock. Read Paou, Bombast; inflated or flowery talking, without any reality. Paou-paou, Sound, noise. Read Leaou or Laou, 𦣻 𦣻 Leaou-taou, Many words; verbose. Read Mew, Syn. with 𦣻 Mew. 狂者之妄言也 Kwang chay che wang yen yay, The irregular confused talk of a madman. 狂者其志 | | 然 Kwang chay k'he che heaou heaou jen, A madman's ideas and language are inflated and extravagant. (Mǎng-tsze.)



嘯 HOO.

囁

嘯

To cry out aloud; to call. A surname. Read Hōo, To speak to in an angry insulting manner, otherwise expressed by 咄嗒 Tüh-ts'hü. 一簞食一豆羹得之則生弗得則死嘯爾而與之行道之人弗受 Yih tan shih, yih tow kang, tih che, tsih sāng, fūh tih tsih sze, hoo urh, urh yu che, hing tauo che jin fūh show, A bowl of rice, a basin of soup, to obtain which is life, and not to obtain which is death: if they be given in an angry insulting manner, a wayfaring man will not receive them. (Māng-tse.) For there are feelings, he says, which people regard more than life or death. □ | K'how hoo, To roar out with the mouth. \*Syn. with 呼 Hoo. Occurs in the sense of 滄 Hoo, The name of a river. 雞人夜旦以咄百官 Ke-jin yay hoo tan, e keaou pih kwan, The fowl-men (keepers of the victims) at night call out for, or hail the morning to arouse or summons all the officers.

噤 TSEĖ, or Tse. Small talk.

Conversing in a low voice, or with levity; sound. According to one, Correct, proper speech. Read Ch'ha, A slight low sound.

囁 KWŌ. □ 囁 | K'how kwŏ kwŏ, Mouth

chattering; troublesome and incommoding loquacity. Al. Scrib. 噉 Kwü.

嘒 HWUY.

嘒

嘒

Small; delicate; a low soft voice or sound. A rapid, hasty sound. The harmonious sound of a reed. Clear; bright; the name of a star. 嘒小口鳴聲也 Hwuy, seaou k'how ming shing yay, 'Hwuy, voice or sound emitted from a small mouth. (Lüh-shoo.) 菀彼柳斯鳴蜩 | | Yuen pe lew sze, ming teaou hwuy hwuy, Amongst yonder luxuriant willows, the Teaou insect chirps softly. (She-king.) | 彼 Hwuy-pe, The name of a star. | | 然 Hwuy

hwuy jen, Concord or harmony of sound, either from the voice, or from an instrument. Syn. with 噲 Hwuy, and 噍 Hwuy.

噤 K'HIN. A sore on the lip.

嘔 GOW, or Heu. 嘔 R. H.

To be pleased; to sing; the prattle of children. The name of a river. Read Hèu, To use pleasing language, to sooth to commiserate. Read Ch'hoo, An angry voice. Read Gōw, To vomit. Read Heú, To vomit. 嘔嘔與嬰兒相應呼語也 Ne-gow yu ying urh seang ying, hoo yu yay, Ne-gow is with children responding in alternate harmonious language; hence, 嘔 | 之 Ne-gow che, Sooth and soften him. | | 喜也 Gow-gow he yay, Gow-gow denotes joy. 歌 | 道中 Ko gow tauo chung, To sing in the midst of the road. | 吐 Gow t'hoo, To vomit. 未下咽者吐之已下咽者 | 出之 We hea yen chay, t'hoo che; e hea yen chay, gow ch'hüh che, That which has not passed down the throat, spit it out; that which is already swallowed, vomit it up. 言語 | | Yen yu heu-heu, Language soothing and condoling, or commiserating. | 喻和悅貌 Heu yu ho yně maou, Heu-yu denotes, Concord and satisfaction; cordiality and being well pleased. | 喻受之 Heu-yu show che, Received him, or it, with cordiality and pleasure.

嘖 T'HEAOU.

Same as 詵 T'heaou, To call to, and endeavour to seduce.

噲 HĒEN. 噲 | Hēen-hēen, Joyful or being glad; to rejoice; to laugh; laughing. Read K'hēen, Same as 噲 K'hēer, Delight, joy.

嘖 TSĪH, or Chih. 嘖 嘖 To cry out aloud; to roar out; a tumultuous mingled noise; a noise of wrangling. 嘖 | Tsih tsih, The inarticulate



tones of admiration and surprise. Also, The noise of quarrelling; the note of a certain bird. Occurs in a religious book, in the sense of 情 Tsing, The natural feelings. 化在噴也 Hwa tsae tsih yay, Reformation is seated (or must commence) in the natural feelings. 嘯 | Hih-tsih, To call out; to call to. | 室之議 Tsih shih che e, A wrangling disputatious consultation. Used in the sense of 蹟 Tsih, denoting that which is Profound and obscure. 會同難 | 有煩言莫之治也 Hwuy t'hung, nan tsih, yew fan yen, mō che che yay, When assembled together, the difficult and abstruse points, after troublesome wrangling and disputation, were not settled. 言語譁 | Yen yu heuen tsih, Conversation clamorous and disputatious. | | 稱道 Tsih tsih ching taou, In a troublesome clamorous manner, said.

啖 T'HAN. 嗜啖 Gan-t'han, Little taste; tasteless.

嘗 CHANG. 嘗 嘗

It is commonly read Chang, and is, in the MS. Dictionaries, aspirated; but the Chinese Dictionaries give for the Syllabic spelling 市羊 She-yang, and 辰羊 Shin-yang, which make Sh-ang. From 旨 Che, The will or intention, and 尚 Shang, giving sound.

To taste; to try. Name of an autumnal sacrifice; a surname. Forms the past tense of Verbs; Always; commonly; applied to past time. 嘗口試味也 Chang k'how she we yay, Chang, to try the taste with the mouth. | 察味美惡也 Chang, chā we mei gō yay, Chang, to examine whether the taste be good or bad. (Lüh-shoo.) Or more briefly, 口味之 K'how wei che, To taste it with the mouth. 攘其左右 | 其旨否 Jang k'he tso yew, chang k'he che fow, Took the food on his right and left, and tried whether it's taste was good or not. (She-king.) | 一 | 其味道 Chang yih chang k'he we taou, Try it's taste. 未 | We chang, Not yet. 這事我 | 經歷過來 Chay sze wo chang king lēih kwo lae, This business is what I have been in the habit of passing through, or being engaged in. 吾友 | 從事於斯矣 Woo yew chang tsung sze yu sze e, My friend, always attended to affairs in this way. 疑則少

| 之 E, tsih shaou chang che, Having doubt or suspicion, then try it a little. 百鬼飮 | Pih kwei teih chang, A hundred (all the) spirits tasted the savour of the sacrifices offered. 請試 | 之 Ts'hing she chang che, Pray try it's taste. | 新穀 Chang sin küh, To offer up in sacrifice the new (reaped) grain. 宗廟之祭夏日禴春日祠冬日烝秋曰嘗 Tsung meau che tse, hea yuě Yō, ch'hun yuě Sze, tung yuě Ching; tseu yuě Chang, In the hall of ancients, the summer sacrifice is called Yō; the spring sacrifice is called Sze; the winter, Ching; and the autumn, Chang. Same as 嘗 Chang; some write 嘗 Chang.

噓 HEU.

噓

噓

To blow; to blow softly with the breath. 吹噓 Ch'huy heu, To blow with the breath. Figurative y, To recommend; to speak in behalf of. These two words are thus distinguished. 出氣急曰吹緩曰噓 Ch'hüh k'he, keih yuě ch'huy; hwan yuě heu, To expel the breath rapidly is called Ch'huy; slowly, is called Heu. Again, 蹙唇吐氣曰吹. 虛口出氣曰 | Tsùh shin t'hoo k'he yuě ch'huy, heu k'how ch'hüh k'he yuě heu, To purse up the lips and impel the breath is called Ch'huy; with an open mouth to issue forth the breath is called Heu. 歔 | 同聲自鼻爲歔. 自口爲 | Heu heu t'hung shing, tsze pe wei heu, tsze k'how wei heu, 'Heu and Heu, are pronounced the same; (breath passing) from the nose, is expressed by Heu; from the mouth, by Heu.' 托我吹 | 吹 | Tō wo ch'huy heu, ch'huy heu, 'Employed me to blow him a little,' i. e. to say a good word for him.

噤

CHA, or Ch'ha.

The appearance of thick lips. The Dictionary Yüh-pēn says, 緩口貌 Hwan k'how maou, Slow mouthed.

噤

FÜN. An angry voice.

噤

T'HOO. Name of a plant which grows in the water:



婆

P'HO. A word used in imprecations or prayers.

𪔐

Ol. Scrib. 壺 Hoo, see Rad. 士 Sze.

嚙

Ol. Scrib. 齋 Sīh, see under 10 strokes.

嚙

CHĀ. The same as 晰 Chă.

𪔐

Ol. Scrib. 阜 Fow, the 170th Radical.

𪔐

SEIH. Sound; noise.

𪔐

LĀNG.

Name of a place, occurs in the books of Füh.

# TWELVE STROKES.

嘩

Same as 譁 Hwă, see Rad. 言 Yen.

𪔐

MAE. 𪔐 𪔐 Mae-mae, The cry of a sheep.

𪔐

NĒEN, or Jen.

𪔐

S. C.

𪔐

The sound of conversation; which is also expressed by 𪔐  
𪔐 Yih nēen. One says, To answer; to reply; to answer in the affirmative.

𪔐

CHWĀE, or Ch'hae. To eat, to gnaw.

To eat with greediness all at once; great numbers eating, as flies

do carrion. 母 | 炙 Woo ch'hae chih, Do not eat greedily the roasted meat. (Le-king.) In the passage from which this is quoted, there are various rules for behaviour at table, which indicate great barbarity existing to make such rules necessary. 蠅 蚋 姑 | 之 Ying-juy koo chwaē che, 'The (flies called) Ying-juy, together eat them;' viz. dead bodies left in the waste lands before the rites of sepulture were instituted.

𪔐

The same as 𪔐 Hwuy, see above.

𪔐

Vulgar form of 𪔐 Pö, To gnaw.

𪔐

P'HĀNG. Sound; noise.

𪔐

LAOU.

𪔐

𪔐

Noise; clamour. 𪔐 𪔐 Laou-naou, and | 𪔐 Laou-taou, express the same. 那個人狠 | | 𪔐 𪔐 Na ko jin hăn laou laou taou taou, That fellow is very noisy and clamorous. Read Heaou, In the sense of 𪔐 Heaou, To call to, or to call out. Ching-tsze-t'hung affirms that this is a vulgar character, to which Sha-müh objects, by saying, that no other work makes the same affirmation, and Ching-tsze-t'hung produces no proof. Syn. with 𪔐 Laou.

𪔐

CHĀ. The noise of chewing; to crunch.

𪔐

CHĪH. To chew; to eat.

𪔐

𪔐 𪔐 Pö-chih, The appearance of chewing or eating. One says, To sip or smear the mouth with blood in ratification of a covenant.

𪔐

KEIH. Sound; noise.



嘯

SEAOU.

嘯 齟 甬

The sound of blowing; a hissing, whistling, roaring sound.

To whistle, to roar. Read Seuh. in the same sense, and Syn.

with 齟 Seuh. Read Ch'hih, in the sense of 叱 Ch'hih, To speak in a rough angry tone. 蹙口而出聲曰嘯

Tsü k'how urh ch'hih shing yuè seaou, To purse up the mouth and expel the voice is called Seaou. 其 1 也歌

K'he seaou yay ko, 'Whistled and sung' to divert the mind from what vexed it. 善 1 Shen seaou, Skilled in whistling.

(She-king.) 長 1 良久 Ch'hang seaou leang kew,

To whistle aloud for a long time. 1 歌傷懷念

彼碩人 Seaou ko shang hwae, nën pe shih jin, Whistle songs and mournfully reflect upon that great personage.

(She-king.) 前漢西方有因霄之國人

皆善 1 丈夫 1 聞百里婦人 1 聞五

十里 Ts'heen Han se-fang yew Yin-seaou che kwö, jin

keae shen seaou, ch'hang-foo seaou, wän pih le, foo-jin seaou,

wän woo shih le, During the former Han, in the western

regions was a state called Yin-seaou, in which all the people were excellent whistlers; when the men whistled they could

be heard at the distance of a hundred le, and the women at the distance of fifty. 男子入內不 1 不指. 夜

行以燭無燭則止. 女子出門必擁蔽

其面. 道路男子由右女子由左 Nan-tsze

jüh nuy, püh ch'hih püh che; yay hing e chüh, woo chüh tsih

che, neu-tsze ch'hih mun, peih yung-pe k'he mēen; taou loo

nan-tsze yew yew; neu-tsze yew tso, A man when he enters

the inner apartments (where the females are) should not speak

roughly nor point; at night he should walk with a candle,

if he have no candle he should stop; when a female walks out

she should veil her face; on the road men take the right side,

and women the left. (Le-king.) 龍吟虎 1 Lung

yin, hoo seaou, The dragon chaunts tunelessly; the tiger roars.

噉

KE.

噉

噉

To chew or eat; to sigh; to moan. An ugly looking mouth.

紂爲象箸而箕子噉 Chow wei seang choo, urh

ke-tsze ke, The ancient king 'Chow made ivory chop-sticks, and Ke-tsze, sighed,' being grieved to witness the introduction of luxury. In the sense of Chewing, also read K'he.

噉

Vulgar form of 咽 Yen.

囑

Same as 囑 Chüh, To bid, to order.

喊

HAN. The sound of anger. Al. Scrib. 喊 Han.

噉

T'HÉE. To gnaw; to bite. Same as 啞 T'hě.

噉

HĪH, Hwĭh, or Hwö.

噉

Hwih-tsih, To call out, the sound of words, or conversation.

噉

YIN. The meaning is lost.

Tsze-hwü says, Sound, noise. An erroneous form of 噉 Yin.

嘲

CHAOU. To laugh; to jest; to ridicule;

to play and jest with each other. 嘲笑 Chaou-seaou,

Laughing and joking. 執螭而 1 龜龍

Chih heu yen, urh chaou kwei lung, Took the (insects or

lizards) Heu and Yen to play with the tortoise and dragon.

1 他幾句話 Chaou t'ha ke keu hwa, Ridiculed him

a little. Syn. with 周 Chaou. Some write 嘲 Chaou.

噉

K'HWEI. To sigh deeply; to ridicule a person.

Read Hwae, To commiserate; to shew compassion to. In

the first sense, Syn. with 噉 K'hwei. 凡言相憐

哀謂之噉 Fan yen seang lēen-gae, wei che kwae, In

every case, speaking of compassion or pity to another, it is

expressed by Hwae or Kwei.



嘴

TSUY. The lips.

The beak or bill of a bird; the mouth; an aperture. A spout.

Figuratively, Impudent chattering. 親嘴 Ts'hin tsuy.

To join the lips; to kiss. 多嘴多舌 To tsuy, to

shih, 'Much lip, much tongue,' i.e. to chatter and talk impertinently. 你別多嘴 | Ne pēih to tsuy, Don't you

be chattering. 誰敢多嘴 | 管這閑事去招

災攪禍 Shwuy kan to tsuy, kwan chay hēen sze, k'heu chaou tsae, lan ho, Who dares to talk much or intermeddle with this idle affair, and go to pull down judgments, and draw down calamities on himself. (Haou-k'hew-c'uen.)

搬 | Pwan tsuy, To wrangle or keep up altercation. The word Pwan is written variously. 辦起 | 來 Pwan k'he

tsuy lae, To commence an altercation. 鬭 | Tow tsuy,

To fight with the lip; to wrangle, to debate angrily. 幫 |

Pang tsuy, To take part with one in any altercation. 好 |

Haou tsuy, A good lip; or, | 頭來得 Tsuy t'how lae tih, 'Lips head can come,' express fluency of speech, loquacity.

| 不好 Tsuy pūh haou, 'Lips not good;' i.e. a foul-mouthed person. 打 | Ta tsuy, or 打 | 吧 Ta tsuy p'ha, To

slap the face or mouth with the hand; or to strike the mouth with a piece of leather like the sole of a shoe, as a punishment.

This is inflicted when the presiding magistrate deems that the prisoner or witness speaks impertinently. It is sometimes had

recourse to, to stop evidence which is not acceptable, from going contrary to the decision which exists in the judge's mind before

trial. 喇叭 | La-pa tsuy, The mouth of a kind of martial trumpet. 茶壺 | Ch'ha koo tsuy, The spout of

a tea-pot. 唸 Al. Scrib. 唸 Tsuy, 噤 Tsuy, and 嘴 Tsuy.

嘩

PEIH. The sound of any animal's voice.

噤

GAN. 噤喉 Gan tan, Insipid; tasteless.

噤

HEAOU. Fear; apprehension.

The uninterrupted tone of grief. (Lüh-shoo.) 予室翹

翹風雨所漂搖予維音噤 | Yu shih heaou heaou; fung yu so peaou yaou, yu wei yin heaou heaou, My house becomes dangerous, battered by the rain and shaken by the wind, mine are only the uninterrupted tones of grief.

嘶

SZE.

嘶

R. H.

A stoppage of the breath or throat; the neighing of a horse; a loud voice or noise; a broken, interrupted, mixed, crashing, clashing, clattering sound. 嘶殺 Sze shā, Slaughter

or carnage effected with a crashing noise. | 長聲而

殺也 Sze ch'hang shing urh shā yay, Sze denotes a long sound or noise accompanied with slaughter. It is used in a

much lighter sense for the slight confusion of a few people's voices; as | 認 Sze jin, The mixed noise of introducing

a few persons to each other. It is often used for the noise made by a few persons crowding together. 沙鳴 Sha

ming, 'Sandy cry,' is in the She-king, used for | Sze.

噤

HEA. Same as 噤 Hea, To laugh.

口噤 | K'how hea hea, Laughing. Same as 噤 Hea, A vast, empty, or desolate appearance between two hills. With the same pronunciation, it is written these several ways, 岫 嚮 嚮 嚮. Written thus 噤 erroneously.

噤

Same as 呢 Ne, An interrogative particle.

噤

The same as 塔 T'hă, The noise of something falling.

嗥

HAOU.

嗥

嗥

The roar of a tiger, or of a wild boar; the cry of a fox, of a rhinoceros, and so on. The voice of a human being shouting or calling. 終日嗥而噤不噤 Chung

jih haou urh yih pūh sha, Called out the whole day without feeling hoarse. | 咆 Həu p'haou, and | 呼 Haou

hoo, denote the same. To rhyme, read How.



𦉳

TE. The name of a country.

𦉴

The same as the preceding.

𦉵

The same as the two preceding.

𦉶

TE.

Trifling conversation. 小語 Seaou yu, Small talk.

𦉷

FOO, or Woo. Not distinctly and clearly.

諸將皆嘸然陽應曰諾 Choo-tsäng keae  
foo-jen yang ying yü Nö, All the Generals in an indistinct  
manner went through the external forms of assent, by crying  
Nö. (Tsëen-han-chuen, History of the former Han.)

𦉸

LEAOU, or Léaou. 𦉹 R. H.

The cry or voice of any creature. 𦉸𦉸清徹之聲  
Leaou leang ts'hing ch'hih che shing, 'Leaou-leang, a clear  
distinct sound or voice;' a voice heard from a distance; a cry  
made at night. | 𦉸鳴聲高亮也 Leaou-le, ming  
shing kaou leang yay, Leaou-le, a loud clear cry. (Lüh-shoo.)  
One ancient Dictionary makes it, The cry of disease.

𦉺

Same as 𦉻 Këen, To eat.

𦉻

PWAN. It is thus defined, 以言難人

E yen nan jin, By words to distress or involve people in  
difficulties.

𦉼

Same as the preceding.

𦉽

Same as 𦉾 Ch'huen, To pant.

𦉿

K'HEAOU. Not to know; to be ignorant of.

A local word used to affirm, I do not know. The Dictionaries  
Tsëe-yun and Luy-pëen, define it, A distorted mouth.

𦊀

HE.

𦊁

R. H.

𦊀 | 和樂聲 He-he, ho lö shing, He-he, the  
sound or voice of social joy; the sound of pleasure and merry-  
making; giggling and playing. 家人𦊀𦊀未失也  
婦人 | | 失家節也 Kea jin hō-hō, we shih yay,  
Foo-tsze he-he shih kea tsëe yay, When the persons of the  
family are strictly controuled, the principles of domestic rule  
will not be lost: if the females giggle and play, the family will  
become disorderly. (Yih-king.) | | 𦊁𦊁 He-he, ho  
ho, Laughing and tittering. 兩人扮鬼臉兒 |  
笑 Leang jin pwan kwei lëen urh he seaou, They both putting  
on devil's faces (a seductive expression of countenance) giggled  
and laugh'd. 𦊁 | E-he, A sigh; an interjection of grief;  
of admiration, or desire; also of fear and of anger. Alas! oh!  
O! The two words commence a prayer in the She-king, for an  
abundant harvest, addressed to 上帝 Shang-te, the Supreme  
Ruler. 𦊁 | 有所多大之聲 E-he, yew so to ta  
che shing, E-he, is a tone of voice expressive of there being  
something very great; or 有所哀多美大而爲  
聲以嘆之 Yew so p'how to, mei tu, urh wei shing e tan  
che, Having something vastly extensive, or excellently great,  
the voice is emitted to admire it. | | 𦊂𦊂 He he,  
heuh heuh, The appearance or expression of having succeeded,  
or having obtained something. This Particle also occurs as an  
Imperative Interjection. Occurs read E.

𦊃

HEEN, or Yen. Dogs snarling with each other.

An expression of wrangling and disputing. Al. Scrib. 𦊄 Yin.



𦉳  
𦉳  
𦉳

YÜH. A sound in the throat. Some write 𦉳 Yüeh.

HEW.

𦉳

S. C.

The ancient form of 畜 Chüh, A domestic animal. 六畜養之曰牲用之曰𦉳 Lüh chüh, yang che yuě säng, yung che yuě hew, The six domestic animals (viz. horse, cow, sheep, hog, dog, fowl) when training up or feeding, are called Säng; when made use of, they are called Hew. Some distinguish Hew and Chüh, thus, 在山曰 | 在家曰畜 Tsae shan yuě hew, tsae kea yuě chüh, Animals on the hills (wild) are called Hew; in the house (or tame), they are called Chüh. | 畜微有別 Hew, chüh wei yew pëë, Hew and Chüh, are a little different. The character is said to be 象耳頭足地之形 Seang urh, t'how, tsüh, jow te che hing, Like the ears, the head, and the feet pawing the ground. (Shwö-wän.)

𦉳

T'HAN. To breath; to pant.

A horse panting or broken winded. Read, 𦉳 | T'han-t'han, Many; a multitude, as of carriages. Joy; rejoicing; fulness; abundance, as of strength or ability. Read Chên, | 𦉳 Chên-heuen, Leisurely, slowly. In one part of China, seeming Stoppage of the throat, which is occasioned by anger, was expressed by Chen-heuen. One says, | 𦉳 T'han-ho, denotes The appearance of shedding tears. | 𦉳 T'han-yen, Ease and leisure. | 𦉳 駱馬 T'han t'han lö ma, Numerous and crowded were the black-maned white horses; or according to another interpretation, T'han t'han, expresses their blowing and panting. (She-king.) 其樂心感者其聲 | 以緩 K'he lö sin kan chay, k'he shing chen e hwan, When the heart is affected with pleasure; the voice indicates it by ease and suavity.

王旅 𦉳 𦉳 Wang leu t'han t'han;  
如飛 如翰 Joo fei joo han;  
如汪 如漢 Joo keang joo han;  
如山 之苞 Joo shan che paou;

如川之流 Joo chuen che lew;  
縣縣翼翼 Mëen mëen yih yih;  
不測不克 Püh tsih, püh k'hüh;  
濯征徐國 Chö ching Seu kwö.

The royal legions appeared numerous and imposing;  
Swift as if they fled upon wings;  
Impetuous as a torrent or a cataract;  
Firm as the base of a mountain;  
Resistless as the course of a river;  
Forming a long unbroken line, in matchless order;  
Their motions inscrutable; their prowess invincible;

Thus they proceeded to the grand conquest of the state Seu.

𦉳

T'HAN.

𦉳

𦉳

To take far into the mouth; or, to take into the mouth greedily. 太甘而𦉳 Tae kan urh t'han, To relish much, and take greedily into the mouth. Syn. with 𦉳 T'han, and vulgarly written 𦉳 T'han. (Ching-tsze-t'hung.)

𦉳

CH'HUE. To drink; to drink largely.

The vulgar form of 𦉳 Ch'huë. Al. Scrib. 𦉳 Ch'huë, and 𦉳 Ch'huë. Read Tsuy, To eat; to chew.

𦉳

MÏH.

𦉳

R. H.

Quiet; still; silent. Syn. with 𦉳 Mïh. Occurs denoting A feeling disquieted; or discontented. 𦉳 | 不自安 Mïh-inih püh tsze gan, Mïh-mïh, not self-composed. 成帝臨朝淵 | Ching te lin chaou, yuen mïh, The Emperor Ching, when he descended to give audience, preserved profound silence. | 然 Mïh jen, Silent; silently. | 想 Mïh seang, To think silently; to meditate. 安可 | 然而止乎 Gan k'ho mïh jen urh che hoo? How can it be that he maintain silence, and desist or stop? | 而逃去 Mïh urh t'haou k'heu, Preserved silence, and run away. Read Müh, 楚人謂欺曰 | 𦉳 Tsou jin wei k'he yuë müh-ch'he, The people of the state Tsou expressed To deceive or impose on, by Müh-ch'he. Read Hih, the noise of Hawking and spitting.



**噴** SUN. To spurt water or any liquid from

the mouth; to eject with force from the mouth. 飲酒西南噴之 Yin tsaw, se nan sun che, Drunk (or took into the mouth) wine, and spurted it forth towards the south-west. 仙能 | 飯成蜂 Sēn nǎng sun fan ching fung. The Sēn (Genii) can spurt rice from the mouth and make it become bees.

**噁** GŌ. 噁噁 Yin-gō, An angry appearance; angrily. Read Yō, | | Yō-yō, or 8-ō, The voice of a certain bird.

**譟** TSUN. 譟 譟 譟  
Several persons assembled and conversing; to talk so as to please in a person's presence. 譟沓 Tsun tā, or | | 沓沓 Tsun tsun, tā tā, To flatter in each other's presence, and to feel mutual hatred behind each other's back. The same idea is expressed by | 沓背憎 Tsun tā pei tsǎng. (She-king.) Thus defined in the Commentary, 多言以相說而背則相憎 To yen e seang yuē, urh pei tsih seang tsǎng, Much talk for the purpose of pleasing each other; and when the back is turned, feeling mutual hatred. Syn. with 譟 Tsun.

**嘈** FAN. Sound; noise.

**𦣻** TSŪH. Occurs in the books of the Buddah Sect. In what sense does not appear.

**𦣻** The ancient form of 𦣻 Heaou, see below  
**𦣻** CH'Hǎ.  
To speak of minutely, and very particularly.

**噉** The vulgar form of 噉 K'heih, To eat.

**𦣻** The ancient form of 𦣻 Yin.

Language destitute of reason and truth.

**𦣻** CHE, or Chǎ.

**𦣻** Chāou-chě, The tittering or chattering of a bird; to chatter and laugh at.

**𦣻** HWUY. A distorted mouth; bad pronunciation; ugly; deformed. One says, To revile; to reprehend. 𦣻 𦣻 Ch'he hwuy, Distorting the countenance by contracting the forehead; or as some say, contracting or puckering up the nose.

**𦣻** HWŪH. The breath.

**𦣻** Ho hwūh, Obscure; to obscure as with the breath blown on a transparent substance.

**𦣻** TS'HAN, or Tsan. **𦣻** S.C.

To contain in the mouth; to bite; to bite the lip. 蚊虻𦣻膚則通昔不寐矣 Wǎn mang tsan foo, tsih t'hung seih pūh mei e, The mosquitoes or gnats, bite the skin, and make the whole night sleepless. Also read Tsǎ.

**𦣻** CHANG.

To eat; to gormandize; to eat gluttonously.

**𦣻** TSŪH. 𦣻 𦣻 Ming tsūh, To expel the voice. 𦣻 | Woo tsūh, To put mouth to mouth, to expel the breath on the one side, and receive it on the other; which it is said is sometimes done by the healthy to the sick



and dying. Read Tsä, To taste; to lick or daub the lips, as with blood. Same as 啞 Shä, which see. Read Hs, Soft, pliable.

**噉** T'HAN. Same as 啖 T'han, see under 8 str.

**啮** YÜH. Dangerous. The voice or note of a bird.

**噉** T'HUN. The same as 啖 T'hun.

See under 8 str. Read K'hö, 噉噉 K'hö k'hö, Sound, noise.

**啞** SĪH, or Shĭh. Inability to speak, or to speak with difficulty. Used in common with 啞 SĪH. 說話艱 啞 Shwö hwa kĕen shĭh, Speaks with difficulty, and has an impediment; or has a bad utterance.

**噉** An erroneous form of 噉 Näng, see Rad. 交 Heaou.

**嘈** TS'HÄNG. 嘈 R. H.

嘈 噉 Ts'häng häng, The noise and clamour of people in the streets or market place; the sound of a bell. (Ching-tsze-t'hung.) 泓 | Wäng ts'häng, An enlarged and liberal feeling of self-satisfaction, or perfect contentment. 泓 | 為雅量 Wäng-ts'häng wei ya leang, Wang-ts'hang denotes an elegant liberality of sentiment or feeling.

**噉** Same as 噴 Pun, To spurt or expel from the mouth.

**噉** Same as 噉 P'hö, Unreasonable language

**噉** TSEAOU. 噉 R. H.

To eat; to chew. An interrupted hurried voice; the tone of

voice arising from distress and grief. 無噉類 Woo tseau luy, Having nothing to eat. | 食 Tseau shĭh, To eat.

| 以殺 Tseau e shä, A doleful mournful voice. (Le-king.) 凡有知之屬莫不知愛其類至于燕雀猶有啁 | 之頃焉然後乃能去之 Fan yew che che shö, mö püh che gae k'he luy; che yu yen-tseö yew yew chow tseau che king yen, jen how nae näng k'heu che, 'Amongst all creatures, possessing the capacity of knowing, there are none which do not love their own species, even the smallest birds, chirp mournfully awhile ere they can let go' a dead one of the same species. (Le-king.) This is brought forward as an argument in favor of mourning three years for a parent. 啁啁而 | Yen yen urh tseau, Ruminating and chewing. 數 | Sŭ tseau, To chew quickly. Read Tsow, The chirping of a swallow. Read 噉 Tseö, with which character, in the sense above given, Tseau is synonymous.

**噉** CHĒ, or Ch'hě.

A distorted mouthing, and incorrect speaking.

**噉** Same as 嗷 Koo, To cry as a child.

**噉** Original form of 噉 SĪH, see above.

**噉** YĪH.

噉 噉

A stoppage of food in the throat; an interruption of breathing, as in sobbing from grief. A pain in the throat. 噉

食塞不下也 YĪh, shĭh chĭh püh hea kang yay, YĪh is food stopping and not passing down the gullet. | 食

病 YĪh shĭh ping, YĪh, is a disease which affects eating. 中

心如 | Chung sin joo yĪh, Like a stoppage at the heart. (She-king.) Denotes deep sorrow, or as we express it, by A weight or load upon the mind.

Read Yae, or Gae, in the same sense as 噉 Shä, Hoarse.

**噉**

Same as 噉 E, To laugh; to talk in sleep; to snore.



喻 HEIH.

囑 R. H.

Same as 吸 Heih, To inhale; to suck; to inspire; to drink; to draw the loadstone; to gether up, or include in. 將欲喻之必固張之 Tsëang-yō heih che, peih koo ch hang che, 'Wishing to include, or gather up in,' must purposely stretch out that which is to contain the thing gathered up. |

清雲之流瑕 Heih ts'hing yun che lew hea, Inhale the flowing ether of the pure clouds. | 呷萃蔡

Heih heä ts'buy ts'hae, The appearance of garments tucked up. | 毒石 Heih tüh shih, A kind of iron-stone, said to extract poison.

噐

The vulgar form of 器 Ke, A utensil.

From 工 Kung, To work, because utensils are made by mechanics; from 犬 Keuen, A dog, because dogs are set to watch them, when many of them are placed together.

商

An old form of 商 Shang, A merchant.

𧯛

An old form of 善 Shen, Good.

𧯛

An old form of 要 Yaou; To want, to require.

𧯛

LE.

Occurs in the books of Buddah. In what sense it is not said.

𧯛

TOW. Like the preceding, is undefined.

𧯛

Same as 游 Yew, To ramble, to saunter. 優 𧯛

樂業 Yew yew lö nēē, To saunter about in the luxurious enjoyment of one's possessions.

𧯛

CHOW, or Show. From Mouth, and 𧯛

Show, Ploughed land. Who? Syn. with 𧯛 Chow.

𧯛

Original form of 唾 T'ho, To spit.

𧯛

Original form of 𧯛 Haou, see under 12 strokes.

𧯛

TSUY. See 𧯛 Tsuy, under 7 strokes.

𧯛

LĒEN. Same as 𧯛 T'han, see Rad. 舌 Shě.

𧯛

PHÓ. Sound; noise.

### THIRTEEN STROKES.

𧯛

YEN, or Nēen. 𧯛 S. C.

𧯛 𧯛 Yën-yung, The mouth of a fish seen out of the water; the gaping appearance of a fish respiring. | 魚 𧯛 水也 Yen, yu heih shwü yay, Yen, is a fish drinking in water. (Lüh-shoo.) Otherwise written 𧯛 Yen.

𧯛

HEAE.

The sound or voice of anger. Same as 𧯛 He.

𧯛

YING. To answer; to respond.

Same as 𧯛 Ying. Some write 𧯛 Ying.

𧯛

TÄ. 𧯛 Yä-tä, Name of a country on the

west. 𧯛 | 𧯛 國 𧯛 遣 使 朝 貢 Yä-tä täng



kwō ping kēen she chaou kung, The Yă-tă, and other nations, sent envoies together to court with tribute. 坦 | T'han-tă, Incorrect bad speaking.

**愁** TSOW, or Chow. The voice of a little child; a child crying. Read Chaou, the same as 啾 Tsew.

**詹** CHEN. Conversation; talk; loquacity.

Read Tan. 詹 | Tan-tan, Troublesome verbosity; fatiguing loquacity. Originally written 譚 Chen. 口舌之均 | 唯則節 K'how shě che keun chen wei, tsih tsě, When the mouth and tongue are unitedly loquacious, they should be restricted.

**過** KO, or Kwo.

過 唆 Ko so, The prattling of little children with each other.

**擊** KE. Sound; noise.

**噉** K'HEIH. See 喫 K'heih, above.

**噢** YŮH. 噢 咿 Yŭh-e, Inward feeling of pity, of commiseration, or grief. | 咿 Yŭh-heu, The tone of disease; the moaning of a sick person.

**嚶** YUĖ. To speak; to say; speech.

**嚶** YAOU.

Joy and merriment. Commonly written 嚶 Yaou.

**喙** CHŌW, or Ch'how. 喙 S. C.

The mouth, beak or bill of a bird; a bird with a hooked

bill. The name of a star. Read Chŏ, To peck as a young chicken; in this sense, commonly written 啄 Chŏ. 射 喙 鳥 于 東 海 Shay chow neaou yu tung hae, Shoot the great hook-billed bird on the eastern sea. The Bird is used metaphorically for the state 齊 Tse. 俯 | 白 粒 Foo chŏ pih leih, Bowed the head and picked up the white grains. 生 | 雛 Säng chŏ tseu, Produced a self feeding chick. 三 心 五 | San sin woo ch'how, A certain group of small nameless stars. Also read Tow.

**噉** TĒEN. 噉 戾 Tĕen-he, To moan, to sigh.

**噤** KĪN, or K'hin.

**噤** S. C.

To stop the mouth; to impose silence on one's self; to refrain from uttering angry or revengeful feelings; to be unable to speak from disease; to be prohibited by authority from speaking. A locked jaw. (Lŭh-shoo.) 悵 然 噤 口 不 能 言 Ch'hang jen kin k'how pŭh năng yen, Grieved at, so as to be unable to speak. | 害 口 不 言 而 心 害 之 也 Kin hae k'how pŭh yen, urh sin hae che yay, To restrain the mouth from speaking injuriously, but harbouring in the mind injurious thoughts. | 口 痢 症 Kin k'how le ching, A severe flux with an unconquerable aversion to food. | 寒 而 口 閉 K'hin, han urh k'how pe, 'K'hin, denotes the mouth shut from cold.' Occurs Syn. with 矜 Kin. 直 辭 一 以 薦 巧 舌 千 皆 矜 Chih tsze yih etsĕen; keaou shĕ ts'hĕen keae kin, By merely one word offered up (to the sovereign) a thousand artful tongues were instantly stopped. Said of 韓 文 公 Han.wăn-kung, of the T'hang Dynasty.

**噉** TSĒEN.

噉 噉 Tsew-tsĕen, Two mouths approaching, each other.

**噉** MWAN, or Man. To spoil or ruin.

The vulgar form of 謾 Man, To neglect or treat unpolitely.



**囀** NUNG. Much talk, but not to the point;

unintelligible jargon. 囀 | Nung-nung, Muttering in a low tone. 口裡啫啫 | | 的罵他一聲 K'how le too too nung nung tēih, mat'ha yīh shing, Abused him a while in a muttering indistinct tone.

**喊** HAN. The voice or cry of any animal.

Read Kan, The voice of a bird. Read Gan, May; can. Read K'han, The same as 喊 Han, To cry out; to call to.

**喋** YĒ. The appearance of the mouth moving.

**嚮** HEANG. The sound of answering, or replying to.

**噦** YÜĒ. 噦 啞

The breath rising. To belch; to rift. Read Hwuy, The voice of a bird. Wide, spacious and light, said of a house. The sound of the gradual approach of a carriage with bells. The ancient Dictionary Yun-hwuy says, The beard on the chin. One says, The jaw bone. 在父母舅姑之所. 有命之應唯敬對. 進退周旋慎齊. 升降出入揖遜不敢 | 噦噦咳. 欠伸. 跛倚 Tsae foo moo, kew koo, che so, yew ming che ying wei king tuy; tsin tuy chow seuen shin tse; shing keang, ch'hüh jüh, yīh yew, pūh kan hwuy yae, te k'hae, k'hēen shin, pee, In the place where one's own father and mother, or a husband's father and mother are, if they give any commands they must be answered with respect; when advancing, receding, or going about, (the son and daughter) must be uniformly attentive; in going up and down the steps of the hall, and in going out and in at the door, the hands and feet must move gracefully; they must not dare to belch or to sneeze, to yawn or to lounge. (Le-king.) To the first of the last four vices, the Chinese are much addicted. | | 其冥 Hwuy hwuy k'he ming, The deepest and most obscure recess (or innermost apartment of the house) was

spacious and light. 鸞聲 | | Lwan shing ying ying, The jingling sound of the approaching carriage.

**噦** Same as 喝 Yae, or Hō, see under 9 str.

**噦** HÉAE, Tă, or He. 噦 S. C.

Much talk; much talk in a loud voice; the sound of breathing.

**噦** SŌ, or Să.

噦 | Să-să, Ugly; deformed. The appearance of eating.

**器** K'HE. 器 器

Formed from the mouths of several vessels, and a dog, guarding them. Some say the inner part should be 大 Ta, Great, and not Dog; thereby denoting the capacity of vessels.

A vessel of crockery ware; an instrument, or any utensil; a thing formed by moulding or cutting. Talent; ability. A surname. 凡所用之物皆曰器 Fan so yung che wūh keae yuē k'he, Whatever is used (in the domestic or other arts of life) is called K'he. | 用 K'he yung, Any kind of utensil or instrument. | 皿 K'he ming, A vessel, utensil, instrument. 成 | Ching k'he, or 成 | 皿 Ch'ing k'he ming, Being made into a vessel or utensil, fit for some useful purpose, in which sense it is metaphorically applied to men.

玉不琢不成器 Yūh pūh chō pūh ching k'he:

人不學不知理 Jin pūh heō pūh che le.

If the stone be not cut, no vessel will be formed:

If man does not learn, he will not know the principles of right reason. (San-tsze-king.)

大 | Ta k'he, A person of great talent or ability.

小 | Seaou k'he, A person of little ability; weak, narrow minded, irritable, impatient.

大 | 晚成 Ta k'he wan ch'ing, Great talents will in the evening (of life) perfect the fame or honor of the possessor.

藏 | Ts'hang k'he, To hide one's talents, or keep back from public life, till a fit



opportunity occurs. 不成 | 的束西 Puh ching k'he tēh tung-se, 'A good for nothing thing;' said of a person contemptuously, from his want of ability, or his incorrect immoral conduct. 兵 | fīng k'he, or 械 K'he keae, Military weapons; arms. 利 | Le k'he, A sharp weapon. 各以其 | 食之 Kō e k'he k'he sze che, Feed (or grant the means of support to) them-all, according to their several abilities, employing them in such things as they are competent for. (Le-king.) 見乃謂之象形乃評之 | Kēen nae wei che seang; hing nae wei che k'he, The appearances (of the sun, moon and stars) are called Seang; body or figure (on earth) is called K'he. (Yih-king.)

君子易事而難說也說之不以道不說也及其使人也 | 之小人難事而易說也說之雖不以道說也及其使人也求備焉 Keun-tsze e sze, urh nan-yuē yay, yuē che pūh e taou, pūh yuē yay; kēih k'he sze jin yay; k'he che. Seaou-jin, nan sze urh e yuē yay; yuē che suy pūh e taou, yuē yay; kēih k'he sze jin yay, kew pei yen, 'The good man is easily served, but pleased or flattered with difficulty; if you try to please him with what is unreasonable or vicious, he will not be pleased; but in employing people, he requires only what their talents fit them for. The inferior or bad man, is served with difficulty, but is easily pleased or flattered; if you try to please him, though it be with what is unreasonable or vicious, he is pleased; but in employing people, he requires every thing from them; whether their talents fit them or not. (Lun-yu.) 子曰管仲之 | 小哉 Tsze yuē, Kwan-chung che k'he seaou tsae, Confucius said, Kwan-chung's talents are very small. The Commentary makes it, He was destitute of knowledge, virtue, and liberal thinking. 祭 | Tse k'he, The vessels used in sacrifice.

To rhyme, read K'heih, 神 | Shin k'heih, 'The divine vessel,' applied to a tripod, said to have been cast by the ancient Emperor 黃帝 Hwang-te.

**噩** GÖ, or Yö, Alarm; fright; awe and reverential stillness. Simple; sincere. The year is sometimes denoted 作噩 Tsö-gö. | 夢 Gō mung, Alarmed in a dream, or

frightened by a dream, which seems inexplicable. 渾渾 | 皇古之風 Hwān hwān gō gō, hwang koo che fung, Simple, pure and sincere were the manners of the sovereigns of high antiquity. 周書 | 爾 Chow shoo gō gō urh, The books of Chow are clear and contain correct principles. (Yang-sze.)

**噁** HWUY. An extreme degree of fatigue.

Otherwise written 殂 Hwuy, and 瘡 Hwuy.

**𪔐** KEAOU. 𪔐𪔐 Keaou gaou; High; disquieted; in an uneasy or discomposed state or posture; walking with apparent uneasiness.

**噪** SAOU. Formed of a number of mouths on the top of a tree, and denoting the voices of birds in a grove or wood. (Lüh-shoo.) Properly 𪔐 Saou. The addition of another Mouth is thought improper.

**噫** E. **噫** **噫**

Breathing strong, as in uttering a sigh. The sound of severe pain; the tone of indignation; the tone of sighing. Oh! alas! Read Yae, The sound of repletion; to belch. 噫 | 噫咳 Ee, yih k'hīh, To belch and cough or sneeze.

| 心不平聲 E, sin pūh ping shing, 'E, is a tone of disquietude of mind. | 噫 E-he, Oh! alas! a tone of admiration.

夫大塊 | 氣其名爲風 Foo ta-kwae e-k'he, k'he ming wei fung, The breathing of immaterial energy in nature is called Wind. (Chwang-tsze.) The literati use 大塊 Ta-kwae, for Heaven and Earth. Chwang-tsze, is a very mystic Writer.

**噬** SHE. **噬** **噬**

To eat; to gnaw; to devour. 噬嗑 She hō, One of the Pā-kwa; see under 噬 Hō. A tone of voice issued on beginning to speak; extending or reaching to a given point.



Grief, sorrow. Also read E. To rhyme, read She. 1

臍何及 She tse ho keih, Wishing to gnaw the umbilical cord, how can you reach it. Often used in proclamations to intimidate and warn the people by assuring them that after they have violated the laws, a wish to undo what they have done, will be impracticable. 若不早圖後君

1 臍 Jō pūh tsaou too how keün she tse, If you do not speedily destroy him, afterwards you will (find it impracticable as an attempt to) eat your own bowels. (Tsó-chuen.) 養惡

人如養虎當飽其肉不飽則 1 Yang gō jin joo yang hoo; tang paou k'he jow, pūh paou, tsih she, Supporting a bad man is like feeding a tiger; you must satiate his appetite; if he be not satiated, he'll devour you. 1 臍

She-tse, Expresses the state of any person who has lost irrecoverably an opportunity of doing a thing. 相吞 1

Seang t'hun she, Mutually to devour each other.

嗽 PEW. The spotted colours of a tiger.

噤 SĪH. An angry tone of reprehension.

靴 HEUE.

The sound made by expelling the breath; or clearing the throat.

噉 TSUY. The beak of a bird; to peck.

噉 P'HAOU. The same as 咆 P'haou, see under 5 str.

噉 The vulgar form of 喋 T'hěě, see 10 str.

噉 KEAOU.

噉

噉

The mouth, used as a numeral of horses. To call out loudly and vehemently. To weep excessively without noise, was expressed by 噉 咩 Keau-teau, in the state 楚 Tsou.

To cry and weep. Read Keih, The sound of some instrument; and, according to one old Dictionary, To eat. 母側聽 母 1 應. 母淫視, 母怠荒 Woo ts'ih ting; woo keaou ying; woo yin she; woo tae hwang, Do not bend the head sideways to listen; do not answer in a loud vehement tone; do not stare about; do not carry yourself in a careless lounging manner. (Le-king.) 1 然而哭 Keau jen

urh k'hüh, Cried and wept. 馬二千 1 Ma urh ts'héen keau, Two thousand horses. 1 噉 Keau-hoo, To call

out. 噉 1 之聲興而士奮 Keau keih che shing hing, urh sze fun, When the sound of the instruments strike up, the men rush forward.

噉 LOO.

噉 1 Loo-loo, A vulgar cry after pigs, used in the state 吳 Woo.

嘍 HWA. A large mouthed earthen vessel.

噉 CH'HOO.

To speak to a person in the tone of reprehension or abuse.

噉 GAE, or Ae. Warm air or breath. A belching

forth disapprobation, or reprobation; to belch. 噉 噉 Ae-yō, is a vulgar exclamation expressive of surprize or anger. 氣的 1 了一聲說不出話來 K'he teih, gae leaou yih shing, shwō pūh ch'hüh hwa lae, In a passion cried out Gae, but could not articulate any thing distinctly.

噉 HÈĀ, or Ho. The sound of laughter; loud laughter; the tone of reprehension.

雍 YUNG.

雍 R. H.

The voice or note of a bird. 雍 1 Yung yung. The harmonious notes of birds. The sound of musical instruments. A kind of stoppage or interruption of the breath. To rhyme,



read Wang. 肅和 | 鳴 Sǒ yung ho ming, Solemn and harmonious sounds of music. (She-king.) 離 Ying, is used in the text.

噓 SHEN.

To observe the colour of the countenance changing.

噪 TSÖ.

噪 | Tsö-tsö, Sound, noise; the voice of any animal.

嚮 YÖ, or Ö. A boasting tone of voice.

噉 TSEIH. To declare or make known.

Some use it for 噉 Sǎ. See above under 8 strokes.

嚮 TŪH, or Ch'hüh.

The mouth full of food.

噉 SĒEN. Syn. with 涎 Sēen, or Yen, The mouth watering from desire; and with 羨 Sēen, To covet, to desire.

噉 K'HEÖ. Loud laughter. 噉 Yüh k'heö, Immoderate uninterrupted laughter. 談笑大 | T'han seaou ta k'heö, Talking and laughing.

噉 TSZE. 噉 E-tsze, Bashful, ashamed like.

噉 E. Sound; noise.

噉 KÖ, Noise made by the mouth.

噉 K'HWAE, or Hwae. 噉 噉

To drink; a constriction, or stoppage of the throat. 噉 | 其正 K'hwae k'hwae k'he ching, 'Chearful and lightsome', applied to a house, in the She-king. Some define K'hwae, The human voice; and say the phrase quoted denotes, The bustle and noise of many persons. 噉 | Tsan-kwae, Clamour, vociferation. A surname. A person's name. Read Kwae, The name of a place. Read Kwä or Kwae, Meager thin countenance. | 子居衛緼袍無表顏色腫 | 手足胼胝 Tsäng-tsze ken wei, wän paou woo peaou, yen sih chung kwä, show tsüh ping che, When Tsäng-tsze (a pupil of Confucius) lived at Wei, he had ragged garments, without any outside fold; his countenance was bloated and meager by turns; the skin of his hands and feet was thick and hard. (Chwang-tsze.)

噉 YU. 噉 噉

噉 | Yu-yu, The appearance of a numerous group of stags and other animals; bucks, does, and so on. Also a laughing appearance. 麋鹿 | | Yew lüh yu yu, Numerous were the herds of does and bucks. (She-king.)

噉 P'HUN. 噉 噉

To expel forcibly the breath from the mouth; to spurt out; to snort; to hoot as at a dog; hurried enunciation. 噉水 P'hun shwü, To spurt water from the mouth. | 氣 P'hun k'he, To rave furiously in anger; to snort. 那個 人忍笑不住把一口茶都 | 出來 Na ko jin, jin seaou püh choo, pa yih k'how ch'ha, too p'hun ch'hüh lae, That person unable to refrain from laughing, took the mouthful of tea and spurted it all out. 含血 | 人先 汗已口 Han heuë p'hun jin, sēen woo ke k'how, He who sups blood to spurt at another person, first defiles his own mouth. 打 | Ta p'huen, or | 噉 P'hun-te, To sneeze. | | 口沸目赤 P'hun p'hun k'how fei mih chih, Talked in a hurried manner, mouth sputtered and eyes reddened. Read Fun, The sound of blowing.



𦣻

Original form of 𦣻 K'hwei.

𦣻

An old form of 𦣻 Yin, The sound of conversation.

𦣻

An old form of 𦣻 Shang.

𦣻

TAOU. The same as 道 Taou, Reason, way, &c.

𦣻

The sound is not known.

Occurs in connexion with 𦣻 Le, forming the name of something which is not known.

#### FOURTEEN STROKES.

𦣻

YAE, or Gae.

The same as 𦣻 H8, To cry out, to urge on to. Same as 𦣻 Yih, A stoppage of the throat. Syn. with 𦣻 H8.

𦣻

GO. The voices or noise of a multitude.

𦣻

LEU.

𦣻

1 Leu leu, The tone of calling to a dog. A local word.

𦣻

Same as 𦣻 P'he, Great.

𦣻

The name of a person of the Dynasty 周 Chow.

𦣻

SHIH, or Tsih.

Deep; dark recess; where it is difficult to see.

𦣻

HAN. Sound; noise; the voice.

𦣻

K'HAE, or Gae. Sound, noise; to hoot at.

𦣻

CHE. Slow; dilatory. Same as 𦣻 Che.

𦣻

Same as 𦣻 Yin, see under 9 strokes.

𦣻

TSUY. 鳥 𦣻 Neau-tzuy, The beak of a

bird. One says, The voice of a bird.

𦣻

NING.

𦣻

R. H

𦣻 𦣻 Ting-ning, To direct; to caution; to give a charge to, as Parents to children, or servants; seniors to juniors. To state fully to, amongst equals. 反覆叮 1 Fau fuh ting ning, 'Over and over again, charged' (him or her.) 叮 1 致 𦣻 Ting ning che chüh, To give particular directions respecting several circumstances.

𦣻

TEIH. Quick, rapid sound. 聲 𦣻 而

清 𦣻

Shing keih teih urh ts'hing le, Sound rapid and shrill.

𦣻

LAN. To desire, as food; to cause to desire, or

to induce appetite. Read K'han, To call out clamorously or angrily. Read Han, To spread unfounded reports. 亂其目 𦣻 其口淫其耳營其心 Lwan k'he m'uh; lan k'he k'how; yin k'he urh; ying k'he sin, Confuse (or dazzle) their eyes; excite a vitiated taste in their mouths; debauch their ears; and seduce their hearts. (Hwae-nan-tsze.) 橫人 1 口利機 Hwäng jin han k'how le ke, Irregular people, widely diffused unfounded stories, about the advantage of some plans.



**𣎵** Same as 𣎵 Yüh, see under 12 strokes.

啣 HAN, or Hën. 啞 R. H.

To contain in the mouth a bridle; to sustain or receive, as 脣  
 命 Han ming, To receive an order from the sovereign; or by  
 courtesy, said to a friend, q. d. I receive your orders and will  
 attend to them. Used either in conversation or epistolary  
 writing. 銜 Han, is more commonly used.

**還** T'HŎ, or T'hă. To slobber up greedily.

To swallow down in a hurried noisy manner, without properly chewing. 嚥以口就食也 T'hă, e k'how tsow shih yai, T'hă, to apply the mouth to food, instead of lifting the food to the mouth. 母羹母絮羹母刺齒母齧醯客絮羹主人辭不能亨客齧醯主人辭以羹 Woo t'hă kăng; woo choo kăng, woo ts'hih che; woo chuě hae; k'hih choo kăng choo-jin tsze, p'uh năng p'hăng; k'hih chuě hae, choo-jin tsze e k'heu, When dining with another person, 'do not in a hurry slobber up the soup; do not add seasoning to the soup, (and thereby insinuate that it is bad). do not pick your teeth; do not eat greedily salted (nice bite, because you thereby insinuate those that are quite plain.) When the guest does season the soup, let the host apologize by saying we are unable to boil good soup; if the guest eats freely the salted pieces, let the host apologize by saying, I am poor and cannot afford salt.' (Le-king) The making affected, absurd apologies, such as are here inserted, is descriptive of the present race of Chinese; but as to slobbering, teeth-picking, hawking, spitting, and so on, they seem to read the text without the prohibitive particle. 而食 T'hă t'hă. urh shih, Ate in a slobbering hasty manner.

口 哇 Hĭh, Hwă, or Wō. To call out to loudly.

To call out alarmed or frightened, Oh! a! ! One says, 嗾嗾  
Hwǒ-tsay, (or Tsih) denotes To say much to; to speak to in a  
boisterous tone; and one says, with Laughter or ridicule. 𠵽𠵽

鄙 | 嗜宿將往恐不聽 Tsin-pe Hwō-tsih sùh  
tsiang wang, kung puh 'thing, If Tsin-pe command in a boi-  
sterous tone, an old general, I fear he will not listen to it. (She-  
ke.) 帝下車泣曰 | 大姊何藏之深  
也 Te hea chay k'heih yuē, hwō ta-tsze, ho ts'hang che shun  
yay, The Emperor alighted from his chariot and said, Ah!  
my elder sister, why do you conceal yourself so closely.  
(She-ke.) Alarmed by the messengers who came for her, she  
run and hid herself beneath a bed.

口臺 T'HAE. 噯 噯 T'hae tae, Incessant talking;  
 erroneous or incorrect chattering.

**𦣻** Vulgar form of 𦣻 Tsan, see 19 strokes.

**𦍋** LEÖ. The vulgar form of 𦍋 Leč.

啁啻 Chǒ-leǒ; Ability to distinguish clearly; to discriminate.

囁 JOO. 囁囁 Něě-joo, Much talk ; chattering.

Another definition is, To recall one's self when about to speak. Ching-tsze-t'hung affirms that one definition contradicts the other. 口將言而囁 | K'how tseang yen, urh nē-joo, The mouth about to speak, and stopping itself. Or thus, 欲言而復縮 Yō yen urh fūh shūh, Desiring to speak, and again drawing in.

啁 CH'HŌ. A certain articulate sound, which is  
denominated 轉舌呼 Chuen shě hoo, Articulating, or  
enunciating, with a turn of the tongue; such as the 囉 Lo, and  
嚕 Loo, i. e. Ro and Roo, of the Buddhists and Tartars; by  
which it would appear that the sound referred to is that of  
the letter R.

**嘔** FAN. To vomit. Formerly read Pan.  
Both wrong. A vulgar character. (Ching-tsze-t'hung.)



噐 HEAOU. Calling out.

The sound of an arrow. 噐矢矢之鳴者 Heaou she, she che ming chay, Heaou-she, the sound of an arrow.

嚇 HĪH, or Heá.

嚇 R. H.

Anger; the tone of anger; to threaten; to oppose or intimidate by threatening. 口拒人謂之嚇 K'how keu jio, wei che hea (or hih), To oppose a person with the mouth is called Hih. | 呼 Hih-hoo, To threaten. 驚

| King-hih, or | 下 Hih-hea, To alarm, to frighten. |

我一跳 Hih wo yih teaou, Alarmed or threatened me, till I started or leaped up. | 迷了 Hih me leaou, To

frighten to stupefaction. | 死我了 Hih sze wo leaou,

Frightened me to death. 也有做作謠言恐 |

的 Yay yew tso tsö yaou yen, kung hih teih, There were also some raised false reports to frighten and intimidate. | 得

魂不附體 Hih tih hwän püh foo te, Was frightened so that the spirit left the body. 視之曰 | She che

yuě hih, Seeing it, cried Ah! in a fright. 今欲以梁國

而 | 我邪 Kin yö e Leang kwö urh hih wo yay? Do you

now want to frighten me by the (power or grandeur of) the

state Leang? (Chwang-tsze.) 赫 Hih, occurs in the same

sense.

噯 YUNG. 啼噯也 Te yung yay, (Perhaps)

To cry; to weep. Ching-tsze-t'hung says, the definition is erroneous.

噯 YING.

噯 | Ying ying, The voice of any brute animal.

噯 YE, or Yä. 噯噯 Yä-tä, Name of a

country on the west, from whence at one period Embassadors came to China.

噯 CHĪH.

噯 | Chih-chih, The voice of any animal; sound.

噯 WAN. 噯 噯 Wan-yun, A small mouth.

Yun, is by it self defined, a Large mouth.

噯 Same as 喘 Tüh, see under 5 strokes.

噯 P'HEI. The sound of breathing through the

nose; panting. Read He, same as 咽 He. 吸噯 Heih-he, Gaping and panting.

噯 WÄ. Sound made by an apparent stoppage of the throat, a kind of hiccough.

噯 HĪH, Gih, or E.

A little child finely formed and possessing extraordinary knowledge. Sound; noise. In the She-king, written 嶷 Yih.

克嶷克嶷 K'hih che, k'hih e, 'Full fine figure,' speaking of a child. (She-king.) 贊人孩子好有云

岐 | 之子 Tsan jin hae tsze haou yun, Che-e-che-tsze,

Praising the person of a man's child it is said, Che-e che tsze; i. e. he is a perfect, fine comely figure. 噯 | K'he-e, Not

having heard or seen; not possessing knowledge. One says, A laughing appearance. One defines it by 給 T'hae, Doubt,

suspicion; to unravel.

噯 CHOW. Who? Speech. Read Ch'how. 噯

張 Ch'how-ch'hang, Wild, incoherent, unfounded stories, by which the simple are deceived.

噯 An erroneous form of 噯 K'hae, see 14 str.



**與** YU. The tone occasioned by using effort.

**與** 噓引重勸力者之歌 Heu-yu, yin chung keuen leih chay che ko, Song of those who draw any thing heavy, to induce the exertion of strength, as the various songs of watermen, seamen, and others. **牽石拖舟必歌噓** | K'een shih tō chow, peih ko heu-yu, Those who drag stones and track boats, must sing Heu-yu. In the interior of China the watermen's song varies much.

**蒙** MUNG. Language which is obscure.

**齊** TSE. **啍** S. C.

To taste; to put a vessel to the lips; to wet the lips as far as the teeth; to sip. **齊飲沾唇至齒也** Tse, yin chen shin che che yay, Tse, to drink and wet the lips as far as the teeth. (Lüh-shoo.) A plaintive sound. Read Keae, | | K'ae-keae, The sound or noise of many persons. Read Chae, | **唯** Chae-shě, A laughing appearance. **太保受同祭**. | **宅授宗人同拜**. **王答拜** Tae-paou show t'hung tse; tse; ts'ih, show Tsung-jin t'hung pae, wang tã pae, The Tae-paou, (or minister of state) received the vessel and poured out an oblation; sipped the wine, returned to his place, delivered the vessel to the Tsung-jin, and bowed; the king returned the bow. (Shang-shoo.) | **啐** 皆嘗也 | **至齒啐入口** Tse ts'huy keae chang yay; tse, che che; ts'huy jüh k'how, Tse and Ts'huy, are both To taste; Tse, denotes (the wine) passing to the teeth; Ts'huy, its entering the mouth. (Le-ke-choo.) **小祥之祭**. **主人之酢也** | **之眾賓兄弟則皆啐之**. **大祥**. **主人啐之**. **眾賓兄弟皆飲之可也** Seaou tseang che tse, choo-jin che tsö yay, tse che; chung pin heung te ts'ih keae ts'huy che, ta tseang, choo jin ts'huy che, chung pin, heung te, keae yin che k'ho yay, At the annual funeral sacrifices, the master in tasting the oblation may sip it with his lips, the guests and brothers may all then take of it into the mouth. In the funeral

sacrifices performed twenty-five months after interment, the master may take of the libation in his mouth, and the guests and brothers all drink of it. (Le-king)

**噤** Another form of 噤 Y'ih.

**噤** Same as 噤 Hea, see 13 strokes.

**噤** Same as 噤 K'heih, see 9 strokes.

**噤** TSIN. Expression of anger, or indignation.

**噤** | Tsin-tsin, denotes the same in a higher degree.

**噤** LEE. 噤噤 Lëe-tseu, Much talk; wordy.

**噤** TSING. Occurs in the books of the sect Füh.

**噤** HAOU. The meaning does not appear.

**噤** TSÄ. 噤噤 Tsä-t'hë, To scheme or calculate

deeply. **至虛無純一而不** | **噤苛事也** Che heu-woo, shun-yih; urh püh tsä-t'hë ho sze yay, Aim at a state of the highest abstraction, and unmixed unity of thought, and do not engage in deep scheming, or calculating of multifarious and troublesome affairs. (Hwae-nan-tsze.) This is said to be the way of attaining high degrees of virtue.

**噤** Original form of 噤 Y'ih.



## FIFTEEN STROKES.

𪗨

LĒĒ. The noise made by the grinding of the teeth against each other; gnawing.

𪗩

TSĪH, or Tseih.

𪗪

P'heih-tsĭh, Wordy; verbose; sound of many voices; sound of the voice when beginning to chaunt or to sing.

𪗫

Vulgar form of 𪗫 Tsan, see 19 strokes.

𪗬

Same as 𪗬 Pwan, see 12 strokes.

𪗭

CHĪH. ‡ 野人之言無文飾

Yay jin che yen woo wān shih, The words or speech of a rustic, having no elegance or polish. From Mouth and Plain, unadorned.

𪗮

SHĪH. To command, to order, to direct.

𪗯

TÉ.

𪗰

S. C.

To sneeze. 𪗱解氣也 Woo kae k'he yay, To emit breath or wind by starts. 氣噴鼻也 K'he p'hun ps yay, To expel the breath through the nose. 𪗲 Te; 𪗲 | P'hun-te; or 打噴 | Ta p'hun-te, To sneeze. 𪗳 | K'hew-te, To sneeze, from disease or cold. 𪗴者氣窒於鼻 | 者聲發於口 K'hew chay, k'he chih yu pe; te chay, shing fā yu k'how, K'hew denotes a stoppage of the nose; Te, the sound that is issued from the mouth. (She-king.) 𪗵 | 皆肺疾 K'hew te keae fei tseih, The stoppage and the sneezing are both diseases of the lungs. 冬民多𪗶 | Tung, min to k'hew-te, In winter many of the

people have colds. (Le-ke.) 願言則 | Yuen yen tsĭh te, I think with anxiety, till indisposition makes me sneeze. (She-king.)

古人以 | 占吉凶 Koo jin e te chen keih heung, The ancients divined by sneezing. During Han there was a work containing sixty sections on this subject of 𪗷 | 耳鳴 P'hun te, urh ming, Sneezing, and a ringing in the ears. When a person sneezes he now says, 人道我 Jin taou wo, There is somebody talking about me. 此古之遺語 Tsze koo che kēē e yu, This is a saying handed down from ancient times. In the common Almanac rules are given how to divine from 𪗸 | P'hun-te, Sneezing; 耳鳴 Urh ming, A ringing of the ear; 面熱 Mēen jě, Heat on the cheek; 心跳 Sin-teaou, Palpitation of the heart; 眼跳 Yen-teaou, A twinkling of the eyes, and so on. Sneezing, is by some considered lucky, and a man will say after sneezing 大吉利市百無禁忌 Ta keih, le she; pih woo kin ke, Great luck and a prosperous market; nothing now is to be feared.

Read Che, A stoppage, an interruption. Occurs written without mouth by the side.

𪗹

LOO. Speech; to flatter. A foreign word, used

by the Tartars and Buddhists for the syllable Roo. 夷語吐嚕猶華言可惜 E yu, Too-loo yew hwa yen k'ho seih, In foreign phraseology Too-loo, is the same as the Chinese expression K'ho-seih, Worthy of pity! Alas!

𪗺

YĪH. Same as 𪗺 Yih, see 9 strokes.

Read Heih, 𪗻 𪗻 Heih-seih, The hurried vociferating noise of a crowd of persons.

𪗼

Same as 𪗼 Tsă, see 11 strokes.

𪗽

HĒEN.

Difficulty; distress; sound; noise. The same as 𪗽 Hēen.



**嘯** LAOU. 嘯嘯無人寂靜 Tsaou-laou  
woo jin, tseih tsing, 'Tsaou-laou, Solitude and silence.'

**嘯** LAE. Sound, noise. The same as 嘯 Lae.  
Read T'hă, Same as 嘯 Hwae.

**嘯** KEIH. 戲嘯 He-keih, Play, trifling amuse-  
ment; merriment. 嘯 | Yüh-keih, Incessant laughter.

**嘯** WEI, or Tsuy. Wishing to repress, or to conceal.

**嘯** HWUY. Same as 嘯 Hwuy, see 11 strokes.

**嘯** TSEIH.

The noise made by insects; by a mouse or rat.

**嘯** PÖ, P'hö, or P'haou.

The noise of anger; of laughing; of throwing down a stick.  
擁杖而起嘯然放杖而笑 Yung chang urh  
k'he, p'hö-jen fang chang urh seaou, Grasping his staff he arose,  
and throwing it down again with a smart noise, he burst into a  
laugh. (Chwang-tsze.) | 嘯 P'haou saou, Much noise  
and clamour.

**嘯** P'HAOU.

Sound; the voice of any animal. Same as 嘯 P'haou.

**嘯** YEW. 嘯 嘯

A tone of sighing, or of breathing out admiration; a tone  
implying doubt or uncertainty. 嘯嘯啞者辭未定  
也 E yew ya chay, tsze we ting yay, 'E yew ya, are words

which express uncertainty.' 佇立久嘯 | Choo leih  
kew e-yew, Stood erect and sighed for a long time. 嘯 |  
E-yew, To sigh, as Oh! alas! Occurs in the sense of 嘯 Sha,  
Hoarse from much speaking.

**遲** CHE. Speaking in a slow leisure tone.

**啮** YAOU, or Gaou. To bite; to gnaw; to chew.

**嚙** YING, or Gäng. The noise of a dog barking.

**嚙** YIN, or Yen. 嚙 S. C.

The sound of conversation; simple; stupid; silly; false. A  
proper name of a man. 父頑母嚙 Foo wan, moo yin,  
Father morally stupid and mother silly. (Shang-shoo.) 口不  
道忠信之言爲 | K'how puh taou chung sin che  
yen wei yin, Yin expresses the mouth, not affirming what is  
faithful and true.

**嘖** T'HOW. Much talk.

**嘖** CH'HUE. A distorted mouth.

**嘖** TOW. To recite; to read in a chaunting tone.

**嘖** Same as 嘖 E, To laugh.

**嘖** HWÜH, or Hö. 嘖 S. C.

To eat what is bitter. A great draught. 酸而不嘖 Swan  
urh puh hwüh, Being sour did not drink largely.

**嘖** PAOU. To till or plough. To stick into the ground.



𦣻 ME, or Mei. Fallacious speech.

𦣻尿 Me-ne, Artful; crafty. Read Mih, the same as 默  
Mih, Silent. | | Mih-mih, A want of success; discontent.

𦣻 HWANG. The sound of hooting or uttering  
inarticulate sounds, expressive of surprise, admiration, and so  
on. The sound of a bell.

𦣻 An ancient form of 哲 Chě, see 7 str.

𦣻 TSĒĒ. Conversation in an under tone.

小語也 Seaou yu yay, Small talk. Vulgar form of  
𦣻 Tsĕ. See under 11 strokes.

𦣻 SHOO, or Soo. The noise of hounding on a dog.

𦣻 The same as 𦣻 Keaou, see above.

𦣻 CHĪH. The sound or voice of any animal.

𦣻 LE. Part of the name or title of the king of

占成國 Chen-ching-kwō, The state or nation called  
Chen-ching. (See a View of China.)

𦣻 Ancient form of 喪 Sang, see 9 str.

𦣻 Ancient form of 嘆 Tan, see 11 str.

𦣻 Ancient form of 商 Shang, see 8 str.

𦣻 Ancient form of 喪 Sang, see 9 str.

𦣻 Same as 𦣻 Yin, see above.

𦣻 LĒĒ. 𦣻 LĒĒ-tseu, Much talk; verbosity.

# SIXTEEN STROKES.

𦣻 YEN. 𦣻 R. H.

To swallow down. 𦣻不下肚 Yen pūh hea too,  
Unable to swallow. | 口水 Yen k'how shwü, To drink  
a mouthful of water. 聞珍羞之名則妄  
有所 | Wān chin sew che ming, tsih wang yew so yen, On  
hearing the names of dainty dishes, absurdly imagining that  
one is swallowing them.

𦣻 LEIH. 𦣻 | Leih-leih, Sound, noise, such  
as is expressed by this word.

𦣻 P'HAOU. A loud sound, a great noise.

𦣻 LOO. 𦣻 | Loo-loo, Noise of crying to pigs.

One says, 呼 | Hoo-loo, Laughing; laughter. In  
Buddh's phraseology, 阿伽 | O-kea-loo, is in Chinese,  
沈香 Chin-heang, A certain kind of incense.

𦣻 LE. A word which occurs in the prayers of Füh.

𦣻 LUNG.

A great sound or noise. Read He, Sound, noise.



龍

LUNG.

喉

S. C.

The throat. 喉 龍 How lung, The throat; the gullet.

喉 | 響 How lung heang, Sound or noise in the throat.

戰

CHEN. To attack, or oppose with weapons; to

fight. The same as 戰 Chen.

嘜

LAE. Same as 嘜 Lae, see above.

縛

FÖ. A syllable employed by the Buddhists, in

prayers or imprecations.

嘖

Original form of 嘖 T'hun, see 8 str.

啁

LIN. The voice of a bird.

啁

TAN, or T'han.

Same as 啁 T'han, To taste, and 啁 T'han, To eat.

歎

HEU.

Same as 嘖 Heu, To breath or blow softly; general lamentation.

噫

Same as 噫 He, Sound of social joy.

嘖

TS'HIN, or Ch'hin. To confer; to bestow

upon; particularly on the priests of Fuh, for religious purposes.

In the phraseology of the Buddhists, the mode of recompence employed by the religious to those who bestow upon them property is expressed, by 達嘖 Tā-ts'hin. 導引福

地亦名達 | Taou yun fū-te yih m.u. Tā-ts'hin, 'To

persuade and lead to the happy land, is also called 'Tā-ts'hin.' In the language of the sect, the happy land denotes a virtuous state of the heart. The Priests receiving a gift with the right hand, will procure happiness to the giver.

嘖

PIN.

嘖

R. H.

To contract the eyebrows, as in smiling or laughing.

嘖笑 Pin-seaou, To smile; to smirk; to laugh said chiefly of women. 一 | 一笑 Yih pin, yih seaou, A smirk

and a smile. 斂笑動微 | Lēen seaou, tung wei pin, To repress a laugh, and indulge a slight smile. Used

also for 嘖 Pin, To contract the eyebrows from sorrow. Also for 嘖 Pin, To stare with anger or indignation.

嚙

KWEI. To call to; to call out.

嚙

HEANG. Over against; towards.

The same as 向 Heang. 葵心嚙日 Kwei sin heang jih, The heart of the helianthus is directed towards the sun. |

先 Heang sēn, Toward the front; forwards. | 背 Heang pei, Towards the back; backwards. 若火之燎于

原不可 | 邇其猶可撲滅 Jō ho che leaou yu yuen, pūh k'ho heang urh k'he yew k'ho pūh mēih, Though

there be the flame of a fire, rising in front which may not be approached, (I) can still extinguish it. (Shoo-king.) This

language was used by an ancient king to his ministers, referring to the splendor of their power. 隨君子以 | 晦

入宴息 Suy keun-tsze e heang liwuy jūh gan seih, In proper season, the virtuous man, towards evening, enters within and enjoys rest. 五福曰 | Woo fūh yuē heang, 'Of the

five blessings it is said, Heang; i. e. press forward to them. The five are, Long life, riches, peace, the love of virtue,

contentment with one's fate. | 明而治 Heang ming urh che, 'To rule in the full blaze of day.' Said of the Sages,

who do not affect the works of darkness.

嚙

Original form of 嘖 Kwei.



話

P'HOW.

𠬞

S. C.

Great; large. A man's name.

嚴

Original form of 嚴 Yen.

商

Ancient form of 商 Shang, see 8 str.

歌

Same as 歌 Ko, A song; to sing.

嚕

Ancient form of 嚕 Ch'how.

唐

Ancient form of 唐 T'hang.

### SEVENTEEN STROKES.

噉

HE. 吹噉口聲 Ch'huy-he, k'how shing,

Ch'huy he, The sound of the mouth; i. e. the voice.

| Woo-he, The tone of sighing, or of admiration.

| He-he, Sound; noise.

鳴

噉

TSĒEN. 噉噉 Tsēen-tsen, Avaricious;

covetous. It is vulgarly said, 你 | 噉過頭 Ne tsēen-tsen kwo t'how, You are avaricious over-head; i. e. too much.

馨

T'HAOU. A term which denotes 90 years

of age; 70 years of age is expressed by 耆 T'haou.

噉

KĒEN.

To eat; the same as these two, 塞 Kēen, and 塞 Kēen.

噉

KING. A long sound.

噉

SĒĒ. To break or spoil; the noise of breaking.

One says, An harmonious sound.

譚

TO. Wide; extensive.

The appearance of hanging down; thick.

嚕

K'HŪH, or Kwüh.

嚕

S. C.

A hurried annunciation of, or information given to. A proper name.

帝嚕高辛 黃帝之曾孫  
Te-k'hüh-kaou-sin-she, Hwang-te che tsàng-sun, 'Te-k'hüh-kaou-sin-she, (an ancient king who lived about 2300 years B. C.) was the Great-great grandson of Hwang-te.' This character occurs written 侶 K'hüh.

應

Same as 應 Yin, To answer.

蘭

LAN. 蘭咩 蘭拏 Lan laou chay na,

Unintelligible jargon. The same as 蘭 Lan.

嚴

YEN.

嚴

嚴

Cold; severe; rigorous; commanding. Grave; solemn; stern dignified; majestic. Inducing respect; reverence; awe. To respect; to stand in awe of. An epithet applied to parents. A night watch; a military guard; a surname. The name of a Hēen district; of a Chow district; of a country; of a tree. 寒氣凜冽曰嚴 Han-k'he lin lēē yüē yen, Cold air freezing, is called Yen; hence | 寒 Yen han, Intense cold, frigid. | 教命急也 Yen, keou ming keh yay, Yen is to instruct or give orders with intenseness or severity. 教不 | 師之情 Keau pūh yen, sze che to, Not to teach with due severity is (a proof of) the sloth of a master.



(San-tsze-king.) 從 | 辦理 Tsung yen pan le,  
To manage with strictness or severity. 法律森 |  
Fǎ leùh sin yen, Laws, strictly and rigorously referring to  
every supposeable case. | 罰 Yen-fā, Severe punishments.  
| 重 Yen-chung; 莊 | Chwang yen; | 肅 Yen-sùh;  
威 | Wei yen, All express with little modification of the  
meaning, Gravity, seditiousness, stately solemnity of demeanour.  
尊 | Tsun-yen, Honorable and stately; a dignified gravity.  
家 | Kea-yen, The father of a family. | 慈 Yen-tsze,  
The mother of a family. 有整齊 | 肅之規 Yew  
ching tse yen sùh che kwei, Customs or manner of doing  
things well ordered, regular and strict; strict discipline.  
端方 | 重似乎難于相與 Twan-fang,  
yen-chung, sze-hoo nan yu seang yu, Formal and grave as if  
difficult of access. 威 | 可畏 Wei-yen k'ho wei,  
Awfully stately and solemn. | 父慈母 Yen-foo, tsze  
moo, A severe father and an indulgent mother. | 祇敬  
Yen che king, Great respect and veneration for (certain virtues.)  
(Shoo-king.)

天命降監 Th'een ming keang k'een,  
下民有嚴 Hea min yew yen;  
不僭不濫 Pùh ts'een pùh lan,  
不敢怠遑 Pùh kan tae hwang;  
命于下國 Ming yu hea kw'ò,  
封建厥福 Fung k'een keùh fuh.

O Prince! "Heaven descends to view your conduct.  
The people placed beneath you, are yet to be respected.  
Do not reward the unworthy; do not be cruel in punishment;  
Dare not to be remiss and idle;  
Thus the decree (of Heaven) will secure the empire to you,  
And abundantly build up your happiness." (She-king.)

Composed in reference to 武丁 Woo-ting, who lived  
B. C. 1248. One Commentator says, 天雖高而  
實下. 其監視甚可畏也. 民雖卑而天  
實以爲視聽不可忽也. Heaven though highly  
exalted, really descends (or comes down), and the survey, or  
inspection thereof, is greatly to be feared, the people though,  
they are in base circumstances, as Heaven really looks

and listens, must not to be despised. Another says, 畏天  
在於畏民 The fear of Heaven consists in the fear of the  
People. These early sentiments have tended in every subsequent  
age, to moderate considerably the despotisms of China. In  
the above quotation, some read | Yen, as Gang. | 天  
子 Yen Th'een-tsze, A majestic son of Heaven, i. e. Emperor.

Used as a Verb, | 重之 Yen chung che, Res-  
pected and venerated him. 昏鼓日夜 | Hwǎn  
koo yuě, Yay-yen, The evening drum is called Yay-yen.  
一 | Yih-yen, The first drum. 二 | Urh-yen, The  
second drum, and so on; 戒 | Kae-yen, Troops placed  
against an expected enemy. 餘 | Yu-yen, Troops that  
occupy a place after the enemy retires. 瓊州有 |  
樹 樹皮葉浸水和以釀數日成酒能  
醉人 Heung-chow yew yen-shoo, tiou p'he yě, tsin shwüy,  
ho e yang; soo jih ching tsew nang tsuy jin, In Hae-nan, there  
is a tree called Yen-shoo, the bark and leaves of which being  
steeped in water, and mixed with a fermenting substance,  
in a few days become a liquor which is capable of intoxicating  
a person.

𪛗 Same as 曝 Paou, see above.  
𪛗 Vulgar form of 𪛗 Tsau, see below.  
𪛗 YING, or Yǎng. 𪛗 R. H.

The voice of a bird; the harmonious songs of birds.

伐木丁丁 Fǎ mùh chǎng chǎng,  
鳥鳴嚶 | Neau ming yǎng yǎng,  
出自幽谷 Ch'ùh tsze yew kùh,  
遷于喬木 Ts'een yu k'heau mǔh,  
| 其鳴矣 Yǎng k'he ming e,  
求其友聲 Kew k'he yew shing,  
相彼鳥矣 Seang pe neau e,  
猶友求聲 Yew kew yew shing,  
矧伊人矣 Chin e jin e,



不求友生 Pūh kew yew sāng,  
神之聽之 Shin che ting che,  
終和且平 Chung ho ts'heay ping.

In felling a tree, the axes of many resound;  
The birds of the wood sing in reiterated notes to their fellows;  
They issue forth from shady retreats in the vallies;  
They remove to the groves, and perch in groups on the lofty trees,  
To each other they chirp in responses.  
These are the sounds by which friends are invited;  
Observe those birds!  
Even they have a voice to invoke friendship;  
Shall it then be that men  
Desire not the society of living friends!  
The gods listen with pleasure to those  
Who continue to the end in harmony and peace. (She-king.)

Some consider the last two lines as expressing, that the Gods assist those who live in friendship; and that the influence of cordial friendship will gradually exert itself, and spread, till finally harmony and peace universally prevail in the world. They say, In the smallest affair, as felling a tree, a union of will and of effort is required; the social feeling pervades animated nature. A selfish human being is an unnatural anomaly.  
自天子至於庶人未有不須友以成者 From the Prince to the peasant there is none who requires not the assistance of friendship to effect his wishes.

**啮** E. To eat; to gnaw.

**𪔐** Ancient form of 𪔐 Chih, or Tsih.

**𪔑** Ancient form of 器 K'he.

**𪔒** Another form of 商 Shang.

## EIGHTEEN STROKES.

**𪔓** HEAOU. Same as 𪔓 Heaou.

**𪔔** 然 Heaou jen, Being at leisure. The name of a place.  
The name of an officer in ancient times.

**𪔕** Same as 𪔕 Tsüh, see 11 strokes.

**𪔖** TSEÖ, or Tseáou. **𪔗**

To bite; to chew; to gnaw; to ruminate. To drink, which is also expressed by 啣 嚼 She-tseö. | 復 | 者

京都飲酒相強之辭也 Tseö, fūh tseö chay, king too yin tsew seang keang che tse yay, 'Drink and drink again, is an expression used in Peking, when urging people to take wine.' It is vulgarly expressed by 王醉他 Choo tsuy t'ha, 'Dominate him drunk,' exercise the power of a master over him. 咬文 | 字 Yaou wan, tseö tsze,

'To bite letters and chew characters,' denotes a pedantic introduction of learned phrases. 如同 | 蠟 Joo t'hung tseö lä, 'Just like chewing wax,' applied either to disagreeable food, or to a bad style of writing. 咀 |

Tseu tseö, To chew, to craunch. 牛羊有肚能 | .

魚無肚不能 | 獨鰕魚有肚故能 |

New yang yew too, näng tseö; yu weo too pūh näng tseö; tō keü yu yew too, koo näng tseö, Cows and sheep have stomachs, and can chew or ruminate; fish have no stomachs, and cannot chew; the fish called Chuë, alone has a stomach, and therefore it can chew. 大 | Ta tseö, To chew with large mouthfuls.

**𪔘** Same as 𪔘 Lan, see 14 strokes.

**𪔙** Same as 𪔙 Lan, see 14 strokes.

**𪔚** Same as 𪔚 Lan, see 14 strokes.

**𪔛** Same as 𪔛 Lan, see 14 strokes.

**𪔜** JOO. Name of an animal said to have a red nose, azure coloured tail, and to devour tigers.



薩

SA. Occurs much in the books of Buddah.

The name of a tribe in the west.

噍

HĪH, Hwūh, or Hwa.

噍 | Hwūh hwūh, A boasting self-glorying manner, of acting or speaking. 自是貌 Tsze she maou, Self-complacency. One Dictionary says, The appearance of rapid enunciation.

噍

E. 噍噍 E heu, To gape and laugh.

噍

CHUE. To take into the mouth as if sucking;

to slobber up. 噍菽飲水 Chuě shūh yin shwü, Slobber up pulse and drink water. Same as 噍 Chuě.

噍

YEN.

噍 | Yen yen, A wrangling appearance, strife.

噍

T'HE. To sneeze or snort from the nose.

噍

HĪH, or Hwūh. To brag; to boast.

噍

HWAN, or Twan. To call to; to call out

clamorously; to clamour in disputation. 噍 | 然不知其所非也 Hwan hwan jen, pūh che k'he so fei yay, The vulgar professors of letters in this age, 'clamour and wrangle in disputation, ignorant of their errors and misconduct.' (Seun-tsze.) | 噍 Hwan heaou, To make a noise and clamour. 因作方相與十二獸舞 | 呼 Yiu tsō Fang-seang yu shih urh show woo hwan-hoo, Therefore the Fang-seang, with twelve (men dressed up like) animals, throw themselves into various postures and make a clamorous noise, to expel evil spirits. See under 噍 No.

噍

TE. The name of a city.

噍

CHÚEN.

噍 R. H.

The chirping or song of a bird; modulations of the voice, whether in birds or in men. 噍 Shing chuen, Modulations or inflections of the voice. 新年鳥聲千種 | Sin nēen neaon shing ts'hēen chung chuen, At the new year the voices of birds are modulated in a thousand different ways. 流鶯百 | Lew ying pih chuen, The birds Ying, hop from tree to tree, singing with numerous modulations of the voice. 聲嬌 | Shing keaou chuen, A voice delicate and finely modulated.

噍

CHĒ, or Nēē. A mouth without any rule

or law to itself. The mouth moving or chattering and talking; vilifying, backbiting. 噍噍 Che-joo, Loquacious; wordy, indistinct murmuring. 噍 | Ch'hē-nēē, Indistinct whispering.

噍

HEAOU, or Gaou.

噍 S. C.

From Four Mouths and Head. The breath or voice ascending above the head. To make a noise; to vociferate; noise; vociferation; noise of a market place. | | Heaou-heaou, Self-satisfaction; self-complacency. A complaining tone; sighing; reviling, vilifying others. Pits or hollow places in hills are called Gaou. The name of a quadruped, of a bird said to have four wings; of a river, of a hill, and of a country or district. A surname; a man's name.

之子于苗 Che tsze yu meaou.

選徒 | | Seuen too heaou heaou.

The royal attendants in going forth to the chace.

In numbering the followers make a clamorous noise.

遊說人知之亦 | | 人不知亦 |

| Yew shwō, jin che che yih heaou heaou; jin pih che yih heaou-heaou, Travelling to instruct others, if instruction be known, (i. e. received), feel self-satisfaction; if it be not received



still feel self-satisfaction. 曰何如斯可以 | |  
矣 曰尊德樂義則可以 | | 矣 Yuē,  
ho-joo sze k'ho e heaou-heaou e; yuē tsun tih lö e, ts'ih k'ho  
é heaou-heaou e, It was said, How can one thus feel self-  
satisfaction? (Mang-tsze) replied, Honor virtue and delight in  
righteousness, then you may feel self-satisfaction. (Hea-mäng.)

黽勉從事 Ming mēen tsung sze,  
不敢告勞 P'uh kan kaou laou;  
無罪無辜 Woo tsuy woo koo;  
讒口 | | Tsan k'how gaou-gaou;  
下民之孽 Hea min che n'ě;  
匪降自天 Fei keang tsze t'h'een;  
噂沓背憎 Tsun tä pei tsäng;  
職競由人 Ch'ih king yew jin.

With reluctant and over-strained efforts attending to business,  
Not daring to mention the labour and toil;  
Without any crime, without any fault,  
Assailed by the clamours of the slanderous mouth. [service].  
Such misery is the lot of the people (forced into the public  
It is not the visitation of Heaven!  
It is from adulating parasites, who detest and slander each other;  
Every evil comes from the malicious efforts of these men.  
(She-king.)

This is a specimen of that unpoetical verse, which is  
denominated 賦 Foo. (See Chinese Grammar, page 275.)  
聽我 | | Thing wo heaou-heaou, You hear me with  
supercilious indifference. (She-king.) | | 若不足  
Heaou heaou jö p'uh ts'uh, The people grumbled or complained  
from distress, not having sufficient. 海內 | 然喪  
其樂生之心 Hae nuy heaou-jen, sang k'he lö säng  
che sin, All lands surrounded by the ocean, uttered mournful  
cries, and lost entirely the love of life. (Vide, Han-shoo.) 晏  
子之宅近市湫隘 | 塵 Gan-tsze che ch'ih kin  
she tseou yae heaou chin, Gan-tsze's house was near the  
market place, was low, confined, noisy and dusty. (Tso-chuen.)

囀 YUNG. The voice of birds. 囀

囀 TS'HA. Noise made by a crowd in applauding  
and encouraging posture-makers. 嘈囀 Tsaou-tsä, Noise  
made by a crowd of persons; tumultuous noise.

囀 LWAN. Confused, incoherent discourse.

囀 Original form of 囀 P'heaou, see 11 str.

囀 E. The tone of severe pain.

# NINETEEN STROKES.

𪔐 CH'HEN, or Chě.

𪔐然 Chen jen, A laughing appearance, loud laughter.

𪔐 CH'HAE. A man's name.

In Tso-chuen, it is written without Mouth by the side.

𪔐 Same as 𪔐 Shih, Alarmed as by a tiger. Occurs  
in the books of Taou-sze.

𪔐 Same as 𪔐 Le, A syllable in the prayers of Buddh.

𪔐 E. The tone of laughing; noise made in sleep; snor-  
ing; talking in sleep. 眠中 𪔐 𪔐 𪔐 M'een chung  
gan e shin hoo, Snoring and calling out in sleep.

𪔐 LO. A tone employed in song; the prattle of  
a little child. 𪔐 𪔐 Lo-so, or 𪔐 | Low-lo, Troublesome.



confused, by minute and petty requests or statements. 我也不敢十分 | 唆你 Wo yay pùh kan shih fun lo-so ne, However I would not venture to be very troublesome to you. 唆啞你這個人實在 | 唆 Ae-ya! ne chay ko jin shih tsae lo-so, Ah! you are a very troublesome man. Read Say, | 噍 say-chay, Many words; verbose. Is a syllable which occurs often in the books of Buddh.

𦉳

LA. The sound of gnawing a bone.

𦉴

YUN. The voice of a bird.

囊

NANG.

𦉵

𦉶

A bag; a sack; a large bag or sack. To hold in a bag. A surname. 囊俗稱口袋 Nang, sùh ching k'how-tae, A sack is commonly called K'how-tae. 袋有底曰 | 無底曰褙 Tae yew te yuě nang, woo te yuě kō, A bag with a bottom to it is called Nang; without a bottom it is called Kō. The Kō is tied round the body, and contains any thing valuable. It is commonly called 纏 | Chen-tae. Kō also denotes a small bag in contradistinction from Nang. A large sack. 解 | 相贈 Keae nang seang tsāng. To open a sack and bestow of its contents on another person; a phrase made use of when soliciting assistance, on taking a journey, or on any other particular occasion. 解解錦 | Keae keae kin nang, Open, open the variegated silken bag; is said when requesting a person to open his mind and tell his opinion. | 螢苦讀 Nang ying koo tùh, By the light of 'a glow-worm in a gauze bag distressed yet studying.' 行 | Hing nang, Travelling bag, expresses whatever one takes with him on a journey.

𦉷 裹餽糧 Nae ko how leang,

于囊于 | Yu kō yu nang.

Also put flour and grain,

Some in bags and some is sacks. (She-king.)

𦉸 | Chwang-nang, is used in Chwang-tsze, for 槍攘 Ts'heang-nang, To snatch, to disturb, to throw into disorder.

米 | Me-nang, Name of a flower. 隱 | Yin-nang, A kind of cushion that one could lean against. In the time of Han, 凡表章皆皂 | 封事 Fan peauo chang keae tsaou nang fung sze, All statements to the Emperor were sealed up in a black bag. 以青 | 中書九卷與之 E ts'hing nang chung shoo kew keuen yu che, Gave him nine volumes of a book contained in a blue bag. 四海空 | Sze hae kung nang, Four seas empty sack; i.e. extreme poverty all over the empire.

𦉹

TS'HÄ, or Tsüh. Noise, clamour.

The sound of a drum. Read Ts'han, To sneer at; or ridicule; to swallow; to devour. Occurs in the sense of 讚 Tsan, to reiterate unnecessarily. 嘈 | Tsaou-tsä, Noise; sound; the sound of a drum. 不問而告謂之傲問一而告二謂之 | Pùh wän urh kaou, wei che gaou; wän yih urh kaou urh, wei che tsan, To teach him who does not enquire is trifling; to teach two things to him who enquires only about one, is unnecessary talking. (Seun-tsze.)

𦉺

An old form of 𦉻 Yin.

𦉻

TSAN, or Chan. To peck; to taste; a slight repast; to sip. To speak for others, or to imitate others.

𦉼

Same as 𦉽 Pan, see Radical 言 Yen.

𦉾

Ancient form of 𦉿 Yen.

𦉿

Same as 𦉿 Yen, see above.

𦉿

An ancient form of 𦉿 Shang.



## TWENTY to TWENTY-TWO Strokes.

嚴

YEN, or Gan.

巖

S C.

To breathe; to sigh; to moan; to hum; to recite.

𡇗

Ancient form of 艱 Kēen, Distress.

恤民之艱阨 Seüh min che kēen gih, Compassionate the distresses of the people. 1 難 Kēen-nan, Difficulty; distress.

嘯

TSÄ, or Tsö. Confused noise; clamour; sound.

奏嚴鼓之嘯 Tsow yen koo che tsaou tsä, Strike up the commanding clattering sound of drums. 1 噓

Tsä-tä, The name of a country. Syn. with 呴 Tsö, and 噴 Tsä. Read Yě, Syn. with 讞 Yě, To deliberate respecting any crime.

𡇗

Original form of 𡇗 Tsaou.

𡇗

Same as 喚 Hwan, To call upon.

𡇗

CHEN. To speak with difficulty.

囑

CHÜH. To tell; to direct; to give orders to;

to engage another person to do. 我囑咐你快去快來 Wo chüh foo ne kwae k'heu, kwae lae, I order you to make haste in going, and make haste in coming back. 1

書 Chüh-shoo, or 遺 1 E-chüh, A parent's will, left at death. 丁寧致 1 Ting ning che chüh, or 丁 1 Ting-chüh, 'Again and again to give directions; to nail it safe, as the characters imply. Vulgarly written 囑 Chüh. 1 託 Chüh thö, To tell to do, to request to do for one.

囂

SEIH, or Chih. 囂囂 Meih-seih, The noise of many persons in a hurry; vociferation.

囂

HWAN.

囂

S. C.

To call out; to call to; the voice of any animal.

𡇗

NEIH. To chew; to gnaw; to crunch; to corrode

like insects.

𡇗 骨 Neih kwüh, To gnaw a bone.

𡇗

Same as 𡇗 Wan, see 14 strokes.

𡇗

Same as 囂 Hwan, see above.

嚴

An old form of 嚴 Yen, see above.

𡇗

Same as 𡇗 T'han, see under 12 str.

## TWENTY THREE STROKES.

囉

LO. To split or rend.

A syllable which occurs in the books of Buddah.

𡇗

KEEN, or Gan. 𡇗 Kēen-gan, A hill.

The name of a barbarous song. The same as 𡇗 K'hēen.

𡇗

Same as 𡇗 T'how, To boast.

𡇗

Another form of 艱 Kēen, Difficult.



噉

YEN, or Gan.

To sigh; to moan; to hum; to recite.

讎

CH'HOW, or Chow.

The vulgar form of 讎 Chow, A pair of birds. To wrangle; to fight; to hate; hatred; an enemy. To pay; retribution.

報讎 Paou chow, To revenge. | 直 Chow chih, To pay the price of. This word is commonly used without Mouth below. See Radical 言 Yen.

讎

Ancient form of 讎 Kēen.

讎

Ancient form of 讎 Ch'how, Wild.

## THIRTY-FIRST RADICAL.

口

HWUY.

口

S. C.

Represents encircling; to enclose and protect. The ancient form of 囗 Wei, To surround and guard; also of 國 Kwō, A nation, a country; an enclosure with a spear and a mouth, and a smaller enclosure in the middle. Tsze-hwuy affirms that this character denoted square; but Ching-tsze-t'hung and Kang-he, both deny it.

囗

JĪH.

Same as 日 Jih, The sun; a circle and one, Denoting the unity of the sun.

囗

Ancient form of 起 K'he, To rise, to raise.

### TWO STROKES.

回

The original form of 回 Hwuy, Representing turning round in the centre. To turn round; to return.

囗

Vulgar form of 囗 Yin, In the same manner as before; because.

囗

NEĪH.

囗

S. C.

To take any thing clandestinely with the hand, draw it in and secret it. To take with the hands to hide.

囗

TSEW, or Chow.

囗

囗

A man enclosed. To confine; to imprison; to shackle; to fetter; to handcuff. A prison; a criminal. The reasons of condemnation. 囚籠 Tsew-lung, A large cage into which a criminal is put, sometimes with his head out of the upper surface. 坐 1 籠的重犯 Tso tsew-lung teih chung fan, A great offender confined in a cage. 既有此機會何不將他二人用酒灌醉 1 禁了 Ke yew tsze ke-hwuy, ho pūh tsēang t'ha urh jin, yung tsew kwan tsuy, tsew kin leaou, As we have this opportunity (to revenge an uncle's cause), why should we not take these two men, fill them drunk, and then confine them



in a cage. 掌 | Chang-tsew, A kind of jailer; one who has the charge of criminals; to superintend criminals. 凡 | 者上罪桎梏而桎. 中罪桎梏下罪桎. Fan tsew chay, shang tsuy küh kung, urh chih; chung tsuy chih küh; hea tsuy küh, All those who are imprisoned for great crimes, both hands are shackled together, and the feet are fettered; for a middle class of crimes, one foot and one hand are fettered; for a lower class of crimes one hand only is shackled. 挺重 | 益其食 Ting chung tsew, yih k'he shih, To mitigate the rigour of a criminal's confinement, and increase the quantity of his food. 要 | Yaou-tsew, The determination respecting a criminal, or the reasons of that determination. 丕蔽要 | P'hei pe yaou tsew, A final decision respecting the preceding determination. (Shoo-king.) 要 | 服念五六日 至于旬時丕蔽要 | Yaou tsew, fuh nēen woo lüh jih, che yu seun she, p'hei pe yaou tsew, The King, (B. C. 1105) said, The reasons of a capital sentence must be considered five or six days; after a decade has elapsed, then pronounce the great and irrevocable decision. 唐太宗曰死者不可復生決 | 宜二日五覆奏 T'hang Tae-tsung yüē, sze chay püh kō fuh sāng, keüē tsew e urh jih woo fuh tso, 'Tae-tsung, of T'hang dynasty, (A. D. 769) said, The dead cannot be restored to life again; you must take two days to report capital cases five times, before the final decision be given. | 犯 Tsew-fan, An incarcerated criminal. 入 | Jüh tsew, To imprison.

囚 TEIH, or Ne. To move; to shake.

四 SZR. 四 𠂇 三 𠂇

From 口 Hwuy, Four square; and 八 Pā, To divide or separate; denoting that the square is to be separated; hence Four. A surname. 第四 Te sze, The fourth. 四方 Sze-fang, Four square; the four points of the compass.

季 Sze-ke, The four seasons. | 處 Sze-ch'hoo, | 下 Sze-hea; | 方 Sze-fang; | 面 Sze-mēen, express, All around; every where. | 下裡訪尋 Sze hea le fang tsin, To search all around, every where, or in every direction.

| 面八方 Sze mēen pā fang, Four surfaces and eight regions; express the four sides of a square, and then those four, with the four corners, which make eight. | 方君子 Sze fang keun tsze, Good people all around. | 通八達 Sze t'hung pā tā, 'A passage or thoroughfare in every direction; it metaphorically denotes a man of clear perceptions, who sees the nature and reason of whatever comes before him. 重一爲二倍二爲 | Chung yih wei urh, pei urh wei sze, To double one makes two; two and two make four. | 十 | Shih-sze, Fourteen. | 十 Sze shih, Forty. 七七 | 十九 Ts'heih ts'heih, sze shih kew, Seven times seven make forty-nine. In the centre of the Empire, | Sze, was read Seih. 今官司文移 | 作肆防詐僞竄易 Kin kwan sze wān e sze tsō sze, fang cha wei ts'huen yih, The officers of Government in their writings have now changed Sze to Sze, to guard against false and clandestine alterations.

### THREE STROKES.

子 KĒEN. A son; a child.

閩人呼兒曰子 Min jin hoo urh yüē kēen, The people of Füh-kēen Province, use Kēen to denominate a child. They pronounce it Tsae. Also read Yuē. 哀 | 詩 Gae tsae she, An ode lamenting (the fate of) children. Composed in consequence of an Emperor of the T'hang Dynasty, taking the children of Füh-kēen Province to be eunuchs. | 別郎罷 Tsae pēē lang-pa, The boys are separated from their fathers. Lang-pa, is a Provincial word for father.

四 CHWANG. 𠂇 S. C.

The ancient form of 窗 Chwang. A window. Or as it is expressed, 屋之目虛以通明 üh che mūh, heu e t'hung ming, The eye of a house; an open space to admit light. The seal character represents the lattice work, which is yet placed in windows in the north of China. The middle part of 曾 Tsang, 曾 Hwuy, and similar characters, are derived from this.



回 HWUY. 回 回 回

Designed to represent something revolving within a circle.  
To revolve; to turn round; to return. Curved; deflected;  
reverting to; bent down or oppressed; to turn aside and  
avoid. A surname; the name of a city; and repeated, 回  
Hwuy-hwuy, The religion and country of the Moham-  
medans. The section of a book. A time or turn. 轉 |  
Chuen-hwuy, or reversed, Hwuy-chuen, To turn round. 轉  
| 頭看 Chuen hwuy t'how k'han, Turned round the head  
to look. 轉 | 來 Chuen hwuy lae, Turned round and  
came back again. 一去不 | Yih k'heu püh hwuy,  
Once gone not to return. 他明年要 | 來 T'ha  
ming nēen yaou hwuy lae, He will return next year. |  
頭是岸 Hwuy t'how she gan, But turn round the head,  
the shore is there; | 頭是道 Hwuy t'how she taou,  
Turn round the head, the path of reason and virtue is there.  
These two expressions are addressed as a stimulus and encour-  
agement to the profligate, intimating, that if they will but turn  
from vice, virtue is attainable. | 心 Hwuy sin, To turn  
round the heart; to repent and reform; also expressed by  
| 心轉意 Hwuy sin chuen e, 'Turning the heart and  
changing the intention. | 想 Hwuy-seang; | 思  
Hwuy-sze, To revolve in the thoughts; to reflect; to reconsider.  
| 憶 Hwuy yih, To recollect. 追 | Chuy hwuy, To  
run after, to re-call. 聚 | 一處 Tseu hwuy yih ch'hoou,  
To return and assemble at one place; said of those who had  
run from an enemy. 有 | 天之力 Yew hwuy  
t'hēen che leih, Having strength adequate to cause the heavens  
to revolve. | 邪 Hwuy seay, Deflected; depraved.  
其德不 | K'he tih püh hwuy, His virtue was not  
deflected, or turned aside from the straight path. (She-king.)  
絕其 | 路 Tseuē k'he hwuy loo, To cut off a person or  
an army's retreat. 禮釋 | Le seih hwuy, The prin-  
ciples of decorum, remove what is depraved or vicious. (Le-  
king.) 下 | Hea hwuy, The next time. 他來了  
幾 | T'ha lae leaou k'he hwuy, He has come several times.  
第幾 | Te ke hwuy, Which time or turn? |  
避 Hwuy-pe, To turn aside, to retire from view; it is

also used imperatively. A part of the usual insignia of the  
officers of Government; when they pass through the streets, are  
two boards on which are written, 肅靜 | 避 Süh-tsing,  
hwuy-pe, Be respectful and silent; turn aside and make way.  
Those boards are called 高脚牌 Kaou keō pae, A tall  
footed tablet.

徘徊 | Pae-hwuy, Irresolute; undetermined; flying about  
from thing to thing; loose flowing garments. | 生丹

Hwuy-säng-tan, A revivifying pill; a kind of medicine. 顏

| Yen-hwuy, The favorite disciple of Confucius. | 音

Hwuy-yin, or | 信 Hwuy-sin, A written reply; a letter  
sent in answer to one received. | 答 Hwuy-tä, To reply;

to answer to. | 話 Hwuy-hwa; | 報 Hwuy-paou,

An answer brought by a messenger; or a spy. | 禮 Hwuy-

le, Denotes either obeisance paid in return, or a present sent  
in return for one received. | 拜 Hwuy-pae, To return a

visit. 輪 | Lun-hwuy, The doctrine of the metempsy-

chosis, or transmigration of souls; some apply the phrase to  
the changes from riches to poverty; and from poverty to riches,

which take place in life. | | 教 Hwuy-hwuy keaou,

The Mohammedan religion. | 子 Hwuy-tsze, A Moham-

medan. 紅帽 | 子 Hung maou hwuy tsze, Red capped

Mohammedan. 白帽 | 子 P.h maou hwuytsze, White

capped Mohammedan. 纏頭 | 子 Chen t'how hwuy-

tsze, Turhan Mohammedan, | 子風俗各自造

飯 Hwuy-tsze fung süh, kō tsze tsau fan, The Mohammedan

custom is for every one to prepare his own rice.

| | 國名 Hwuy-hwuy kwō ming, Is the name of a

country otherwise called in Chinese history, 大食國 Ta shih

kwō; and in a Statistical work, it is called 默啞那 Mih-

chuē-na, which seems a corruption of Medina. 其國

人敬天禮拜之外一無所崇 K'he kwō jin

king t'hēen, le pae che wae, yih woo so tsung, 'The people of

that country worship Heaven, beside the rites of which

worship, there is no other being or thing to which they pay

divine honors.' The rich, it is said, are liberal to the poor, and

persons from other parts of the country are received as friends.

其薄葬 Ke pō tsang, 'Their funeral rites are bare.' In

Canton they are buried without coffins. The shell in which

the deceased is carried to the place of interment, has a bottom

which draws out, and lets the corpse fall into the grave. If it



fall with its face towards the heavens, they burst out in expressions of joy, regarding the circumstance as an omen of future felicity; if the corpse turn round with its face to the earth, they shed tears, considering it as an unhappy omen.

Is is further added, under the word Hwuy, that they 把齋不食自斃 Pa chae pūh shīh tsze pe, Keep their fasts, refusing to eat even to death. They 祀天不爲像 Sze T'hēen pūh wei seang, Worship, or sacrifice to, Heaven but do not make idols. In 陳隋間入中國 Chin Suy, kēen jūh Chung-kwō, The time of Chin and Suy, (about the 7th century) they first entered China. Afterwards, 航海至廣州 Kang hae che Kwang-chow, They came by sea to Canton. 金元以後蔓延中國 Kin Yuen e bow, man yen Chung-kwō, After the Dynasties Kin and Yuen, they spread widely through China. 今在在有之 Kin tsae tsae yew che, Now they are in every place.

One Writer defines Hwuy thus, 渾天之氣. 天地相承. 天周地外陰陽五行 | 轉其中也 Hwān t'hēen che k'he; t'hēen te seang ching; t'hēen-chow te wae; yin yang woo hing hwuy chuen k'he chung yay, The yet fluid ethereal celestial influence, being received by heaven and earth, the heavens revolve without side the earth; the Yin and the Yang, with the five elements, revolve in the midst thereof. 低 | Te hwuy, To keep the mind lingering and dwelling upon what is pleasant or desirable. 低 | 沉吟 Te hwuy chin yin, To dwell upon with pleasure, and in deep thought recite what is agreeable in any literary composition. 申宥 | 枉 Shen yew hwuy wang, To clear up the case of, and deliver from punishment one who has been oppressed and falsely accused. 右 | 梅山 Yew hwuy mei shan, Towards the right made a circuit round the Mei hill. | 遠 Hwuy-yuen, or 迂 | Heu-hwuy, Said of passes or roads that are long, winding, and waste. Vulgarly written 囧 Hwuy.

囧 SÍN.

囧 S. C.

Also read Sin and Seih. The calvaria. (Shwō-wān.) They express it by 頭會惱蓋 T'how hwuy naou kae, The cover of the brains assembled in the head. The temporal suture, or

open space between the ossa temporalia, which in young subjects is filled up with cartilaginous substance, in Chinese called 囧門 Sin-mun, or 頂門 Ting-mun. 一時失手將酒碗擲在張三 | 門皮破血出逾時殞命 Yih sheshih show, tsēang tsew wan, tsih tsae Ch'hang-san sin-mun, p'he p'ho, heuě ch'hūh, yu she yun ming, All at once slipped his hand, and threw it at the top of Ch'hang-san's head, and broke the skin; the blood flowed, and after awhile he died. Most of the Dictionaries quote the following passage. 子在母胎諸竅尚閉. 唯臍內氣 | 爲之通氣. 骨獨未合. 既生則竅開. 口鼻內氣. 尾閭爲之洩氣. | 乃漸合 When a child is in its mother's womb, all the passages are stopped, it receives the breath (or living influence) only by the umbilical cord; the temporal aperture makes a communication for the living influence, hence the bones are not yet closed; after birth the passages are opened, the mouth and nose receive the air, and the bowels become a backward passage for it; the temporal bones gradually close. It is added, 陰陽升降之道 These are the principles of the ascent and descent of the Yin and Yang. For Yin and Yang, two of the Dictionaries use 神明 which seems to denote Spiritual intelligence; but what is intended by the ascent and descent thereof, is not easy to conceive or express. 頂中央旋毛中爲百會. 百會前一寸半爲前頂. 百會前三寸即 | 門 In the centre of the top of the head, in the middle of the round tuft of hair, is the hundred assemblage, (perhaps the sensorium, and they refer to the collection of the nerves there), an inch and a half before the hundred assemblage, is the front vertex; and three inches before the hundred assemblage, is the Sin-mun (the temporal aperture).

目

An old form of 良 Leang.

因

YIN.

因

因

From 囧 Hwuy, and 大 Ta, That which is great within a circle; because 能大者眾圍就之 Nāng ta chay, chung wei tsew che, He who can do great things draws many



around him; hence its usual meaning, That which induces effects or consequences. A cause; because; for the sake of; on account of; the circumstance from which; to influence or engage to do; to rest or lean upon; to continue as before, to conform to what exists. A surname. To rhyme, read Yen. Occurs denoting, To disperse. 事非無因 Sze fei woo yin, The affair is not without a cause. 爲何 Wei ho yin, For what cause? 1 甚事 Yin shin sze, Because of what affair? 1 爲他來得遲所以罵他 Yin wei t'ha lae tih che, so-e ma t'ha, Because he came late, therefore gave him a scolding. This mode of expression is usual, 1 Yin, Because, in the first member of the sentence; and 所以 So-e, or 故 Koo, Therefore, in the beginning of the next member. 1 他不來故此我不喜歡 Yin t'ha p'uh lae, koo tsze, wo p'uh he-hwan, Because he did not come, (therefore) I was displeased. 1 何緣由 Yin ho yuen yew, For what reason? because of what original circumstances. 1 此之故 Yin tze che koo, For this reason; for this cause. 煩腦皆因強出頭 Fan naou, keae yin keang ch'hüh t'how, Trouble and vexation all arise from violently pushing out one's head; i. e. from being too forward to interfere or attract notice. 1 以爲利 Yin e wei le, For the sake of gain. 殷 1 於夏禮 Yin yin yu Hea le, The dynasty Yin continued in the great principles of propriety observed by the dynasty Hea. 周 1 於殷禮 Chow yin yu Yia le, The dynasty Chow, continued in the observances of Yin. 三代相繼皆 1 之而不能變 San tae seang ke, keae yin che urh p'ih n'äng p'een, The three Dynasties succeeded each other, and all continued (the le or moral principles) unable to change them. (Lun-yn.) 1 循 1 仍 1 其故之謂也 Yin-seun, Yin-jing, yin k'he koo che wei yay, The phrases Yin-seun and Yin-jing, express continuing the old state of things. (Lüh-shoo.) Yin-seun, often occurs in the Peking Gazettes denoting remissness, negligence, letting things go on in any way without paying attention to them. 爲高必 1 丘陵 爲下必 1 川澤 爲政不 1 先王之道可謂智乎 He who would raise any thing high, must avail himself of existing hills and mountains; he who descends low, must avail himself of existing

low lands and beds of rivers,—and can he be called wise who would rule the Empire without availing himself of the existing principles of the ancient kings. (Mäng-tsze.) By thus, 1 之 Yin che, Availing one's self of what previously existed; it is added, 用力少而成功多矣 One effects much with little labour. 厥民 1 Keü min yin, The people were more and more dispersed. (Shoo-king.) 1 天事天 1 地事地 Yin t'héen sze t'héen; yin te sze te, Conformably to the height of Heaven, worship (or sacrifice to) it on a higher place or altar: conformably to earth, being lower, sacrifice to it on a lower place. (Le-king.) 1 不失其親亦可宗也 Yin, p'uh shih k'he ts'hin, yih k'ho tsung yay, In depending on any one, do not miss in respect of a person worthy of being nearly related to, and who also may be worthy of being regarded as a master. 時子 1 陳子而以告孟子 She-tsze yin Chin-tsze urh e kaou Mäng-tsze; She-tsze engaged (or employed) Chin-tsze to mention these circumstances to Mäng-tsze. 無 1 Woo yin, No apparent source; place or cause from which a thing proceeds. 欲知前世 1 今生受者是欲知後世 1 今生作者是 Yö che ts'een she yin, kin säng show chay she; yö che how she yin, kin säng tsö chay she, He who desires to know what he was in a former state of existence, may infer it from what he receives now; he who wishes to know what he will be in a future state, may ascertain it from his present actions. Occurs in the sense of 姻 Yin, Marriage.

囟

YAOU. The name of a divinity.

田

CHWANG. An open aperture, like a window.

囡

Same as 囡 Neih, see above.



## FOUR STROKES.

TH'HUN. A bamboo round basket to contain

rice. A small granary. 米囤 Me t'hun, A wooden receptacle for grain. [ 積 Th'hun-tseih, To forestall and

hoard up grain. 近日米價高昂奸民射利 | 積居奇 Kin jib me kea kaou gang, k'een min shay le th'hun tseih keu ke, Of late the price of rice having become so high, arises from bad subjects, aiming at the acquisition of gain forestalling, hoarding up, and monopolizing. (Government Proclamation.) Considered a vulgar form of 龜 T'hun.

K'HANG. To lay by; to store up.

藏 圀 Ts'hang kang, To hide; to lay up.

YUEN. Deep water. The same as 淵 Yuen.

物萌於困 Wüh ming yu yuen, Plants growing out of deep water. 潢滉 | 沚 Hwang k'hwang yuen heuen An appearance of vastness and profundity.

KEUNG.

A window. A man's name. Light and ornamented. 囧

窻牖麗慶闔明象形 Keung ch'hwang yew le loo k'hae ming seang hing, Keung is a window of a house, or aperture in a wall, ornamented, open and lightsome, the character resembles it. (Shwò-wän.) Syn. with 燭 Keung. 蟲鳴室幽幽月吐窻 | | Chung ming shih yew-yew; yuë t'hoo ch'hwang keung keung, The insects chirp in the deep recesses of the mansion; the moon sheds forth on the window a feeble light.

P'HEEN. The sound of spitting forcibly.

WÄN, Yin, or, Yuen.

S. C.

The appearance of revolving or circulating. A portion of land containing twelve 頃 King.

CH'HWANG. An aperture for the admission

of light; a window. 在牆曰牖在屋曰囟 Tsae tserng yuë yew; tsae ùh yuë ch'hwang, A widow in a wall is called Yew; in a house, it is called Ch'hwang. Also read Ts'hung, The door or mouth of a furnace. | 助戶

爲明 Ch'hwang tsoo hoo wei ming, The window assists the door in affording light. Commonly written 窓 Ch'hwang. 天 | T'hëen ch'hwang, A sky light, or aperture in the roof of a house.

HWÜH. A thing being whole; complete or

round, is called 囟 圖 Hwüh lun. The same as 渾上 Hwän-lun, Any thing complete or whole; undivided. | 圖 吞棗 Hwüh luu t'hun tsaou, To swallow down a fig entire.

NĒĒ, or Nă, To move the hand.

The vulgar form of 回 Hwuy, To return. It is improperly used, being the ancient form of 面 Mëen, The face.

WAN. Round; rounded; to rub off the corners,

or make round; to remove knotty facts, and the stubborn corners of truth for the purpose of carrying through a given affair. | 圭角泯鑠 Wan, kwei keü min chö, Wan, is to melt off the corners of a square stone. This is also used metaphorically for softening down the rugged austerity of a man's manners. 豈有圓 | 委屈可以每其生 K'he yew yuen wan wei keüh, k'ho e mei k'he säng, How could he submit to soften down the ill-usage in the hope of saving his life.



化

GO, or Yew.

𪛗

S. C.

To interpret; to explain the language of men or of birds and brutes. To induce; to seduce, as birds that are taught to inveigle others. To convert or change from bad to good; that which is nourished by a root which improves its state. 𪛗 Go, or 鳥媒 Neaou mei, A bird like the hawk, used to catch other birds; Neaon mei, is the common term. 做 | Tso go, To be a seducer.

国

A vulgar form of 國 Kwō, A nation.

Being composed of a king within an enclosure.

困

K'HWĀN.

𨾏

𨾏

𨾏

An old house. Fatigued; wearied; exhausted; poor; diseased; weak; bed-ridden; lassitude. The name of one of the 卦 Kwa. To be confused; disordered, as by wine. Sorry; mournful; to labour as in studying what is not yet perceived. Used as an Active Verb, To exercise superiority of strength or of talent, so as to cripple; to repress; to weary; to fatigue one who opposes ineffectual effort, as animals that are hunted. To rhyme, read K'heuen. | 力乏也 K'hwān leih fā yay, K'hwān denotes a failure of strength. | 乏 K'hwān fā, A failure of strength or of pecuniary resources. | 倦 K'hwān keuen, Wearied; fatigued. 窮 | Keung k'hwān, Wearied or exhausted by ineffectual efforts in pursuit of honor or of gain. 行李 | 乏 Hing le k'hwān fā, A want of, or inadequate supply of, travelling necessities. 濟 | Tse k'hwān, To supply the wants of the necessitous.

病乃 | 危 Ping nac k'hwān wei, By disease is rendered dangerously weak. | 鬱 K'hwān yüh, Grieved; vexed; anxious. 被 | Pe k'hwān, To be wearied or exhausted. | 住 K'hwān choo, To weaken; to disable; to incapacitate from acting, and to keep under a kind of controul. 天時大熱 | 倦得狠 T'hēen she ta je k'hwān keun tih hān, The weather being extremely hot, feel excessively fatigued. 竟把我 | 住了 King pa wo k'hwān choo leaou, At last took me and completely disabled

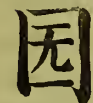
me from acting. 我未勞而彼已 | 不及二年可坐克也 Wo we laou, urh pe e k'hwān, pūh keih urh nēen k'ho tso k'hih yay, Ere, I have (with my army) exerted any effort, he will be exhausted; and in less than two years I shall sitting still overcome. 窮 | 無聊 Keung k'hwān woo leaou, Poor and exhausted without any thing on which to depend. 我也是慣行濟 | 扶危的 Wo yay she kwan hing tse k'hwān, foo wei teih, I also am in the habit of supplying the wants of the destitute and of supporting the falling. 澤无水 | 君子以致命遂志 Tsih woo shwüy, k'hwān, keun-tsze e che ming suy che, Water having been imbibed and left the surface parched, is expressed by K'hwān; a virtuous man in the midst of difficulties, will adhere to his virtuous purpose even to loss of life. (Yih-king.) 處 | 而屈其志者小人也 Ch'hoo k'hwān urh keüh k'he che chay; seaou jin yay, He who in the midst of difficulties suffers his virtuous purpose to stoop or yield, is a mean man. 舍己從人. 不虛無告. 不廢 | 窮惟帝時克 Shay ke, tsung jin; pūh yō woo kaou; pūh fei k'hwān keung, wei teshe k'hih, To put away self (in matters of opinion or property) and to accord with others (views or necessities); to refrain from slighting or insulting, the orphan and friendless, who have no one to appeal to; and not to reject or lay aside poor scholars; these were virtues, to the exercise of which, only the Emperor Yaou was always adequate. (Shoo-king.) 事前定則不 | Sze ts'hēen t'hing tsih pūh k'hwān, The principles of conducting an affair must be previously settled; and then it will not be embarrassed or fail. 范雎蔡澤二子不 | 厄惡能激乎 Fan-ts'heu tsae-ts'ih urh tsze, pūh k'hwān-gih woo nāng keih hoo, The two eminent men Fan-ts'heu and Tsae-ts'ih, (who lived B. C. 200), had they not been in poor and embarrassed circumstances, how could they have been excited to the exertions which they made? (She-ke.) 汝不憂朕心之攸 | Yu pūh yew chin sin che yew k'hwān, The king Pwan-kang, said, 'You, the people, do not grieve for the anxieties which fill my mind, on your account.' (Shoo-king.) 不爲酒 | Pūh wei tsew k'hwān, Be not confused by wine. (Lun-yu.) 或 | 而知之 Hwō k'hwān urh che che, Some obtain knowledge by fatiguing effort.



(Chung-yung.) 生而知之者上也學而知之者次也 | 而學之又其次也 | 而不學民斯爲下矣 Confucius said, 'Those who possess innate knowledge, are of the highest class; those who have to learn in order to know, rank next; and those who have to exert fatiguing effort in order to learn, rank lower still; those who cannot learn, even by the most fatiguing efforts are the lowest class of the people. 人恒過然後能改。 | 於心慚於慮而後作。徵於色發於聲而後喻 Some 'men must have long erred before they can reform; when things come to extremes, when their hearts are grieved and their thoughts crossed, then they begin to rouse to action; when the disapprobation of others is manifested in looks and words, they then understand their errors.' It is added, more careful attention would have made them perceive their errors sooner, before matters came to extremes. (Mǎng-tsze.) | 獸猶麟 K'hwǎn show yew tow, A beast sore pressed will still fight. (Tsö-chuen.)



Same as 𡩺 K'hwǎn, Threshold of a door.



Same as 模 Moo, see Radical 木 Müh.



HWÜH. Same as 𡩺 Hwü, A kind of twilight.



An old form of 日 Jih, The sun.

### FIVE STROKES.



An old form of 國 Kwö, A nation.



HWÜH. Same as 笏 Hwü.

A piece of flat ivory or wood, in former times carried in the hands of Statesmen in the Imperial presence.



T'HANG. The noise of breaking stones to pieces.



PEIH. To shut; to close.



POO. A vegetable garden. The same as 圃 Poo.

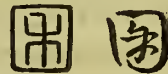


YÄ, or Keä.

A kind of cage or railing to confine animals.



K'HEUN, or K'hèun.



A round granary; place in which to collect grain, and afterwards disperse it. The name of a star. 廩之圓者从禾在口中圓謂之囷方謂之京 Lin che yuen chay tsung ho tsae hwuy c'ung; yuen wei che k'heun, fang wei che king, A round granary, (the character is) derived from Grain placed within an Enclosure; round granaries are called K'heun, and square one's, King. 不稼不穡胡取禾三百 | 兮 Püh kea püh sih, hoo tseu ho san pih k'heun he! Unless you sow and reap, how are three hundred granaries to be filled with corn! (She-king.) It is further said, that | K'heun is a Round granary; 倉 Ts'hang, is Square; and 窠 Keaou, is A granary dug in the ground. 輪 | Lun-k'heun, A spiral, curled, or twisted appearance, like a worm or snake.



LING.



S. C.

A place of confinement formed by rails; a prison. 牢也秦曰囹圄 Laou yay, Tsin yüë ling-yu, A prison was, under the Dynasty Tsin, called Ling-yu.



KÓO.




Derived from 囗 Hwuy, Surrounded on all sides. Shut up on every side; impervious; hard; solid; stony; firm;



stable; with fixed intention; obstinate. Chronic disease. Rustic. Originally; constant; reiterated. Used as an Adverb, for Certainly; assuredly. A surname. Name of an ancient state, and of a district. 固四塞也 Koo, sze sih yay, Koo, is, stopped up on four sides. (Lüh-shoo.) 堅 | Kēen-koo; 牢 | Laou-koo, Strong; firm; stable; sure. | 意 Koo-e, With fixed intention; purposely. | 執得狠 Koo chih tih hān, Excessively obstinate; extremely pertinacious. 主 | Choo koo, denotes what is Surely, safely, well done; the allusion seems to be, Certain, safe, or well, as if a master did it. 主 | 交易 Choo koo keaou yih, Safe trading or dealing; safe commercial intercourse. 承辦貨物 主 | 不悞 Ching pan ho wūh, choo koo pūh woo, Orders received (here) for goods, and executed with safety and certainty. 四圍牢 | Sze wei laou koo, Strongly shut or guarded all around. 關 | Pe koo, Closely shut up as, by the cold of winter. 他 | 意不肯來 T'ha koo e pūh käng lae, He positively refuses to come. In this connexion some use 故 Koo. 修整堅 | Sew ching kēen-koo, Repair it and make it strong. | 疾 Koo tseih, A chronic disorder. | 然 Koo jen, Certainly; unquestionably. 學校之隆 | 在司教者 Heō keaou che lung, koo tsae sze keaou chay, The flourishing state of the college, unquestionably depends on the teachers. | 陋鄙野不達禮也 Koo-low, p'he yay, pūh tā le yay, Koo-low, rustic, rude, ignorant of the rules of good breeding. 敢 | 以請 Kan koo e ts'ing, I venture again to request you. 敢 | 辭 Kan koo tse, I would presume again to decline. 城郭溝池以爲 | Ching, kō, chow che, e wei koo, Walls of towns, out-works, moats and ditches, are to afford strength and defence. | 守 Koo show, To maintain firmly; to strengthen defence. 域民不以封疆之界. | 國不以山谿之險. 威天下不以兵革之利. 得道者多助. 失道者寡助. He who would keep the people within their own country, will not do it by shutting the frontier; he who would strengthen his country against attacks, will not derive strength from dangerous passes amongst hills and rivers; he who would

cause his dignity to be acknowledged throughout the empire, will not do it by soldiers and armour: but if he maintain the principles and practice of a benevolent government, he will have many to assist him; if he desert those principles, he will have few to help him. (Māng-tze.) 君子不重則不威 學則不 | Keun tse pūh chung, tsih pūh wei; heō tsih pūh koo, If a good man be wanting in gravity, he will also be wanting in dignity; and what he learns will not be abiding, or fixed in his memory and judgment. (Lun-yu.) 式 | 爾猶淮夷卒獲 Shih koo urh yew; hwae e tsūh hwō, By ascertaining certainly the plans of their army, the foreigners of Hwae will inevitably be taken. (She-king.) 胎夭多傷國多 | 疾 Tae yaou to shang, kwō to koo tseih, Many die in the womb, and in the country many have obstinate diseases. 將適舍求母 | Tsēang shih shay, kew woo koo, When falling in with a house in travelling, you must not be importunate in your requests, but be easily satisfied with whatever the house affords. (Le-king.) 輟朝而顧. 君子謂之 | Chuē chaou urh koo, keun-tse wei che koo, When at a royal audience, do not gaze about, the Sovereign will denominate it rusticity. (Le-ke.) 若 | 有之 Jō koo yew che, As if he had always possessed them; referring to the calmness of 舜 Shun, (the ancient king, when raised from the plough to the throne) his temper and manner appeared the same; he did not feel the prurient titillations of sudden elevation; but possessed the calmness which is induced by long possession or enjoyment. 孔子曰非敢爲佞也疾 | 也 Confucius said, (to a person who insinuated that he was a flatterer), I dare not be a flatterer; and I hate impenetrable obstinacy (like yours). Lun-yu. 天下 | 畏齊之疆也今又倍地而不行仁政 是動天下之兵也 Māng-tse said to the king of Tse, 'the whole (eastern) world is undoubtedly afraid of the power of Tse; but if instead of ruling for the good of the people, you attach to yourself another territory, (viz. the state Yen), you will cause the whole world to rise in arms against you.' (Māng tse.) This sentiment was delivered more than two thousand years ago. How exactly verified when applied to a similar case in the western world, in the beginning of the nineteenth century.





An old form of 日 Jih, The sun.

## SIX STROKES.



UNG. A round cave or pit in the ground.



ME. The name of a place.



CHĪH, or Teih. To enter below.



YĒW.





A garden enclosed with a wall; according to some, a Park, or piece of ground enclosed and stored with wild beasts. An aviary or managerie. One defines it merely by what the composition of the character imports, An enclosure having something withinside. A superficial degree of knowledge is expressed by Yew. Also read Yüh. To rhyme, read Wei. 齊宣王問曰文王之囿方七十里有諸。孟子對曰於傳有之 Tse Seu-en wang, wän yuě, Wän wang che yew, faug ts'hih shih le, yew choo? Mäng-tsze tuy yuě, yu chuen yew che, Seu-en, the king of Tse, asking said, Was the park of king Wän seventy le square? Mencius replied, it is so handed down. | 中之草木不禁民樵採 Yew chung che tsaou müh, püh kin min tse-ou tsae, The people were not prohibited from cutting down the brushwood and trees in the park. (Mäng-tsze.) Wän-wang, B. C. 1100, built a kind of terrace, which he called 靈臺 Ling-tae, Around it was a park, and a winding pond for fish. The following Stanza expresses the security and delight which all creatures found in his virtuous presence.

王在靈 | Wang tsae ling yüh;

麀鹿攸伏 Yew lüh yew füh;

麀鹿濯濯 Yew lüh chō chō;

白鳥嚶嚶 Pih neaou hō hō;

王在靈沼 Wang tsae ling chō;

於物魚躍 Woo jin yu yō;

The king is in the park;

The deer crouch secure;

The deer fat and sleek;

The birds purely white;

The king is by the pond;

See the thronged fish gambal. (She-king.)

鹿 | Lüh yew, A deer park. 無 | 猶可無民

可乎 Woo yew, yew k'ho; woo min k'ho hoo? 'For the king to be without a park, he may still do well; but can he do without a people?' This question was put by one who opposed the precipitate laying out of a park, which bore heavily on the people. 古謂之 | 漢謂之苑 Koo wei che yew; han wei che yuen, In ancient times the (parks) were called Yew; the Han Dynasty called them Yuen. 秦苑 | 園池令民得田之 Tsin yuen yew, yuen che, ling min tih tēn che, The parks, gardens, and ponds of the Tsin Dynasty, were ordered to be given to the people to turn them into cultivated fields. (Tsēen-han-ke.) | 舍

Yew han, To contain; to circumscribe. | 於氣習

Yew yu k'he seih, To restrain or keep in the bad spirit or disposition of a neighbourhood. 九 | Kew yew, A certain division of territory into nine regions.



An ancient form of 婁 Loo, or Low.



An ancient form of 國 Kwō, A nation.



The same as the preceding.

Queen 武 Woo, was fond of altering characters, she said, that 國 Kwō, having within it 或 Hwō, 'Doubt, suspicion, or treachery,' conveyed an unpleasant idea. She therefore requested that it might be repressed by a military force, and



therefore changed the character to 國 Kwō, in which the word 武 Woo, Military, is put. She next thought that the character thus altered represented the military surrounded, and implied their being 困 K'hwān, 'Crippled; weakened,' which was as bad as what she had first altered it from, and therefore again changed it to the character above given. At present, however, it is not followed.

**固** CHIN. A character used in the time of Sung

Dynasty, to mark the Essays of the successful literary candidates.

**圉** Same as 圉 J'ih, The sun.

**圉** Same as 圉 Yaou, see above.

### SEVEN STROKES.

**囙** CH'ĪH. **囙** | Ch'ih ch'ih, Stiff appearance.

**囙** An ancient form of 目 M'uh, The eye.

**囙** SEUEN, or Tseuen. **囙** S. C.

Round; a circle; the instrument with which a circle is made; a pair of compasses. Same as 圓 Yuen, and 園 Hwan. Also read Heuen.

**囙** YIN. Name of a place.

**囙** The original form of 面 M'een, The face.

**圉** HWĀN. From A hog in an enclosure; lying

under a covert; a filthy place; a privy. Read Hwan, in the sense of 豕 Hwan, Dogs; swine, and other animals which feed on grain. 君子不食 | 腴 Keun-tsze p'uh shih hwan yu, The correct man does not eat the entrails of dogs and swine. (Le-king.) Because of their having contained excrementitious matter.

**圃** PÓO. **圃** **圃**

A vegetable garden; an orchard. **圃園** Poo-yuen, A garden for fruits and vegetables. 老 | Laou-poo, An old gardener.

河南曰豫州其澤數曰 | 田 Ho-nan yüé Yu-chow, k'he ts'ih sow yüé Poo-t'een, (The Province) of Ho-nan is called Yu-chow; the marshes or fens are called Poo-t'een.

中牟縣有 | 田澤 Chung mow h'een yew Poo-t'een-ts'ih, In the district of Chung-mow there are fens. The same is expressed in the She-king by

甫草 Foo-tsaou. Poo, forms a part of the names of places; of a certain hill; and of an Imperial palace. 衛侯爲虎幄於藉 | Wei how wei hoo y'uh yu Tseih-poo, The nobles of Wei made tents ornamented with tigers at Tseih-poo. (Ts'ö-chuen.)

樊遲請學稼子曰吾不如老農請學爲 | 曰吾不如老 | Fan-che ts'hing heö kea; Tsze-yüé, woo p'uh joo laou nung; ts'hing

heö wei poo, yüé, woo p'uh joo laou poo, Fan-che, (one of Confucius' disciples) requested to be taught agriculture, Confucius replied, (to teach that) I am not equal to an old husbandman; he then requested to be instructed in horticulture; Confucius said, I am not equal to an old gardener. **園**

| 之事惟老于 | 者精之 Yuen-poo che sze wei laou yu poo chay tsing che, The affairs of gardens,—it is only those who have grown old in gardens, understand them perfectly.

縣 | 在崑崙山天帝所居亦作玄 | H'een-poo tsae kwän-lun shan; t'heen te so keu, y'ih tsö heuen-poo, H'een-poo, (Paradise?) is situated on the

Kwän-lun mountain, where the Sovereign of Heaven resides. It is also written Heuen-poo. Otherwise written 甫 Foo, and 圃 Poo.

**圉** KOO. An ancient form of 古 Koo.



**囹** YU.**囹****囹**

To detain; to hold fast; to keep possession of; to imprison; that by which a criminal is detained. **囹圄** Ling-yu, A prison.

**囹領也 | 禦也** Ling, ling yay; yu, yu yay, Ling, is to receive; and Yu, is to oppose an impediment to escape.

**一曰囹令也 | 悟也令罪人入其中自悔悟也** Yih yü, ling, ling yay; yu, woo yay, ling tsuy jin jüh k'he chung tsze hwuy woo yay, 'One says, that Ling denotes to order, and Yu, to arouse or awaken to a proper sense of things; expressing that the criminal is ordered to enter the prison, to the end that he may repent himself, and awaken to a proper sense of things. **1 伯嚭于轅**

**陽而殺之** Yu Pih-ying yu Leaou-yang urh shä che, Imprisoned 'Pih-ying in Leaou-yang, and killed him. (Tso-chuen.) Syn. with **囹** Yu. The old definition is **靈** 1

**眾仙之號** Ling-yu chung Sën che haou, Ling-yu is a general epithet applied to all (those demi-gods called) Sën.

**函** HAN. \***函** S. C.

The original form of **函** Han, see Radical **口** K'han. Shwö-wän says, The tongue, which the character represents. **口上曰滕口下曰函** K'how shang yü k'heö, k'how hea yü han, The upper part of the mouth is called K'heö, the lower part is called Han.

**箇** PING.

**箇** | Ping-ping, A famous charioteer of antiquity.

## EIGHT STROKES.

**囹** LUN.

**囹** **囹** Hwüh-lun, Round; complete. See under **囹** Hwüh.

**圜**

CHUEN. The punishment of imprisonment.

**圜**

KEUEN, or K'heuen.

**圜**

Crooked wood of which wine cups are made. A coop or pen in which to confine domestic animals; a prison; to encircle; a small circle, or Chinese point in writing. A surname; the name of a place. **圜套** K'heuen-t'haou, A

snare. **不能脫他 | 套** Püh näng t'hö t'ha k'heuen t'haou, Unable to escape his snare. **看見他眼 |**

**兒又紅了** K'han k'een t'ha yen keuen urh yew hung leaou, Saw that his eyes also became red. **打個圓 |**

**打個圓 |** Ta ko yuen keuen, To draw a circle; to draw a line around; to insert a period. The officers draw a red circle over important passages of their proclamations, to draw or to require the attention of the people to them. **白 |** Pih-keuen,

is a point thus **○** **黑 |** Hih keuen, a point thus **●** **尖點** Ts'een-t'een, is a point thus **◐** The Chinese place

these points or marks by the side of characters as stops, and also in rows to give emphasis to the passage, as we draw a line below a word, or print it in Italics, or in Capital letters. The Schoolmaster also marks his approbation of a boy's writing by marking it with one or other of the above points. **讀史遇**

**是而得者用白 | 非而失者用黑 | 至有關照字眼則加尖點點出**

**T'uh she, yu she urh tih chay, yung pih keuen; fei urh shih chay, yung hih keuen; che yew kwan-chaou tsze-yen, tsih kea ts'een t'een, t'een ch'hüh, In reading history, when you meet with what is right and successful, mark it with a white (or open circle); what is wrong, and which has been unsuccessful, mark it with a black circle. As to important phrases, mark them out by inserting a sharp pointed dot. 這句話可**

**| 可點** Chay keu hwa k'ho keuen, k'ho t'een, Should this sentence be marked with a round period or a sharp pointed dot.

**囹**

K'HEO The noise or sound of a whip.



乳

Ancient form of 彌 Nae, The female breast.

囙

HWANG. Empty; vacant.

圉

YU.

圉

圉

A horse-keeper; one who feeds and attends a horse. The appellation given to the month in a certain season. A surname. The name of a mud-gate in ancient history. The name of a place; the name of a hill; and of a city. The name of a musical instrument. A dignified martial appearance is expressed by Yu. The limits of a territory. To oppose; to withstand, the same as 御 Yu. Occurs in the sense of 圉 Yu. 圉人掌馬者 Yu-jin, chang ma chay, Yu-jin, one who controuls a horse. 乘馬一師四 | Shing ma, yih sze, sze yu, A set (of four horses) has one master and four horse-keepers. | 師 Yu sze, One who teaches the care and breeding of horses. 牧 | Mö, yu, A cow-herd, and a horse-keeper. (Tso-chuen). | | Yu-yu, A wearied embarrassed appearance. 守 | Show-yu, To defend the limits or boundary of a country. 以固我 | E koo woo yu, To strengthen my frontier. 圉 | Ling-yu, A prison. 物來不可 | Wüh lae püh koo yu, and 其去不可止 K'he k'heu püh k'ho che, Things (such as wealth and honors) their coming cannot be prevented, and their departure cannot be stopped. (Chwang-tsze.)

圉

TANG. 碎圉 P'häng tang, The noise of stones striking against each other.

圉

Ancient form of 圖 T'hoo.

圉

TS'HING. A privy; mixed; impure. It is said, that the character denotes Clean, pure; and anciently

they gave that name to the place which required to be constantly cleansed.

囙

HÖ. To meet or assemble together.

國

KWÖ, or Kwě.

國

國

From □ Hwuy, To surround, and 或 Hwö, giving sound, or according to some, the same as 域 Yih, A boundary; the surrounding frontier. A general term for a state or a nation; a kingdom; an empire. 邦國通稱 Pang kwö thung ching, The general denomination of states or kingdoms. 大曰邦小曰 | Ta yuë pang, seaou yuë kwö, 'The larger states are called Pang; the smaller are called Kwö; thus it stands in Kang-he, Tsze-hwuy reverses it. 萬 | Wan kwö, Ten thousand (i.e. all) nations. 中 | Chung-kwö, The middle empire, or 中華 | Chung-hwa kwö, The middle and flourishing empire, expresses China. The Tartars call their empire 大清 | Ta ts'hing kwö, The great and pure empire. 中 | 人 Chung-kwö-jin, A Chinese. | 主 Kwö-choo, The Lord or Sovereign of a country. | 皇 Kwö-hwang, and | 君 Kwö keun, are also expressions which denote much the same. | 王 Kwö wang, The king of a country;—often denotes a dependant prince. | 家 Kwö kea, The royal or imperial family; the government; the country. 滅人之 | 曰勝 | Meih jin che kwö, yuë shing kwö, To destroy other peoples' state or government is called Shing-kwö; i.e. to conquer a country. 勝 | 者絕其社稷有其土地也 Shing kwö chay tseuë k'he shay tseih, yew k'he too te yay, To conquer a country is to cut off the district gods, and the gods of the grain, and then take possession of the land. 外 | Wae kwö, A foreign nation. 外 | 來附者曰屬 | Wae kwö lae foo chay yuë shüh-kwö, A foreign nation that comes and declares its dependance is called Shüh-kwö, i.e. a dependant nation. 萬 | 圖 Wan kwö t'hoo, A map of the world. 兩 | 相距曰敵 | Leang kwö seang keu, yuë Teih-kwö, Two nations mutually opposing each other are called Teih-kwö, nations at war, or enemies. It is said, that the famous 禹 Yu, B. C.





2100) when he assembled the chiefs of the surrounding states, found them to amount to ten thousand. The states in the time of 商 Shang, were upwards of three thousand; and in the time of 周 Chow, under which dynasty Confucius lived, they amounted to one thousand eight hundred. 三代以來之 一 則秦以後之縣也 San tae e lae che kwō, ts'ih Tsin e how che hēn yay, The nations or kingdoms during the three ages (viz. the dynasties Hea, Shang, and Chow) and onward, were the Hēn districts of Tsin (B. C. 200) dynasty, and the subsequent period. Of the Hēn districts, there are seventy-two in the province of Canton. 大 一 地方百里次 一 地方七十里小 一 地方五十里 Ta kwō te-fang pih le; tsze kwō te-fang ts'ih shih le; seaou kwō te-fang woo shih le, The territory of a large kingdom was a hundred le (about 25 or 30 English miles); the territory of the next class of kingdoms was seventy le; and the territory of a small kingdom was fifty le. 凡四海之內九州. 凡九州千七百七十三 一 Fan sze hae che nuy, kew chow; fan kew chow ts'hēn ts'ih pih ts'ih shih san kwō, All within the four seas, is divided into Nine-chow, and in those nine chow, are one thousand seven hundred and seventy-three nations. 九州之外曰外 一 亦曰絕 一 Kew chow che wae yuē wae kwō, y'ih yuē tseuē kwō, States beyond the nine regions are called Wae-kwō (exterior nations), and they are also called Tseuē-kwō (nations cut off). 遠處絕 一 Yuen ch'hoō tseuē kwo, Remote places, and foreign countries. (Le-king.) 列 一 Lēē kwō, The constituted states, and 戰 一 Chen-kwō, The contending nations, are terms applied to the nations of China about three centuries before the Christian era. 列 一 諸侯 Lēē kwō choo how, The chiefs or princes of the constituted states. 異 一 E kwō, A different nation from one's own; a foreign country. 山 一 Shan kwō, A hilly country. 土 一 Too kwō, A campaign country. 澤 一 Ts'ih kwō, A marshy country; a country that abounds with water. 行 一 Hing kwō, Wandering nations. 不立城以馬上爲 一 也 Pūh leih ching, e ma shang wei kwō yay, They do not erect cities, but being mounted on horse-back form a nation. 典屬 一 卽掌屬 一 之事也 Tēn shūh kwō, tseih chang shūh kwō che sze yay, To

Tēn dependant nations, is to rule or manage the affairs of the dependant country. 寡人有一疾偏好剛勇. 遇小 一 不恭帝不能包容. 遇大 一 侵陵常不能忍耐 (the Emperor) have a failing which is, a strong partiality to obstinate resistance. When I meet with a small nation that does not shew profound respect, I never can suffer them. And when I meet with a great nation that is encroaching and insulting, I cannot bear it patiently. 通商裕 一 Thung shang yu kwō, The intercourse of merchants enriches the country. This is written upon the flags of custom-houses, and the stations of the superintendents of the salt department in the interior of China. 一 費 Kwō fei, The expences of the country. 一 帑 Kwō t'hang, The national treasury. 濟 一 用 Tse kwō yung, To aid the wants of the country. 一 子監 Kwō tsze kēn, A kind of college at Peking, the students are obliged to remain six years. 一 學 Kwō heō, or 監生 Kēn-sang, Expresses the purchased rank of the person who is admissible; the fee is about 100 taels, equal to thirty or forty pounds sterling. They are entitled to wear a silver knob or button on their caps, but as in other cases, those who by law are entitled to wear a silver button, now wear a gold one, or burnished copper to represent gold. The president of the college is of the first rank. He is called 祭酒 Tse-tsew. The Emperor visits the college annually, which is expressed by 臨雍 Lin-yung. 一 法 Kwo fā, The laws of the country.

風調雨順 Fung teaou yu shun,

國泰民安 Kwō tae, min gan.

May the breezes be gentle, and the showers seasonable.

The nation at peace and the people happy.

These two sentences, at the new year, are very generally suspended at the gates of public officers and others. 一

用充足. 一 無游民 Kwō yung chung ts'uh; kwō woo yew min, The country possessing abundant supplies for its daily use; the country without any vagrant people.

箇

T'HAE. A man's name.



NINE STROKES.

𦉳

HEÄ, or Këë. The cry of a camel.

牛之聲曰牟駝之鳴曰𦉳 New che shing yuë mow; tû che ming yuë heä, The lowing of a cow is called Mow, the cry of a camel is called Heä.

𦉴

CHUEN, Chuy, or Chen.

The name of a hill. Round; to surround; a kind of bamboo basket to contain corn.

𦉵

YEN. Smoke, or as they express it 火氣

Ho-k'he, The vapour or breath of fire.

圍

WEI.

圍

圍

To surround; to guard; to besiege; to surround and take wild animals; to limit, as a mould does that which is cast into it. A Chinese measure equal to five-tenths of a cubit. The name of a district. Syn. with 韋 Wei, and 衛 Wei. 圍牆 Wei-tseang, A wall which surrounds or encloses. 基 | Ke-wei, Banks thrown up to prevent a river from overflowing the adjacent country. 被兵 | 困 Pei ping wei kwän, Was surrounded and disabled by troops. | 環繞攻城 Wei, hwan jaou kung ching, Wei is to surround and attack a city. 一日帶齊十萬大軍將城池 | 困 Yih jih tae tse shih wan ta keun, tsëang ching che wei kwän, In one day led at once a large army of a hundred thousand men, and closely besieged the city. 合 | Ho wei, To enclose on all sides. 周 | Chow wei, All around. 其房屋週 | 完固 K'he fang üh chow wei wan koo, The house is perfectly strong on all sides. 九 | Kew-wei, Nine circles; like 九州 Kew chow, Denotes nine regions into which the Chinese divided the world as known to them. 分天下爲九處若規 | 然 Fün-

t'hëen-hea wei kew ch'hoo, jo kwei wei jin, Divided all under heaven into nine regions, as if a line had been drawn around them: with a compass. 五寸曰 | 一抱曰 |

Woo tsun yuë wei, yih paou yuë wei, Five tsun (or tenths of a cubit) are called Wei; a bundle is also called Wei. 範

| 如鑄金之有模範 | 匡郭也 Fan-wei, joo choo kin che yew moo fan; wei, kwang kô yay, 'Fan-wei

is similar to the mould in which metals are cast; Wei is the external shell or case,' which prevents the metal from running over. This is applied to those ancient Sages whom the Chinese

call 聖人 Shing-jin. 範 | 天地之化而不過 Fan wei, t'hëen te che hwa urh püh kwo, The Shing-jin,

limit the infinite transformations of Heaven and Earth, and prevent their exceeding the proper medium. (Yih king.)

國君春田不 | 澤. 大夫不掩羣. 士不

取麋卵 Kwô keun ch'hun t'ëen püh wei tsih; ta foo püh yen keun; sze püh tseu melwan, The Sovereign of the country

does not in the spring chase, surround the game, and take it; the great officers do not shut up the flocks or herds of animals

and take them; the lower officers do not take the young of deer or other game, nor the eggs;—because Spring is the time

of procreation. (Le-king.) 天子不合 | T'hëen tsze püh hō wei, The son of heaven does not surround closely

and take the game entirely. (Le-king.) 打 | Ta wei, To hunt and shoot game. 絜之百 | Keih che pih

wei, Restricted it to a hundred (measures of length called Wei. (Chwang-tsze.)

𦉶

Ancient form of 𦉶 Maou, see Radical 𦉶 Keung.

𦉷

WAN.

The appearance of the windings and turnings of a river.

𦉸

KEÜH. A kind of granary.



## TEN STROKES.

**圃** POO.

An orchard or kitchen garden. A vulgar form of **圃** Poo.

**馬** CHIH.

A horse in an enclosure. It also implies to bridle; to restrain.

**園** YUEN.

**園**

**園**

A place where trees, vegetables, or flowers are planted; a garden. A garden hedge. **圃園** Poo-yuen, An orchard.

**菜** | Tsae-yuen, A vegetable garden. **花** | Hwa yuen, A flower garden. A Gardener is sometimes called **花工** Hwa-kung, A flower workman. **田** | 廬墓 Tēn,

yuen, loo, moo, Fields, gardens, mat-sheds and tombs. **梨**

| **子弟** Le yuen tsze te, The sons and brothers of the pear orchard, denotes Play actors. **戲** | He-yuen, A

play house, a garden appropriated to theatrical exhibitions. Such places exist in Peking. One was opened about ten years ago in

Canton, but in consequence of disturbances occurring from the crowds of people collected, the government ordered it to be shut up. **到戲** | **子聽戲** Taou he-yuen-tsze t'ing

he, To go to the theatre to hear a play. **游花** | Yew hwa-yuen, To saunter or ramble in a garden. **他日日**

**在花** | **中遊玩坐卧** T'ha jih jih tsae hwa yuen chung, yew wan tso go, He every day sauntered about, sat down or slept in the garden. **御** | Yu yuen, An Imperial garden. **圓明** | Yuen-ming-yuen, 'The round and

splendid garden;' some suppose in allusion to the encircling heavens, and the orb of day; a well known Summer's residence of the Tartar Emperors of China. **無踰我** | Woo yu

wo yuen, Do not climb over my garden hedge; said to her lover. (She-king.) **者園之樊** Yuen chay poo

chè fan, Yuen, denotes the hedge of a garden or an orchard.

**一厘二十而稅一** Yuen le urh shih urh shwü

yih, Gardens and places occupied in selling things, pay a tax of one twentieth.

The word Yuen is applied to burial grounds, because they

**葬于圃** Tsang yu yuen poo, Buried in gardens.

**文帝陵爲文** | Wän te ling wei wän yuen, The burial place of the Emperor Wän, (B. C. 151), was called the garden of Wän. **辰** | Le yuen, The burial place of a prince about the same period. **桃** | Taou-yuen, The name of

a place mentioned in the history of Han. **祇** | Che-

yuen, or **祇樹** | Che shoo yuen, A dwelling place of Füh; temples are now so denominated. Further, **大眾出家**

**所居寺曰雞** | Ta chung ch'hüh kea so keu sze yuë ke-yuen, The religious houses, where large numbers of

persons who have left home (and the world) reside, are called Ke-yuen. (Ching-tsze-t'hung.) **丘** | K'hew yuen, A

garden or an elevated hill near a city. In the Yih-king, made to represent a virtuous person. **東** | 公 Tung-yuen-

kung, The name of one of four famous old gray-headed men.

To rhyme, read Wän.

**圓** YUEN.

**圓**

**圓**

Round; a circle; a sphere, or globular figure; a dollar.

To make round. **圓方之對** Yuen, fang che tuy, Round is the opposite of square. **方** | Fang yuen, Square and

round. **的扁的** Yuen teih, pēn teih, Globular; flat. **桌子** Yuen chō tsze, A round table. **把**

**那張花梨** | **炕桌子放在炕上** Pa na ch'hang hwa-le yuen kang chō tsze, fang tsae kang shang,

Take that Hwa-le wood round couch-table, and put it on the couch. **銀子十** | Yin tsze shih yuen, Ten round

pieces of silver; ten dollars. **中** | Chung yuen, or

**半** | Pwan yuen, Half a dollar. A quarter of a dollar is expressed by **一錢八** Yih tsēn pā, One mace eight

(candareens), which are equal to a quarter of a dollar. **一**

**百大** | Yih pih ta yuen, 'One hundred dollars;' the word Ta, Great, does not add any thing to the meaning. **夢** Yuen mung, Round dream; the same as **占夢** Chen-mung,

Dreams of divination. There was a **堂** T'hang or temple so



called in the time of Tsin, (B. C. 200.) 1 光 Yuen kwang, A round light, expresses a round mirror, by which it is said, some persons can find out stolen goods, and so forth. 團 1 Twan yuen, A complete circle, the full moon; altogether; the whole of. 員 Yuen, is often used in the sense of the above character. Occurs in the sense of 卵 Lwan, An egg. To rhyme, read Yun.

圖 YĪH. A descending sound; the noise of something falling or rushing down. 圖窠 Yih wa, or 窠 1 眞 𪛗 Wa, yih, che, nan, all express The sound of descending.

𪛗 KWĀN, or K'hwān. A retired walk in a female palace.

罔 MAOU. To cover; a table napkin; or as it is called 食巾 Shih kin, An eating cloth.

罔 An ancient form of 零 Ling, see Radical 雨 Yu.

𪛗 A certain mode of writing 日 Yih, The sun; which is 陽之精 Yang che tsing, The essence of the principle Yang.

𪛗 HIN. Bad pernicious air or vapour.

# ELEVEN STROKES.

淵 WAN.

The appearance of water circulating; a kind of eddy.

眷 K'HEUEN. The name of a city.

圖 A vulgar form of 圖 T'hoo.

圖 T'HOO. 圖 圖

From □ Hwuy, To describe a circle, and 𪛗 Pei, Avaricious; sordid; distressed. To lay plans in difficult or distressing circumstances; to delineate; to draw out on paper; to estimate; to calculate or conjecture; to scheme; to plan; to plot; to intrigue. To wish; to aim at; to manage or regulate. A map or drawing. 萬國圖 Wan kwō t'hoo, A map of all nations. 地理 1 Te le t'hoo, Any geographical map. 1 畫 T'hoo hwā, To delineate. 版 1 Pan-t'hoo, A description of the Chinese empire. The first word refers to a list of the population, and the last to maps of the country. 入版 1 Jih pan t'hoo, To enter into the account of the population, and to be included in the map of the country; denotes being attached to the empire, as was the case with Kan-sūh province, and other regions of the west, since the commencement of the present Dynasty. 全城 1 Tseuen ching t'hoo, A map of the whole city. 萬國經緯 地球 1 Wan kwō king wei te kew t'hoo, A terrestrial globe with the circles, meridians, and all nations delineated upon it. 1 書 T'hoo shoo, or 1 章 T'hoo chang, The seal of a private individual. 既有 1 書求你多印幾方便人好信 Ke yew t'hoo shoo, kew ne to yin ke fang, she jin haou sin, Since you have a seal, I beg you to impress it several times, and make people believe the readier. 1 錢 T'hoo ts'hiên, To plot or intrigue for the acquisition of money; to aim at gain. 只因 1 些微利 Chih yin t'hoo seay wei le, Merely on account of wishing to obtain a little petty gain. 1 謀 T'hoo mow, To scheme; to intrigue; to plot. 貪 1 不經足 營 1 度 King ying t'hoo tū, To plan and devise, to scheme and conjecture. 希 1 僥倖 He t'hoo keaou hing, To hope for and eagerly expect, some fortuitous illegitimate gain. 無使滋蔓蔓難 1 也 Woo she tsze wan, wan nan t'hoo yay, Do not permit the spreading weeds to grow, the spreading weeds are difficult to manage. This was said to a king



to induce him to murder a younger brother, who was tenderly beloved by his mother. 子在齊聞韶三月不知肉味曰不爲樂之至於斯也

Confucius being at the state Tse, listening to their music, was three months without ever perceiving the relish of food, and said, I did not conceive that music could attain such perfection as this.

(Lun-yu.) 慎乃儉德惟懷永 | Shin nae keen tih, wei hwae yung t'hoo, Be particularly attentive to the virtue of economy, and cherish perpetual forecast. (Shoo-king.)

穆王 King Mo, (B. C. 936) said to his officers, 夏暑雨. 小民惟曰怨咨. 冬祁寒. 小民亦惟曰怨咨. 厥惟艱哉. 思其艱. 以 | 其易. 民乃寧 In the scorching heat and rains of summer, the poor people complain bitterly; and in the severe cold of winter, the poor people complain bitterly: great indeed are their sufferings; do you consider well their sufferings;

to the end that you may lay plans to ease them, then the people will enjoy repose. (Shoo-king.) 河 | Ho t'hoo, The figure obtained by Füh-he from the back of a tortoise. (See A View of China, page 188.)

宜爾室家 E urh shih kea;

樂爾妻帑 Lǎ urh tse noo;

是究是 | She kew she t'hoo;

亶其然乎 Tan k'he jen hoo.

Brothers preserve becoming harmony in your families;

Then delight will you find in your wives' society;

Seek for domestic peace; aim at it;

Believe it, this is the truth! (She-king.)

人亦有言德輶如毛. 民鮮克舉之. 我儀 | 之維仲山甫舉之 Jin yih yew

yen, tih yew joo maou; min sēen k'hīh keu che; wo e t'hoo che; wei Chung-shan-poo keu che, There are men who say, that virtue is as light as a feather; few of the people, however, are able to elevate and take possession of it; I reckon that Chung-shan-poo, alone is adequate to do so. (She-king.)

浮 | Fow-t'hoo, Buddha; his religion, or Spires called 塔 Tă, by the Chinese, and pagodas by Europeans, which are

dedicated to Buddha. | 讖 T'hoo-tsin, A book containing the answers to be accomplished in divinations. | 象

T'hoo-seang, A representation of a person or thing.

團

T'HWAN.

團

S. C.

Collected together; forming a roundness; a mass of; a conglomerated portion of; a round body as the moon; a dwelling together as one body. 團焦 T'hwān-tseau; |

標 T'hwān-peau; | 瓢 T'hwān-peau, are terms applied to a kind of thatched cottage. | | 似明月 T'hwān

t'hwān sze ming yüē, Conglomerated like the bright (full) moon. 月 | 圓 Yüē t'hwān yuen, The moon full and

round.

初三初四蛾眉月

十四十五月 | 圓

Ch'hoo san, ch'hoo sze go mei yüē;

Shih sze, shih woo yüē t'hwān yuen.

On the third and fourth of the month, there is a silk-worm's eye-brow moon;

On the fourteenth and sixteenth, the moon forms a conglomerated round mass.

| 積 T'hwān tseih, To accumulate; to hoard up; to forestall as in the case of grain; which is severely prohibited by the government. | 結 T'hwān kēē, Connected; all

the parts blending; a neatness and union in a written paper.

正該大家 | 圓取樂 Ching kae ta kea t'hwān yuen tseu lö, It is the very season for us all to unite together, and take pleasure. — | 和氣 Yih t'hwān ho k'he, All

harmonious principle of union, bleuded together in one common feeling of harmony. 夫妻 | 圓 Foo tse t'hwān yuen, The affectionate union of husband and wife. — |

烈火 Yih t'hwān lēē ho, A collection of intense fires. 縮

做一 | Shüh tso yih t'hwān, Contracted altogether; shrunk up into one mass. 黃 | Hwang t'hwān, A certain

medicinal plant. | 魚 T'hwān yu, A kind of shell fish.

(M. S. Dictionary.) Occurs in the sense of 專 Chuen; of 敦 Tun; of 顛 Chuen; of 博 Twan. The same as 園 Yuen.

To rhyme, read Tēen.



An ancient form of 圖 T'hoo.

Ancient form of 昌 Ch'hang, see Rad. 冂 Keung.

Same as 圉 Go, see above.

Ancient form of 罪 Tsuy, Crime.

## TWELVE TO THIRTEEN STROKES.

HWUY. A door next the street.

The same as 圉 Keun, see below.

SEUEN. A round face.

YIH.

S. C.

To revolve; to return to; the vapours of the earth ascending to heaven, in unconnected portions; obscure. 圉 | 升雲半有半無 Yih yih shing yun, pwan yew pawn woo, In a unconnected manner the clouds ascend to heaven, appear to exist in one half of the expanse, and not in the other half; seen obscurely. (Shoo-king.) This is introduced in reference to certain omens thence derived. In the text of the present copies, 驛 Yih, is inserted instead of the above character.

YUEN, or Wan.

S. C.

Round; globular; complete; perfect. Read Hwan, To

circulate; to surround; to conglomerate; to look round with apprehension.

圓與圓同 Yuen yu yuen t'hung, Yuen is the same as Yuen, round; and | 天體 Yuen, t'hēn te, Yuen, the form or body of the heavens.

天動運轉故爲 | T'hēn tung yun chuen, koo wei yuen, Heaven moves in a circulating manner, and therefore it is round. (Yih-king.)

乾爲天爲 | 爲君爲父 Kēen wei t'hēn, wei yuen, wei keun, wei foo, 'Kēen, (a kind of undefined principle) is (or constitutes) heaven, is round, is

a prince, is a father,' and so on, enumerating all that is superior and excellent, in contradistinction from 坤爲地爲母 Kwān, wei te, wei moo, 'Kwān, which is earth, which is a mother,' and so on. (Vide, Yih-king.)

凡物圓而不方者曰 | Fan wūh yuen, urh pūh fang chay, yuē yuen, Whatever is round and not square,' is called Yuen.

從諫若轉 | Tsung kēen jō chuen yuen, or wan, To be influenced by remonstrance, as easily as that which is round, circulates; said in praise of a prince.

| 鍾 Yuen chung, A certain kind of bell; which is otherwise called 夾鍾 Keā chung. They sacrifice on | 丘 Yuen k'hew, A round hill, to 應天 | 也 Ying t'hēn yuen yay, Correspond to

the round figure of the heavens, and sacrifice to the earth on 方丘 Fang k'hew, A square hill, to 象地方 Seang te fang, Represent the square figure of the earth.

| 法 Yuen-fā, The Chinese copper coin. It is said 內方外 | Nuy fang, wae yuen, Square within (referring to the hole made

to string the coin) and round without. This represents the internal rectitude of the persons who constitute the government; and their external suavity and accommodation, they present no rugged corners to annoy those with whom they come in contact.

| 土 Yuen t'hoo, Surrounding earth; a place of confinement; a prison.

以 | 土納之 E yuen t'hoo nā che, Put him in prison.

入 | 土見收使 因苦改悔 Jūh yuen t'hoo kēen show, she yin k'hoo kae hwuy, To put into prison and retain in confinement, to induce the offender, from the pain he suffers, to repent and reform

This is called 收教 Show keaou, To confine and instruct. It was the practice to deal thus with rulers under the Chow Dynasty (B. C. 500); and it was recently inflicted by Kea-king,

on the Viceroy of Peking. He was told to 閉門思過



Pe mun, sze kwo, Shut his door and reflect on his errors.

1 闔 Yuen-hwuy, The gate of a market place. 1 視

Hwan-she, To look round with alarm. 天下 1 視

而起 T'héen hea hwan she urh k'he, All under heaven will

look round with alarm and rise up. 1 橋門 Hwan

keaou mun, Surrounded the bridge gate. 1 陽 Hwan-yay,

Name of a Héen district.

莫 MŌ. The meaning not known.

影 Ancient form of 滿 Mwan, Full.

FOURTEEN to NINETEEN Strokes.

獄 Ancient form of 獄 Yŏ, A prison.

𦉳

K'HEUN, or K'hwan.

To bind; to restrict; to accomplish

絲

YEW. The same as 囿 Go.

絲

Same as the preceding.

𦉳

Chow's mode of writing 囿 Yew,

A park; hence the four trees in the enclosure.

綠

LWAN. 團 囿 Twan-lwan, Put all together

as if formed into a ball. 大家團 1 頭 Ta kea twan-lwan t'how, 'All put their heads together' to converse.

## THIRTY-SECOND RADICAL.

土 T'HOO. 仝 仝 仝 𡗗

Earth; one of the five elements as they are considered by the Chinese. The upper horizontal line represents the surface of the earth, and the lower line an inferior strata; the perpendicular line represents trees and plants taking root downward and growing up into the air. The ground; the soil; a piece of ground; a patrimony; a kingdom; the bark of the roots of trees; a place, a district. The name of a country; name of a star. A surname. Shwŏ-wăn says, the character expresses 地之吐生萬物者也 Te che t'hoo sāng wan wùh chay yay, The earth's vomiting or propelling and producing all things. 二象地之下地之中 1 物出形也 Urh, seang te che hea, te che chung,

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kwăn, wùh ch'hüh hing yay, The two lines represent, the earth below, and the midst of the earth; the upright line, is the appearance of things growing out. 土五行之一

T'hoo, woo hing che yih, T'hoo, one of the five elements. (See under 五 Woo.) 1 地生物以養人 T'hoo

te sāng wùh e yang jin, The earth produces things for the support of man. 1 宜五穀 T'hoo e woo küh, The

earth is suitable for the five kinds of grain. 五 1 Woo t'hoo, The five earths, are 白黑青赤黃 Pih, hih, tsing, chih, hwang, White, black, azure, red, yellow. 1

生 1 養 T'hoo sāng t'hoo yang, The earth produced man, and the earth will support him. 水 1 不合 Shwüy

t'hoo püh hò, Water and earth (climate) not agreeing (with a person). To express the disagreeing, 不服 Püh-fuh, is also



used. 和水 | Ho shwüy t'hoo, 'To harmonize the climate,' i. e. to use a diet to prevent the influence of climate, sour preparations are said to be beneficial. 風 | 人情 Fung t'hoo jin tsing, The spirit and disposition of a people.

本 | 人 Pun t'hoo jin, A native of a place.

話 Pun t'hoo hwa, The dialect peculiar to a place.

面如 | 色 Mëen joo t'hoo sîh, 'Face the colour of the ground,' like a dead person. 人死歸 | 爲安 Jin sze kwei

t'hoo wei gan, When a man is dead and returns to the dust (i. e. interred) he is then at rest. The Chinese often defer burying their dead, from a superstitious idea that some places of interment affect the living, either favorably or the reverse. Brothers will quarrel about the interment of a father, supposing that one place will be lucky to one brother and unlucky to another. 五官鼻爲 | 星 Woo kwan

pe wei t'hoo sing, The nose is the earth-star of the five senses.

君子先慎乎德有德此有人有人此有

| 有 | 此有財有財此有用 A good prince

is in the first place particularly attentive to virtue; if he possess

virtue, he will have men attached to him; if he have men, he

will have territory; if he have territory, he will have wealth;

and having wealth, he will have enough to use, in the service of

the country. | 地菩薩 T'hoo te poo sä, The divinities

of the land; the gods of the district, the penates. 皇天

后 | Hwang T'hëen, How T'hoo, Imperial Heaven and Queen

Earth; Nature. 后 | How-t'hoo, A little mound of

earth behind a grave, with a tablet having 后 | 神 How-

t'hoo shin, inscribed upon it; this divinity is considered as

a guardian of the tomb. 冢 | Chung t'hoo, An altar of

earth to the protecting gods called 社 Shay. 分茅胙

| Fun maou tsoo t'hoo, To appoint great officers of state, is

thus expressed, in allusion to an ancient story. 獨夫以

百畝爲 | 大夫以百里爲 | 諸侯以

四境爲 | 天子以九州爲 | 仲尼以

萬世爲 | In the times of Chow, an individual had a

hundred mow of land allotted him for a possession; an officer

of rank had a hundred le of land; a governor had a whole

state; the Son of Heaven had all the world; and Confucius had

ten thousand ages. 桑 | Sang t'hoo, is given in Ching-

tsze-t'hung and Tsze-hwuy, for the white bark of the mulberry

root. Kang-he says, 東齊謂根曰 | 非專指

桑根白皮 The eastern state Tse, expressed root by the

word T'hoo, but it did not point particularly to the white

bark of the mulberry root. 日月麗乎天百穀

草木麗乎土 The sun and moon are attached to, or

depend on the heavens; the hundred sorts of grain, the vegetables

and trees are attached to the soil. 星 | Sing t'hoo,

expresses a division of the land from a reference to the stars.

| 圭 T'hoo kwei, A kind of sun dial. 圜 | Yuen

t'hoo, A place of confinement; a prison. | 苴 T'hoo

tseu, A mixed commodity like any sediment; mortar. The

MS. give Pě-tù, probably 粕 | P'hih t'hoo, for mortar.

| 門 T'hoo-mun, A certain gate of the tribes in the north,

probably a mud gate. 探 | T'han t'hoo, To examine

the ground previously to interring, for the purpose of ascer-

taining whether below the surface it be watery or swampy;

if it be so, it is deemed unfit for a burial ground.

土 YÄ. Earthy particles closely adhesive;

or thick dust flying. 垓垓 Yang-yä, Inscrutable; no trace

of; foggy; obscure appearance of being unlimited. The old

definition is, Intricate windings amongst hills.

王 T'HING. 王 S. C.

Represents a man standing firm on the top of the earth,

or according to others, any thing growing up out of the earth.

Shwö-wän says it denotes, Good, virtuous; from Man and

T'hoo, the earth denoting the business of life. Shwö-wän

considered it a different Radical, but Tsze-hwuy, and other

subsequent Dictionaries, inserted it under 土 T'hoo Radical,

and Kang-he deemed it right to continue it. 壬然 T'hing

jen, To issue forth. The characters 聽 T'hing, 廷 T'hing, and

望 Wang, and such like, are derived from this. Also read

Ch'hing. Considered the original form of 挺 Thing, to start

or push forth; the stem of a plant. One says, The beam of a

house.



## TWO STROKES.

汀 T'HING. Even; level.

一日田踐處 Yih yüë, t'een ts'een ch'hoo, One says, a place trodden in a field; a foot path, or such like place.

圣 K'HWÜH. 王 S. C.

圣 | K'hwüh-k'hwüh, The appearance of one's having exerted one's utmost possible efforts. Judging from the parts of the character, it is a hand seizing the earth; it is also written thus 左. Tsze-hwuy reads it Kwae, for 怪 Kwae, Strange, odd; which is vulgarly written 恠 Kwae. The above character is vulgarly written for 聖 Shing, Holy, sacred.

土 CHUN. The name of an ancient nation.

坳 K'HIN. An earthen or mud wall, which is otherwise expressed by 土壁 T'hoo-peih.

卦 P'HŌ, or P'hüh. A clod of earth.

土勝水非一卦塞江 T'hoo shing shwü, fei yih p'hŏ sih keang, Earth overcomes water, but one clod will not stop the (Yang-tsze)-keang;—one of the largest rivers in China.

## THREE STROKES.

在 TSAE. The common form of the following.

在 TSÄE, or Tsäe. 仕 仕

From the hand fixed upon the earth. To be in a place; to

dwelt; to reside; to be still preserved; to be alive. To rest in, to depend upon; to belong to; to consist in; is in. A place. To examine. A surname. To rhyme, read Tsze aud Shè.

你去問他在哪裏 Ne k'heu wän t'ha tsae na le? Go and ask where he is? | 家不在家 Tsae kea, püh

tsae kea? Is he at home or not? 他 | 家裡 T'ha tsae kea le, He is at home; or in his own house. 他 |

行裡 T'ha tsae hang le, He is in his factory, or counting house. 他 | 衙門 T'ha tsae ya mun, He is in the public office.

你住 | 何處 Ne choo tsae ho ch'hoo? Where do you live. 不 | 家 Püh tsae kea, He is not at home. 人

死曰不 | Jin sze yüë püh tsae, A person's being dead is expressed by Püh-tsae, his not being present; or not being here. | 當面 Tsae tang m'een, Being in the presence

of a person. | 目前 Tsae m'uh ts'h'een, Before one's own eyes; that which is present. 先父 | 時 S'een foo

tsae she, When my father was alive. 你令尊 | 不 | Ne ling-tsun tsae püh tsae? Is your father alive? 先父

不 | S'een foo püh tsae, No, my father is dead. 父母 | 不遠遊遊必有方 Foo moo tsae, püh yuen

yew; yew, peih yew fang, Confucius said, 'having parents alive, do not travel to a distance; if you travel to a distance you

must fix the place,' that your parents may not be at a loss where to find you. (Lun-yu.) 不 | 我 Püh tsae wo, It does

not rest with me; it is not my duty; I have not the controul of it. | 予一人 Tsae yu yih jin, It devolves on me

an individual; the One Man, the Monarch. 兵不 | 多 Ping püh tsae to, Armies do not depend upon (mere) numbers.

勝負 | 將不 | 兵 Shing fuh tsae ts'ang, püh tsae ping, Victory or defeat depends on the general, not on the men.

謀事 | 人成事 | 天 Mow sze tsae jin; ching sze tsae t'h'een, To plan rests with man, to effect rests with heaven.

This saying is attributed to 諸葛孔明 Choo-kö-kung-ming, One of the principal leaders in the period of the 三國 San-kwö, (A. D. 230.)

事 | 人爲 Sze tsae jin wei, Affairs devolve on men to carry them into effect; and they must manage them, is implied; they must not decline because of the difficulty. 罪不 |

你 Tsuy püh tsae ne, The fault is not yours. 都 | 我 身上 Too tsae wo shin shang, It all devolves on me; I



undertake the whole affair. 眞修 | 恒 Chin sew tsae häng, 'The true practice of virtue consists in perseverance;' the last word is otherwise expressed in the same sentence by 不 息 Püh seih, Not desisting. 不 | 心上 Püh tsae sin shang, It does not rest on his mind; he does not care about it. 死 | 早晚 Tsze tsae tsau wan, 'Death hangs on morning or evening,' death is near; he is in imminent danger of dying. 自 | Tsze tsae, To be one's self, in respect of comfort or composure of mind. 不自 | Püh tsze tsae, Discomposed; uncomfortable in mind or body; not one's self; deranged. 好自 | Haou tsze tsae, Quite easy, comfortable. 安 樂自 | Gan lö tsze tsae, Happy and comfortable. 所 自 | So-tsae, A place; a place in which something exists. 放 恨 | 桌上 Fang tsae chō shang, Put it on the table. 懷 恨 | 心 Hwae hān tsae sin, To cherish resentment in one's heart.

山不在高有仙則名  
水不在深有龍則靈

Shang püh tsae kaou, yew seēn tsih ming;

Shwüy püh tsae shun, yew lung tsih ling.

A hill's being high is nothing, it must have demi-gods to make it famous;

Water's being deep is nothing, it must have a dragon to make it divinely efficacious.

This saying is introduced to shew that the fame or value of a place depends on its producing good and great men.

他 | 那裡 T'ha tsae na le? Where is he? 不 | 這裡 Püh tsae chay le, He is not here. 你 把 那 一 本 書 放 | 何 處 Ne pa na yih pun shoo, fang tsae ho ch' hoo? Where have you put that book? 是 | 書 架 上 She tsae shoo-kea shang, It is on the book case. 是 | 裡 頭 還 是 | 外 邊 She tsae le t'how, lwan she tsae wae peen? It is withinside, or without side?

| 乎 Tsae-hoo, To consist in; and its opposite 不 | 乎 Püh tsae hoo, often occur in the middle of a sentence; the same is also often expressed by the single word Tsae, as has appeared in the above examples. | 乎 甚 麼 呢 Tsae hoo shin-mo ne? What does it consist in, eh? 大 學

之 道 何 | 乎. 一 | 明 明 德. 一 | 新 民 一 | 止 於 至 善 In what do the principles of the Ta-heö, (the learning for grown persons) consist? One consists in understanding clearly illustrious virtue; one, in renovating a people; and one, in remaining fixed in habits of supreme goodness. (Vide, Ta-heö-shoo-te.) 天 之 生 我. 我 辰 安 | T'hēen che sāng wo, wo shin gan tsze! When Heaven caused me to be born, where was my natal hour!—or the influences which preside over the period of birth, that my misfortunes have reached this height. The language of bitter complaint, uttered by 宣 白 E-kew, An heir apparent, who was set aside by his father at the suggestion of a concubine. (She-king.) 居 上 位 而 不 驕. 在 下 位 而 不 憂 Keu shang wei urh püh keaou; tsae hea wei urh püh yew, A good man can be in a high situation without feeling pride, or be in a low place without feeling vexation and sorrow. (Yih-king.) The famous Wān-wang, 食 上 必 | 視 寒 煖 之 節 Shih shang, peih tsae she han nwan che tsēē, When handing up food (to his father) made a point of examining and observing the states of the food, whether cold or hot. | 璿 璣 玉 衡 以 齊 七 政 Tsae Seuen ke yüh häng e tse ts'ih ching, Observe the gem-ornamented astronomical instruments, to regulate the sun moon and planets. (Shoo-king.) 行 | Hing tsae, A place to walk in; an abode when traveling. 天 子 以 四 海 爲 家. 謂 所 居. 爲 行 | 所 T'hēen-tsze e sze hae wei kea; wei so keu, wei hing so tsae, 'The Son of Heaven considers all included by the four seas as his house; the particular place in which he dwells, is called Hing-tsae-so,' a place to receive him on his walks through this vast house. 常 | Chang tsae, Name given to a supposed divinity that presides over the lungs.

圩 YU. A bank.

A dyke raised against the water, as on the Yang-tsze-keang, and other large rivers. Islets in that river being sometimes lower than the surface of the water, are thus preserved from inundation: seasons occur, however, when they are entirely overflowed. A hollow place with banks around; that which appears as such. 孔 子 生 而 圩 頂 故 名 丘



Kung-tsze sāng urh yu-ting, koo ming k'hew, 'Confucius when he was born had a hollow place on the top of his head, and hence his name K'hew,' which denotes a hollow place on the top of a hill. (See the character K'hew, under the first Radical.)

| 岸 Yu-gan, A bank; a dyke. | 田 Yu tëen, Fields that are diked in. | Yu, or | 場 Yu ch'ang, 'A public market place,' where sheds are constructed and let out by the day to any person who chooses to take thither any commodity for sale. The ground belongs to government, but it becomes a kind of private property to the person who pays a rent for it. This person is called the | 主 Yu-choo, The landlord or owner of the market place; he gives nothing but the ground to those who go to sell things, their stool and mat umbrella, must be provided by themselves. For the ground room he receives a small per centage. Those who sell the same kind of commodity arrange themselves together for the convenience of purchasers. 趁 | Chin yu, To repair to the Yu market place, either to sell or buy. The northern people express this by 趕雜 Kan tsä, Going after miscellaneous articles.

圮 NEIH, or Yih. 圮 S. C.

A high appearance; the appearance of a high wall, or earth raised high.

圯 Ancient form of 塿 Gaou, see under 13 strokes.

圻 WOO. To plaster; to white wash, and so on; to

ornament a wall. 圻人 Woo-jin, A person who plasters or adorns houses; a brick-layer. | 人以時塿館 官室 Woo jin e she meih kwan kung shih, The Plasterers in proper season embellished the palaces which were to be inhabited. (Tso-chuen.)

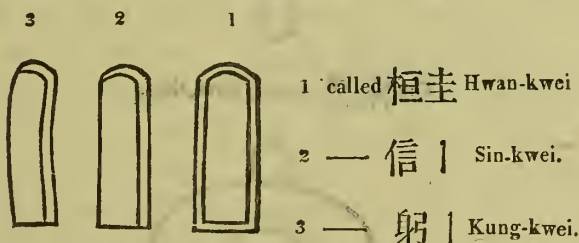
青 K'HEANG, or K'heö. 青 S. C.

The representation of a tent. From 冂 Maou, A covering,

and 中 Che, The ornaments on the top of the tent. Che is the same as 之 Che; the character is erroneously put under this Radical. 幃帳旂旗之象 Ch'how ch'liang fan ke che seang, A representation of tents and their streamers.

圭 KWEI. 圭 圭

A kind of sceptre made of fine stone, carried in the hands by ancient governors or princes of states, as the signal of authority; the Emperor gave them as the badge or seal of his appointment. A certain measure. 圭瑞玉也上圓下方 Kwei, suy yüh yay, shang yuen, hea fang; Kwei, a felicitous stone, round above and flat below. | 以封諸侯故从重土 Kwei e fung Choo-how, koo tsung chung t'ho, The Kwei was employed to confer the authority on governors of states, and hence the character is formed of the word Earth repeated;—as if it were said, that land was given to them. There was a slight variety in the forms, which are thus represented in Chinese books.

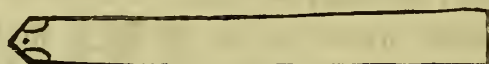


The Five Ranks of Nobility each had an appropriate stone, which was carried in the hand on state occasions. The highest rank called 公 Kung, held the first one given above. The second rank, viz. the 侯 How Noble, held N° 2. The third, viz. the 伯 Pih Noble, held N° 3. The fourth, viz. the 子 Tsze Noble, held what is called 穀璧 Kùh-peih, (N° 4). And the lowest rank, viz. the 男 Nan Noble, held a 蒲璧 P'ho-peih, (N° 5). The two last are thus represented,

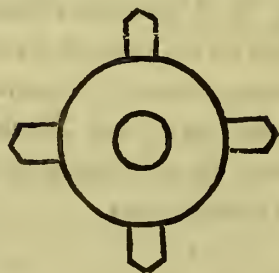




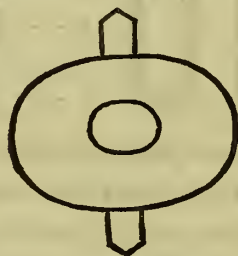
The kings 王執鎮 | Wang chih chin-kwei, Held in their hand the Chin-kwei; a form probably different from the preceding. A general term for them is 介 | Keac-kwei. 錫爾介 | 以作爾寶 Se' h urh keac-kwei, e tsö urh paou, 'I confer upon you a sceptre to be to you the precious emblem,' by which you hold your kingdom. (She-king.) There were in ancient times emblematic stones which were called | Kwei, and which were used in sacrificing to the Gods, and to Heaven. The 青圭 Tsing kwei, thus,



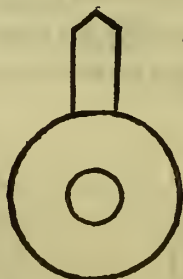
The 四圭 Sze-kwei, thus,



The 兩圭 Leang-kwei, thus,



And the 圭璧 Kwei-peih, thus,



These were of different colours.

圭瓚 Kwei-tsan, was a cup on the back of an imaginary animal.



玄 | Heuen-kwei, was held in the hand of 禹 Yu, who removed the waters of the Deluge, emblematic of the work which he had effected. 土 | T'hoo-kwei, A certain instrument applied to the sun, and to find, it is said, the middle or centre of the earth. 六十四黍爲 | 四 | 曰撮 Lü h shih sze shoo wei kwei; sze kwei yuě tseuě, Sixty-four grains of millet make a Kwei; four Kwei make a Tseuě; which is about as much as three fingers can take up. 十 | 爲一合 Shih kwei wei yih hō, Ten kwei make a Hō. 田 Kwei-tēn, expresses Fifty mow of land, given in ancient times to the higher officers, the proceeds of which were to be applied to sepulchral sacrifices. Kwei is, in that connection, said to denote Purity. 不露 | 角 Püh loo kwei keö, He does not expose a corner of his Kwei, is used to express admiration of the unassuming modesty of men who possess superior talents, but do not wish to exhibit them. 簾門 | 窬 Peih mun kwei yu, A door made of bamboos interwoven; a small door dug through a wall by the side of a large door; said in reference to the poverty of men devoted to letters. (Le-king.) One says, that | Kwei is the original form of 封 Fung, and that it denotes An altar of earth; which is implied by the word 土 T'hoo, Earth, being placed upon itself.

圮 P'HE, or Sze.

圮 S. C.

To throw down; to subvert; to cast in ruins; to destroy; to ruin. 方命圮族 Fang ming p'he tsüh, He (鯀 Kwän) opposes the orders of superiors, and injures or destroys, his fellow creatures. 傾 | King-p'he, To cast down.

圮 E. 圮 圮

In the state Tsoo, a bridge was expressed by this word. 良嘗閒從容遊下邳圮上遇一老父



授以書 Leang, ch'hang hēen tsung yung yew hea Pei e shang, yu yih laou foo show e shoo, Leang, having in an easy sauntering manner wandered down to the bridge at Pei, met an old father who gave a book to him. (Tsēen-han.) Some think it does not denote a bridge, but the bank near a bridge, for a famous Poet, 李白 Le-pih, has said, 我來 | 橋上 Wo lae e keaou shang, which 是謂我來橋橋上 Wo lae keaou keaou shang, is saying, I came the bridge the bridge upon; a tautology, it is argued, that so good a Writer could not be guilty of, and therefore it should be, I came upon the bridge which extends to the bank.

# 地 T'HE, or Te. 地地地

The earth; a place; the ground or seat of. 天地萬物 T'hēen te wan wūh, Heaven, earth, and all things. 元氣初分重濁陰爲母地萬物所陣列也 Yuen k'he ch'hoo fun, chung, chūh, yin wei te, wan wūh so chin lēē yay, When the original vapours were at first divided, the heavy, the foul, and the opaque, became the earth, in which all other creatures are arranged. 皇天后 | Hwang T'hēen How Te, Imperial Heaven and Queen Earth. 皇上以天爲父以 | 爲母故稱天子 Hwang shang e t'hēen wei foo, e te wei moo, koo ching t'hēen-tsze, The Emperor regards heaven as his father, and the earth as his mother, and therefore he is denominated the Son of Heaven. 問父天母 | 幾時纔遂斯願 Wan foo t'hēen, moo te, ke she tsac suy sze yuen, Ask father heaven and mother earth, when compliance with this wish will be granted.

是是非非地 She she, fei fei te;

明明白白天 Ming ming pih pih t'hēen.

Right and wrong, truth and falsehood are blended on earth; But all is most clearly distinguished in heaven.

These lines are written in large characters at the gate of the 城隍廟 Ching-hwang meau, or temple, in the city of Canton. To this temple is appointed a superintendent, who pays a sum equal to £1,000 for the situation, which money, with a profit is obtained again in the space of two or three years, by the sale of candles, &c. used by the worshippers. 1 球

Te kew, A globe representing the world; the terrestrial globe. 射 | 球 shay te kew, A kind of ball, at which soldiers shoot an arrow when at full gallop.

| 獄 Te yūh, The prison of the earth; the place of future suffering; hell. 九重 | 獄 Kew chung te yūh,

The ninth (the lowest) hell. They say in the language of anger and imprecation, 保祐你落九重 | 獄 Paou yew ne lō kew chung te-yūh, May the gods help you down to the ninth hell! 九之爲言多也 Kew che wei yen,

to yay, Nine, expresses (not an absolute number) but many. The Emperor dwells within the 九門 Kew-mun, Nine gates.

Hades is denominated the 九泉 Kew tsuen, Nine springs of water; perhaps, like the phrase given above, the prison of the earth, denoting, Downward, deeper and deeper, nine degrees.

| 方 Te-fang, A place; territory; country; a space. 中國的 | 方 Chung kwō tēh te-fang, A place belonging to China; Chinese territory. 未有 | 方 We yew te-fang, No place, no room. | 理 Te-le, Geography. |

理圖 Te le t'hoo, A map. | 輿圖 Te-yu t'hoo, Properly denotes a Map of the world; but it is also applied to a Map of China alone. 這是廣東省城 | 方 Chay she Kwang-tung Säng-ching te-fang, This is a place belonging to the metropolis of the Province Canton. 本 |

Pun te, Native place, or district; in contradistinction from 外江 Wae keang, Another province. 本 | 人 Pun te jin, A native of a place. 本 | 話 Pun te hwa, The dialect of a place. 田 | T'ēen te, Fields, cultivated land. 耕田種 | Käng tēen chung te, To plough the field and plant the ground. 未開墾 | We k'hae k'han te, Uncultivated ground. | 丁 Te ting, Expresses all who pay a land-tax; whether much or little. The Sovereign is considered the Lord of the land, and the land-tax a kind of rent. Hence it is said, 溥天之下莫非王土 P'ho t'hēen che hea, moo fei wang t'hoo, There is no place under heaven which is not the king's land. (She-king.) For the first character, Mang-tsze uses 普 P'ho.

| 平 Te ping, An area before a door; a court yard or pavement. | 位 Te wei, The place or state in which a person is, the place he holds on earth. 他如何 | 位 T'ha joo ho te wei, What is his situation in life? Otherwise expressed by 他是



甚麼身分 T'ha she shin-mo shin fun, In what department is his person placed. | 步穩 Te poo wän, Footing is firm; holding a defensible station, or side of the question. 私 | Sze te; 暗 | Gan te, In the dark; underhand; clandestinely. 占 | 步 Chen te poo, To usurp or seize the better place, or the most advantageous station in mutual conflict. 脚蹋穩 | Keö t'hä wan te, His foot stands in a firm place. 人 | 相宜 Jin te seang e, The person and the place suit each other. 人 | 相需 Jin te seang seu, The person and the place require each other. This language is often used by the higher officers, when recommending inferiors to certain places. Their disapprobation is expressed by saying, 人 | 生疎 Jin te säng shoo, A rawness and distance between the man and the place; he is unacquainted with their dispositions and habits, and therefore unfit to govern them.

擇 | 而蹈 Ts'ih te urh taou, Select a place and tread upon it; choose a proper place to live in. 顯榮發達 做出事業. 自然動 | 驚天流名千載 H'een yung, fá t'ä, tso ch'hüh sze n'ë, tsze jen tung t'he, king t'h'een, lew ming ts'h'een tsae, Illustrious and successful he performed various works; doubtless earth will be agitated and heaven astonished, and his name will flow down for thousands of years.

憑空起事謂之平 | 風波  
獨立不移謂之中流砥柱

Ping kung k'he sze, wei che p'hing te fung po;

Tüh leih p'uh e, wei che chung lew te choo.

Leaning on vacuum and raising a business, is called winds and waves on a level plain;

To stand alone unmoved, is called a stone pillar in the midst of the stream.

The first metaphor alludes to the efforts of men fond of litigation, when they have mere trifles or nothing to litigate about; the next expresses the firmness of a good man, who remains unmoved by every attempt of worthless men to molest or impeach him. (Ching-yu-keau.) 心 | 好 Sin te haou, The ground of the heart good. 這個人心 | 好 Chay ko jin sin te haou, This is a good-hearted man.

心 | 也甚聰明 Sin te yay shin tsung ming, Heart ground (miud) after all very clever and enlightened. 放在 | 下 Fang tsae te hea, Place it down on the ground. Heaven and earth, in the Yih-king, are expressed by 乾 K'een, and 坤 Kwän. 坤為 | 為母 Kwän wei te wei moo, Kwän is earth, is a mother and so on. (Yih-king.) The words are a part of that absurd philosophy of the universe, with which the Chinese amuse and perplex themselves. They say, 也者易 | Te chay, yih yay, Earth denotes change perpetual; transmutation. And again, | 底也 Te te yay, Earth denotes low: its place is low, and it contains all creatures; and so on. To rhyme, read Thoo. 武后 Woo-how, The pedantic Queen of the house of T'hang, wrote Earth, The terraqueous globe, of Earth and water, thus 垚; and of Hill, water, and earth, thus 垚.

土 TS'HËEN.

Three le of land is denominated Ts'h'een. 俗 S'uh, was formerly written thus. See Radical 人 Jin.

圩 Same as the preceding.

垚 Same as 基 Ke, A foundation.

圳 CHOW. About the Yang-tsze-keang, A low

dike or foot path, with a ditch on each side for the division of fields or different estates, were formerly called Chow. 田

| T'een chow, The dike which divides fields from each other, a land-mark. These become subjects of very frequent affrays and litigations with the Chinese.

均 CHÖ. A mark left by mud or earth.

址 T'HANG. High land.

To be distinguished from 北 P'ih, The north.



**全** K'HEÄ. The name of a place.

FOUR STROKES.

**圻** K'HE. **圉** R. H.

A limit or boundary. A thousand le around the royal abode. 天子之地一圻 T'hëen tsze che te yih k'he, The land of the son of heaven, one thousand le. | 父 K'he-foo, 'The father of the K'he,' a military officer who had the command of the troops on the Royal or Imperial domain. Syn. with 垠 Yin. | 垠 K'he yin, A limit, a shore, a boundary. 無 | Woo k'he, Ilimitable, having no boundary. 武王 Woo-wang, (B. C. 1100) when he gave his brother 康叔 Kang-shüh, a principedom, cautioned him against the abuse of wine, in which 酒誥 Tsew-kaou, Admonition against wine, this passage occurs, | 父薄違. 農父若保. 宏父定辟. 矧汝剛制于酒 K'he-foo po wei; nung-foo jö paou; hang-foo ting peih; chin yu kang che yu tsew, If the general of the royal domain expel such as oppose the king's command; if the father of agriculture secure the lives of all the people; if the superintendent of the division of lands, fix laws respecting them; how much more should you possess unbending regulations respecting wine. (Shoo-king.)

**星** Same as 埋 Nëë, To stop or fill up.

**圉** MÖ. To die. The same as 歿 Mō

王翦爲秦將夷六國然不能輔秦 建德倫合取容以至圉身 Wang-tsëen wei Tsin tsëang, e Lüh-kwö, jen püb näm foo Tsin këen tih, t'how hō tseu yung, e che mö shin, Wang-tsëen was the general of (the Emperor) Tsin (B. C. 200); for Tsin he reduced to subjection six nations, but he was inadequate to assist Tsin

in building up virtue; he still further ingratiated himself, and took indulgence even to the day of his death. (She-ke.)

**圾** YIH, or Keih. Same as 炭 Keih.

Dangerous; hazardous; perilous. 殆哉圾乎天下 Tae tsae! keih hoo t'hëen hea, Perilous indeed! dangerous to all under heaven. (Chwang-tsze.)

**圪** KEÄ, or Këë.

Accumulated earth; dirt, or filth. 洗石可以去垢圪 Se shih, k'ho e k'he kow keä, Washing stone can remove an accumulation of dirt or filth. 斗起成埃 | Tow k'he ching yae keä, Formed mounds of earth spring up.

**址** CHE. **址** R. H.

A foundation; that which is fundamental. 基址 Ke-che, A foundation, as of a house or a family; seems also used metaphorically. 有遺 | Yew e che, Possessing a foundation which has descended down. 故 | 尚存 Koo che shang tsun, The old foundation yet remains.

太平基 | 千年永  
混一車書萬古存

May the foundation of general peace be perpetuated thousands of years;

(And may) the nations blended in one, retain the build of their carriages, and forms of their books the same, to ten thousands of ages.

**坻** CHE. **坻** S. C.

To stop; a bank; a small stream which is banked in. Same as 坻 Te.

**圉** Ol. Scrib. 圉 Keuen, A certain musical instrument.



**坂** FAN, or Pwan. The declivity of a hill.

A bank; a dyke. 坡坂 P'hō-fan, The side of a hill; a bank; a mound raised to stop water. | 土坡高 Fan, t'hoo p'hō kaou, Fan is a high bank; precipice or declivity. To rhyme, read P'ēn and K'heueu.

**垆** YĪH. The door of a furnace.

The hole in a small earthen furnace, such as are common with the Chinese. They call it the wiudow of the furnace.

**垠** K'HĪN. A kind of cave, or pit.

A well, otherwise expressed by 垠坎 K'hin k'han. 甸人築 | 坎 T'ēn jin chūh k'hin k'han, The T'ēn-jin (officers who had charge of the moors or commons) built a well.

**垠** Ancient form of 梅 Mei, The name of a tree.

Kang-he, reasoning from the component parts of the character, denies this, and considers it a vulgar form of 墳 Fun.

**均** KEUN. 均 均

Equal; equally; in equal parts or shares; all equally; to equallize or blend; an instrument for making bricks, tiles, or other earthen ware. A musical instrument; the name of a place. Also read Yuen. To rhyme, read Kwan. 大眾均分 Ta chung keun fun, All divided equally. 有利 | 分 Yew le keun fun, What profits may arise, shall be equally divided. 添上一個纔公道 | 勻了 T'ēn shang yīh ko, tsae kung taou keun yun leaou, Add one and then the division will be justly and equally made. 苦樂不 | K'hoo lō pūh keun, The pain and the pleasure are not equal. | 齊方正 Keun tse fang ching, All even, square and regular. 有利 | 分. 他也少不得我. 我也少不得他 Yew le keun fun; t'ha yay shaou pūh tih wo; wo yay shaou pūh tih t'ha, The advantage is equally divided; he cannot do without me, nor

can I do without him. 爾等幸際昇平休養生息 | 宜循分守 Urh tǎng hing tse shing ping, hew yang sāng seih, keune seun fun show le, You (people) have the good fortune to live in prosperous and peaceable times; your life and breath are nourished in the most excellent manner; you are all equally bound to follow your own departments, and maintain the rules of propriety. (Government Proclamation.) 大夫不 | Ta foo pūh keun, The great officers are not impartial. (She-king.) 王不 | 平 Wang pūh keun p'ing, The king is not impartial. (She-king-choo.) 待人 | 平 Tae jin keun p'ing, To treat persons with impartiality. 微露有不 | 意 Wei loo yew pūh keun e, Slightly discovering a partial feeling. 我心最是 | 平的 Wo sin tsuy she keun p'ing teih, My heart (or mind) is most impartial.

我馬維駒 Woo ma wei yin;

六轡既 | Lūh pe ke keun;

載馳載驅 Tsae she, tsae k'heu;

周爰咨詢 Chow yuen tsze seun.

My horses are white and are freckled;

When the six reins are adjusted;

The carriages hasten, they are quickly propelled;

They make a circuit of the empire to discover its state. (She-king.)

土 | 之法 T'hoo keun che fā, Rule for an equable division of the land, throughout the country. 坤為 | 地道為平 | 也 Kwān wei keun; te taou wei p'ing keun yay, Kwān (the terrestrial principle) is even; i. e. the Nature of the earth is to be even or level. (Yih-king.) 天 | T'hēn keun, is an expression used by Chwang-tsze, to express something like the equable operation of nature in production and destruction; it is said to denote the same as the 天倪 T'hēn-ne, of the Joo-keaou. 大 | 之禮 Ta keun che le, Is an ancient military phrase, expressive of some impartial rule for the benefit of the whole. 城 | Ching-keun, An epithet applied to a certain school or college appointed by an ancient Emperor, and hence the literary title 成 | 進士 Ching-keun-tsin-sze. | 服振振 Keun fūh chin chin, All in the same attire, how strikingly



magnificent; applied to soldiers in uniform. (Tso-chuen.)  
 古無韻字 | 卽韻也 Koo woo yun tsze;  
 keun tseih yun yay, In ancient times the character Yun did  
 not exist, Keun was the Yun character.

𡗗  
 圩

Ancient form of 封 Fung, see Rad. 寸 Tsun.

Same as 序 Scu, A wall on the east and the west; to

be seated on the east and west sides, in the Chinese manner; and  
 hence the usual sense of the character, viz. Order; arrangement.

坵  
 坵  
 坵

Ancient form of 壘 K'he, see below.

JUNG, or Yung. The name of a place.

K'HWAE.

Deep; profound; still; silent. Also read Nöë.

坵

T'HUN. Stagnant water; a bank raised against

water, and composed of reeds and mud. To fill or stop up a  
 dike which divides fields from each other. 坵子 T'hun  
 tsze, The name of a place on the Grand Canal.

坊

FANG.

坊

坊

An inhabited lane or alley; a street; applied to parts of  
 palaces; to the temples of Füh; to shops; to taverns; to  
 ornamental gateways. The name of a place; a surname. To  
 guard against; to impede; to be opposed to; an obstacle; an  
 impediment. 你我同在一坊住着 Newo t'hung  
 tsae yih fang choo chö, You and I live together in the same  
 alley. 休着街 | 人笑話 Heu chö keae-fang  
 jin seaou hwa, Don't make the people of the street (or  
 neighbor hood) laugh and ridicule. 本 | 本里的  
 人 Pun fang, pun le teih jin, People of the same street and

of the same lane. 九子 | Kew-tsze fang, A part of the  
 palace of Han. 何 | 人 Ho fang jin, What place

does he belong to? 某 | Mow fang, A certain alley,  
 or place. 太子宮曰春 | Tae-tsze kung yuë ch'hun-

fang, The palace of princes of the blood, is called Ch'hun-fang.

左春 | Tso ch'hun fang; and 右春 | Yew ch'hun

fang, express certain degrees of rank of the 翰林院

Han-lin-yuen. To attain the rank is expressed by 開 |

K'hae fang. 牌 | P'hae-fang, An ornamented gate-way,

generally built of stone, to honor the living, or commemorate

the dead. In European's books, commonly called triumphal

arches. 旌節牌 | Tsing tsëë pae-fang, An ornamented

gateway, to honor chaste widowhood. These are granted to

old widows who have declined to marry after the death of

their husbands. They are given on the application of the

local officers, and on paying certain fees. The Pae-fang of

海瑞 Hae-suy, A famous statesman of the Ming Dynasty, a

native of Canton has written on it, 盛世直臣 Shing

she chih ching, An upright Minister in flourishing times.

他近來倒了牌 | Tha k'hin lae taou leaou pae

fang, 'He has recently thrown down his Pae-fang,' expresses a

man who was in honor, having disgraced himself. These

triumphal arches are otherwise called 牌樓 Pae-low. 祭

| 與水庸事也 Tse fang yu shwü yung, sze yay,

Sacrifice to the (spirits of the) dikes and of the dams, for the

services performed by them. (Le-king.) 子言之. 君子

之道辟則 | 與. | 民之所不足者也.

大爲之 | 民猶踰之. 故君子禮以 |

德. 刑以 | 淫命. 以 | 欲 Tsze yen che; keun-tsze

che taou, pe tsih fang yu; fang min che so püh tsüh chay yay;

ta wei che fang; min yew yu che; koo keun tsze le e fang tih,

hing e fang yiu, ming e fang yüh, A Sage (who is not known) says,

or expresses it; the principles of the good man may be compared

to guarding against, or putting an impediment in the way of;

to guard against the defects or errors of the people. The great

thing is to guard against (crimes as dikes are raised against the

ingress or egress of water) that the people may not pass over;

therefore the good man, he guards their virtue by rules of pro-

priety; he guards their excesses by punishments; and he guards



their desires by injunctions, or commands laid upon them.

(Le-king.) 聖人包周身之 | Shing jin paou chow shin che fang, The defence which sages throw round their persons.

書 | Shoo fang, A bookseller's shop. 經 | King fang, Shop for religious books. 酒 | Tsew fang, A tavern.

坩 FUN, or Pun.

坩 S. C.

Dust; dust or earth raised. One says, A great barrier or mound. To eject; to throw in, or to mix.

坩 P'HUN. Dust; dust raised, or collected.

坍 T'HAN. The banks of a canal or river thrown

down, which is also expressed by 坍塌 Than t'hă, and by 崩 | Pang t'han.

坳 PE. The same as 坐 Pe, see below.

坎 K'HAN.

坎 坎

A pit; a dangerous place; to fall into a pit, snare or some danger. Name of one of the Kwa. To dig a pit; to dig a hole in order to sacrifice. The noise of striking a thing; of using effort; the name of a star; the name of a place. A surname. A dangerous precipice; a small earthen vessel. To rhyme, read K'heên. Syn. with 埴 K'han, and otherwise written 輶輶 K'han, kan, k'han. 坑坎 Kang k'han, A pit or deep cavern. 心 | 裡 Sin k'han le, The pit of the stomach; the heart. 心 | 裏總橫着一個黛玉 Sin k'han le, tsung hăng chŏ yih ko, Tae-yüh, 'He had placed across his heart nothing but Tae-yüh,' the name of a person on whom his affections were placed. 上下皆 | Shang hea keae k'han, Above and below are both K'han (one of the Kwa). (Vide, Yih-king). 其 | 深不至于泉 K'he k'han shin, pŭh che yu tsuen, The pit (or grave) was deep but not so as to bring water. | 坳 K'han k'ho, Uneven; walking or getting along the road with difficulty. 人不由 | 坳中

來者其人必不慧 Jin pŭh yew k'han k'ho chung lae chay; k'he jin peih pŭh hwŭy, A man who has not worked his way through difficulties; that man certainly cannot possess high intelligence. A luxurious lounge they call 安樂公 Gan lŏ kung, Squire ease-and-pleasure. | | 伐檀兮 K'han k'han fä t'han he, With a chopping noise fell the tree of which carriages are made. | 其擊鼓 K'han k'he heih koo, The drum struck emits the sound K'han. | 其擊缶 K'han k'he keih fow, The earthen vessel struck emits the sound K'han.

坐 Ancient form of 封 Fung.

坏 PEI.

坏

坏

To re-erect a mound or raise a hill; to stop; to fill up. The name of a hill, earthen ware not burnt; a wall behind a house; the name of a god. To add to or increase.

坐 TSO.

坐

坐

坐

Originally written 坐 Tso, from 留 Lew, To detain abbreviated, and 土 T'hoo, The earth. To detain upon the ground; to sit; sitting; to hold; to maintain. Anciently To kneel, or to bend down; sitting upon the heels; to sit as a criminal; to be involved in or charged with crime. A surname. 坐立之對 Tso, leih che tuy, Tso is the opposite of to stand. 兩人對 | 土上 Leang jin tuy tso t'hoo shang, They two sat down on the ground opposite each other. 請 | Ts'hing tso, Pray sit down. 不敢 | Pŭh kan tso, I do not presume to sit. 有何不 | 之理 Yew ho pŭh tso che le, What reason can there be for your not sitting? 告 | Kaou tso, I announce (or beg leave to) sit. Superiors and inferiors go through these formalities. 你若得閒 隨便請到舍下 | | Ne jŏ tih hŕen suy pŕen ts'hing taou shay hea tso tso, If you have leisure, whenever you please, I beg you to come to my cottage and sit awhile. 正 | Ching tso, To sit at the head with row of chairs on each hand. 傍 | Pang tso, To sit on one side. | 轎子 Tso keaou tsze, To sit (and be carried or travell) in a



chair. 他 | 船來的 T'ha tso chuen lae teih, He came in a boat. | 卧不安 Tso go p'uh gan, Having no rest or composure whether sitting or lying. | 享太平 Tso hēang tae p'ing; Sitting and enjoying universal peace. | 視 Tso she, 'To sit and look on' calamities with indifference. 你不容 | 視 Ne p'uh yung tso she, You are not allowed to sit and look on with indifference. 你 | 視他甚麼反 Ne tso she t'ha shin mo fan, Do you sit and look on whilst they are making so much confusion! 不忍 | 視其亡 P'uh jin tso she k'he wang, Cannot bear to sit still and see his ruin. | 如尸立如齊 Tso joo she, leih joo chae, Sit (steadily and formally) as (be who personates) the corpse (of a departed ancestor), when sacrifices are offered; and stand with reverence and gravity as worshippers before an idol. Such are the precepts of the Le-king to persons generally. 虛 | 盡後食 | 盡前 | 必安. 執爾顏. 長者不及. 母儻言 Heu tso tsin how; shih tso tsin tsēen; tso peih gan; chih urh yen, chang chay p'uh keih, woo chan yen, Sitting at leisure, go to the extreme part (of the mat) behind; when eating, go to the farthest part before (that you may not soil the mat). You must sit composedly; maintain your countenance grave and attentive; if superiors do not speak about a thing, you must not introduce it. (Le-king.) | 位 Tso wei, A seat. 有 | 位 Yew tso wei, Having a seat; or a right to sit. 無 | 位 Woo tso wei, Having no seat allowed—in the presence of superiors. | 向 Tso hēang, The part or quarter to which a house, or grave, or hill fronts. 那件房子有甚麼 | 向 Na kēen fang tse yew shin mo tso hēang? What does that house front? 係 | 北向南 He tso p'ih hēang nan, Its back is to the north and fronts the south. | 堂 Tso t'hang, Sitting in the court; sitting in judgement, as a magistrate or judge. | 監 Tso kēen, or | 牢 Tso laou, To be confined in prison. 獨 | 坐 T'uh tso, To sit alone. 陪 | 陪 Tso, To sit with a person. 便 | 便 Pēen tso, To sit informally; to sit as one pleases. | 罪 Tso tsuy, To be found guilty of some crime. 他 | 甚麼罪 T'ha tso shin-mo tsuy? What crime is he found guilty of. 一家失事九家連 | Yih kea shih sze, kew kea lēen tso, If one family

commit an offence, (the other) nine families are involved in the guilt. Such is the law of the tything system. 緣虛反 | Yuen heu fan tso, If the cause (of accusation) be unreal, the guilt shall be fixed on the accuser,—he shall suffer what the law decrees for that crime with which he falsely charged another person. 誣告反 | Woo kaou fan tso, The false accuser brings the guilt back on himself. | 律令 Tso leü ling, or 有罪 | Yew tsuy tso, To be deemed guilty by the law. 鍼莊子爲 | Chin-chwang-tsze wei tso, Chin-chwang-tsze, (voluntarily) sat down in the place of the criminal—the prince his master, and with another person was punished in his stead; one of them capitally. (Tso-chuen.) 楚人 | 其北門而覆諸山下大敗之 Tsoo jin tso k'he p'ih mun, urh f'uh ch'oo shan hea, ta pae che, The men of Tsoo, kept possession of the northern gate (and so cut off the enemy's retreat), and placed ambushes at the foot of all the hills, by which means they greatly defeated him. (Tso-chuen.) 結跏趺 | Kēē kea foo tso, Sitting cross-legged in the manner of the priests of Buddab. It is otherwise expressed by 參禪打 | Tsan shan ta tso, Sitting cross-legged in the posture of meditation. | 而遷之 Tso urh tsēen che, Stoop down, or kneel down, and remove them. Occurs in the sense of 座 Tso, A seat, a throne; hence | 船 Tso chuen, A kind of state barge, employed by the officers of Government. | 毋箕 Tso woo k'he, Do not sit with the legs sprawling out. 坐 | 不橫肱 Ping tso p'uh hwäng kwäng, Sitting with other persons do not put your arms across. 側席而 | Ts'ih seih urh tso, To sit upon the edge of the mat (as in ancient times), or chair (in modern times.) Inferiors do this to shew that they presume not to sit down boldly, as if they had a right to a chair; and superiors do it as a mark of condescension when inferiors stand or pass by. The rules for sitting are tiresome and absurdly minute.

坑

K'HÄNG.

坎

R. H.

An empty plane; a pit; a cave; a den; to put into a pit or cave. | 坎 K'äng k'han, A den, a pit, a valley or ditch.

A surname. 我纔剛看見一匹馬跌落深 | Wo tsae kang kan kēen yih peih ma teih lö shun k'häng, I just now saw a horse fall into a deep pit. 跳火



| Teaou ho k'háng, To leap over a pit of fire; expresses a daring resolution either good or bad. 因前世辭所以今世落此萬丈深 | Yin ts'hëen she nêe, so-e kin she lö tsze wan chang shun k'háng, Because of my crimes in a former life, I now fall into this ten thousand fathomed deep pit. 焚書 | 儒 Fun shoo k'háng joo, Burned the books and thrust the literati into a pit (B. C. 200). 項羽詐 | 秦降三十萬人 Heang yu cha k'háng Ts'in keang san shih wan jin; Heang-yu (a famous statesman) by the stratagem of a pit or pits, caused three hundred thousand of Ts'in's troops to submit. (She-ke.) 山 | 峒 Shān k'háng t'hung k'hwùh, Caves and dens of the mountains. Rustic country people, are (by the self-conceited citizens of Canton) said to come from thence; they are otherwise called 山蠻 Shan-man, Barbarous mountaineers. To rhyme, read K'háng.

𡵓

PE.

𡵓

S. C.

Steps. To be paired with. One says, the step on the shoulder. A man's name. 地相次有等級𡵓也 Te seang tsze yew täng keih pe yay, The ground in regular gradation, having steps, is Pe. Used for 陛 Pe 人君如堂羣臣如 | Jin keun joo t'háng; keun chin joo pe, The sovereign is like a hall or temple, his statesmen are like the steps up to it. The common phrase 陛下 Pe-hea, Your Majesty, is in allusion to this.

圪

Original form of 圪 Nêe, see above.

𡵓

CHIN.

The same as 𡵓 Chin, 𡵓 Chin, and

鄴

Tsia. The name of an ancient country; and of a city. The ancient form of 型 Hiug, A pattern.

基

An ancient form of 基 Ke, A foundation.

𡵓

The same as 地 Te, The earth.

垧

Same as 垧 Haou, see Radical 耒 Luy

垧

An ancient form of 經 King, see Radical 糸 Meih

垧

Ancient form of 忌 Ke, see Rad. 心 Sin.

FIVE STROKES.

坡

P'HO.

垧

垧

A bank; a declivity; a hill; rubbish thrown up so as to form a hill. 坡坎 P'ho-fan, A bank or dike. 滇俗稱山嶺曰長 | Tëen sùh ching shan ling yuè chang-p'ho, At tëen (Yun-nan) hills or mountains are vulgarly called Chang-p'ho. 相見 | Seang-këen p'ho, Mutually viewing-hills is a phrase applied to high pointed hills. 金鑾 | Kin lwan p'ho, The golden belled-hill. Lwan refers to various trappings attached to carriages for the purpose of making a jingling noise. The hill spoken of, was the seat of a college in the time of the Emperor 德宗 Tih-tsung (A. D. 795.) 飛 | Fei-p'ho, The flying hill. In the time of 元帝 Yuen-te (A. D. 320), it is affirmed that the west side of a hill, in broad day-light, removed to about the distance of an English mile and a half, where it filled up a lake or river. Mulberry trees and grain grew upon it afterwards. 登高 | Täng kaou p'ho, To ascend a high hill; or a high mound of earth. 駿馬下 | Tseun ma hea p'ho, A fine horse going down a hill. This phrase is used to express A nervous flowing style; free and majestic—no labouring, blowing or halting, as is the case of a weak infirm horse in the circumstances referred to. 廊 | Lang-p'ho, A raised paizza on the side of a court yard.

垧

P'HWAN. Level ground.

One says, To turn up the ground; to move or level it.



堂 Ancient form of 堂 T'hang.

坤 K'HWÄN. 坤 三 坤

The Earth; the name of one of the 卦 Kwa; the ideal meaning is Compliance or obedience; hence the word is applied symbolically to statesmen who are servants, and ought to be obedient to the Sovereign; to wives; to the moon; and to things generally, which are inferior and ought to yield, or to be obedient. Its opposite is 乾 K'een. 乾坤 K'een kwän, heaven and earth, the sun and moon, the superior and inferior. 地勢 | 君子以厚德載物 Te she kwän; Keun-tsze e how tih tsae wüh, The property of the Earth (as containing or bearing all things) is Kwän. The good man by the extent or solidity of his virtue contains or bears all things. (Yih-king.) The affected subtilties of the material system, contained in the Yih-king, are insufferably absurd.

男子配乾之剛 Nan-tsze pei k'een che kang,

女子配 | 之順 New-tsze pei kwän che shun.

Man corresponds to the firmness of heaven;

Woman corresponds to the obedience of earth.

To rhyme, read Keuen.

坦 T'SHEU. 坦 S. C.

A place that abounds with worms; a nest or retreat of vermin.

坦 T'HAN. 坦 坦

Level plain; wide; composed; lightsome. A surname. 九二履道坦 | 幽人貞吉 Kew urh le taou, t'han t'han, few jiu ching keih, The numbers nine and two, denote treading on an even path, where are retired men, pure and happy. (Yih-king.) 平 | 之途 P'hing t'han che t'hoo, or 路 Loo, A plain level road; a beaten path. 東床 | 腹 Tung-chwang t'han fuh, On the eastern couch, with belly exposed; expresses a good Son-in-law by the marriage

of one's daughter. 令 | Ling-t'han, Your Son-in-law. | 腹之至 T'han fuh che che, A most excellent Son-in-law; said to persons by way of compliment. The phraseology arose from an occurrence in the fourth century: A man of wealth and power sent to select a husband for his daughter; one youth, instead of shewing any wish to be chosen, threw himself carelessly upon a couch, and affected not to hear what was going on, which independent spirit was admired, and made the reason of his being pitched upon. (Yew-heü.)

垢 CHIH.

A foundation; the basis or lower parts of an edifice.

坵 E. The name of a place.

坵 K'HAN. An earthen utensil or vessel.

Name of a certain stone. 坵無受五升器 K'han woo show woo shing k'he, K'han-woo, is a vessel that contains five (of the measures called) Shing.

坪 P'HING. 坪 S. C.

Level ground; a flat level place. 地坪處 Te p'hing ch'hoo, A place where the ground is even or level.

埤 The ancient form of 埤 T'han.

Broken down banks. 水衝岸壞曰埤 Shwü chung gan hwae yüé t'han, The water rushing, and the banks destroyed, is called T'han.

埵 T'ÉEN. 埵 S. C.

A kind of earthen stand, placed between two pillars, on which cups were inverted at drinking parties in ancient times. A kind of screen, commonly called 屏風 P'hing fung, much used by the Chinese, at a little distance from door-ways. They intercept the view, whilst they admit a free passage round the two extreme edges of them. A kind of earthen stand in rooms



for placing food on; stands placed in the corner of rooms were also so called. 土 | 所以藏食物 T'hoo tēen so e tsang shih wuh, T'hoo-tēen, a place in which to lay up eatables, a kind of cupboard. | 反爵之具 Tēen, fan tseō che keu,—Tēen, a utensil or stand on which to invert cups. 反 | 出尊崇 | 康圭 Fan tēen ch'üh t'au; tsung tēen kang kwei, Inverted the cups on the earthen stand, which was placed withoutside the more honorable part; and put the Kwei (the symbol of authority) on a high dignified stand. (Le-king.) 大夫七十而有閣 土於 | — Ta foo ts'hih shih urh yew kō sze yu tēen yih, Great officers at seventy years of age had a wooden table (to place their provisions on), inferior officers had theirs placed on one earthen table. (Le-king.)

坵 KWA. An earthen dike or boundary.

坵 NE. The name of a place.

Water mixed with earth. Syn with 泥 Ne, and 屋 Ne.

坵 The same as 臺 Tae, An altar or table.

坵 P'HEI. A hill or mound formed again, or added to. Same as 坏 P'hei. See above.

坵 KEUNG. 同 坵 坵

Desert; waste country beyond a wood or forest. The name of a place. 邑外謂之郊. 郊外謂之牧. 牧外謂之野. 野外謂之林. 林外謂之坵. Yih wae wei che keau; keau wae wei che mih; mih wae wei che yay; yay wae wei che lin; lin wae wei che keung, The region beyond the city is called Keau (or suburb); beyond the suburb it is called Mih (or pasture); beyond the pasture it is called Yay (or wilderness); beyond the wilderness it is called Lin (or forest); beyond the forest it is called Keung (a waste). 牡馬在 | 之 | Mow ma tsae keung che yay, The stallions are in the wastes of the wilderness. (She-king.)

塊 YANG. 垓 S. C.

Dust; small earthy particles flying about; sand blown by the wind.

拂 FÜH. 拂 埽 Füh-püh, The appearance of dust raised by the wind; a cloud of dust. 牙 露 前 垓

| Ya t'üh ts'heen fan fuh, The dust flying before the banners.

坳 YAOU, or Gaou. 坳 坳

A furrow; a ditch; a hollow place or pit; uneven ground. 覆杯水於坳堂之上 Füh pei shwü y yau t'hang che shang, To pour a cup of water into a hollow spot in the path before the hall. As children do to float a leaf or other representation of a boat. (Chwang-tsze.) | 垓形

Yau t'hē hing, An uneven appearance, a hollow and a rising, like an ants hill. 地 | Te yau, A hollow place in the ground.

山 | Shan yau, A cavern in a hill. Syn. with 凹 Yau.

壘 LÜH. 壘 S. C.

A high dry mound or dike; hence the common word 陵 Lüh, applied to 路 Loo, A road, denoting land travelling in contradistinction from 水路 Shwü-loo, Going by water.

A surname. | 梁 Lüh leang, The dry and woody regions of the south.

秦使賈人贅壘伐南越略取 | 梁之地 Tsin she kea-jin chuy seih, fā nan yuē lō tseu lüh lang che te, Tsin (B. C. 200) sent Kea-jin to procure

husbands for his daughters; to subjugate the southern regions and take possession of the high woody lands. (She-ke.) It is said, still to be the usage in the middle provinces for wealthy

families to seek for personable men, and those endowed with natural talents, as husbands to their daughters, irrespective of their poverty. This is expressed by, 招郎入舍 Chaou lang jüh shay, Inviting a bridegroom to enter the cottage.

河溢臯野 Ho yih kao lüh, The river overflowed the high banks. 土塊 | | 也 T'hoo kwae lüh lüh yay, Earth piled up high and dry.



坵

Vulgar form of 丘 K'hew. See Rad. — Yih, 4 str.

坵

KEÜH. A winding bank withoutside the water.

The same as 隄 Keüh. Syn. with 鞫 Keüh.

坵

MÜH.

坵

S. C.

The name of a place. Thought the same as 牧 Müh, A shepherd; the land of shepherds. 武王與紂戰于坵野 Woo wang yu Chow chen yu müh yay, Woo-wäng (B. C. 1105) fought with Chow, in the wilderness of the shepherds. Some affirm that the character was originally written thus 圉, and that it was 畜養牛馬之地外 Chüh yang new rua che te wae, Beyond the region where they fed their cows and horses.

坳

K'HO.

坳

坳

Uneven; rugged; progressing with difficulty. 凡人行不利曰坎坳 Fan jin hing püh le yuë k'han k'ho, Any man's walking forward without ease and smartness is expressed by K'han-k'ho. Unfortunate; unsuccessful; always meeting with difficulties or misfortunes and losses. 他不知道經過坎 1 Tha püh king kwo k'han-k'ho, He has never passed through any difficulties;—and therefore 不知鹹苦 Puh che hëen k'hoo, Does not know salt and bitter;—does not know the affairs of life. This is said of those who have been brought up in affluence and indulgence. 經過坎 1 方鍊出一個人來 King kwo k'han k'ho fang lëen ch'huh yih ko jin lae, To pass through some difficulties is necessary to form a man.

叁

FUN.

叁

S. C.

To sweep away; to put away filth and dirt.

叁

Same as the preceding.

均

Same as 坵 Kow, see below.

坎

HEÜE. Appearance of a deep void cavern.

Deep; a deep place. Ancient form of 塞 Sih, To stop or fill up an aperture.

坎

FÄ, Pă, or Püh.

坎

S. C.

The name of a place. To regulate; to stick in the ground; to till the ground.

坻

CH'HE.

坻

坻

坻

An island in the midst of a stream; or other collection of water; a shallow place, the bottom of which is visible, and on which a person can stand. To impede; to stop. Read Te, A bank or dike to keep in water. A nest of reptiles.

蒹葭淒淒 Këen kea tse tse,

白露未晞 Pih loo we he;

所謂伊人 So wei e jin.

在水之湄 Tsae shwüy che me;

遡洄從之 Soo hwuy tsung che,

道阻且躋 Taou tsoo ts'heay tse;

遡游從之 Soo yew tsung che,

宛在水中坻 Wan tsae shwüy chung ch'he.

While the autumnal reeds were yet green,

Ere the hoar frost was dried;

The man of whom I speak,

Was on the rushy bank of the stream.

Up the stream I sought him,

But the path was rough and inaccessible;

After him down the stream I wandered;

He appeared there on a shallow, in the midst of the water

(still beyond my reach).

(She-king.)

Of whom this is said, it is not known. It is now employed



as referring to 求善 Kew-shen, a desire to meet with a virtuous person, or 求友 Kew-yew, seeking for a friend. 曾孫之庾如 | 如京 Tsäng sun che yu joo ch'he, joo keang, The master of the sacrifice possesses grain in stacks, large as islands, or as mountains. (She-king.) 穆子曰有酒如淮有肉如 | Müh-tze said, we have wine abundant as the river Hwae, and flesh in quantities as large as the islands. (Tso-chuen.) | 伏 Che fūh, To stop and fall, or go into a hiding place. (Tso-chuen.) 坂 | Fan te, A bank or dike—the word was thus read and understood by the men of 秦 Ts'in.

圯

The same as 坻 Ch'he, see above.

坻

Same as the preceding.

圯

An erroneous form of the preceding.

垆

MÖ. Dust; mud; slime. Syn. with 壤 Mō.

圯

TS'HĪH, or Ch'hīh.

圯

To split; to rive; to rend asunder; to crack; to open.

Also written 宅 Ts'bih. 圯副難產也 Ts'hīh p'heih, nan chan yay, 'Difficult labour in the birth of children' is expressed by Ts'hīh-p'heih. 女嬪生子六人 |

剖而產焉 Neu-kwei sāng tsze, lūh jin, ts'hīh p'how urh ch'han yen, New-kwei bore six sons who were all delivered by the parts being cut or rent open. (She-ke.) This is thought incredible by several Historians, and the Annotator of the She-ke quotes ancient and modern instances more strange in confirmation of this passage. 修己背 | 而生禹 Sew-ke pei ts'hīh urh sāng Yu, Sew-ke's back was opened to deliver (the famous) Yu, (B. C. 2169.) 王氏生男兒從右脇 Wang-she sāng nan urh tsung yew kō, 'Wang-she was delivered of a son by being cut open below the right arm-pit,' and recovered in a few months. 仲冬之月冰益壯地

始 | Chung tung che yuē, ping yīh chwang, te che ts'hīh, In the middle months of winter, the ice being more severely frozen, the earth begins to crack and open. (Le-king.) 日南地 | 長百八十二里. 廣五十六里 Jih nan te ts'hīh, ch'hang pih pā shih urh le; kwang, woo shih lūh le, When the sun was in the south, the earth rent to the length of one hundred and eighty-two le; and to the width of fifty-six le. (How-han Gan-te, A. D. 131.) 天旱田裂亦曰龜 | T'hēen han tēen lēē, yīh yuē kwei-ts'hīh, From the drought of heaven, the fields rending or cracking, is also called Kwei-ts'hīh. 甲 | Keā-ts'hīh, The opening of buds and of fruit, as in Spring. 天地解而雷雨作. 雷雨作. 而百果蓂木皆甲 | 解之時大矣哉 T'hēen te kae, urh luy yu tsō; luy yu tsō, urh pih kwo, tsaou mūh, keae keā ts'hīh; kae che she ta e tsae! When heaven and earth open and shed forth (their influence) thunder and rain are formed; when thunder and rain are formed, all fruits plants and trees bud forth or open; so great or extensive is the period of opening and shedding forth (the influences of nature). (Yih-king.) 解 Kae, To open or to shed forth, is the name of one of the Kwa.

Of 姜嫄 Keang-yuen, 周人所由以生之始也 Chow jin so yew e sāng che che yay, 'From whom the people of the dynasty Chow sprung,' the following story is told in one of the Odes of the She-king. Keang-yuen, was the 妃 Fei or Concubine of 高辛氏 Kaou-sin-she, (B. C. 2350.) There are eight stanzas in the ode; the first commences thus,

厥初生民 Keuē ch'hoo sāng min,  
時維姜嫄 She wei Keang-yuen,  
生民如何 Sāng min joo ho?  
克禋克祀 K'hīh yin, k'hīh e,  
以弗無子 E fūh woo tsze,  
履帝武敏歆 Le te woo mei hin,  
攸介攸止 Yew kae yew che,  
載震載夙 Tsaē chin tsaē scīh,  
載生載育 Tsaē sāng, tsaē yih,  
時維后稷 She wei how tseih.



The First-born of the people,  
Was from Keang-yuen of that period;  
The birth of that person, how was it?  
From being able, with a pure mind, to offer up sacrifice,  
Designed to remove the evil of a destitution of children;  
Having trod in the imprinted footstep of the Supreme  
Sovereign.

She was greatly excited on the place where she stood;  
She was pregnant; she retired in silence;—  
She bore a son; she nursed him;  
He was the How-tseih (the Ceres) of that period.

誕彌厥月 T'han me keuě yuě,  
先生如達 Sēen sāng joo tă,  
不 | 不副 Pūh ts'hīh, pūh peih,  
無蓄無害 Woo tsae, woo hac;  
以赫厥靈 E hīh keuě ling,  
上帝不寧 Shang te pūh ning!  
不康禋祀 Pūh kang yin e,  
居然生子 Keu jen sāng tsze.

When her months were completed,  
Her first born was brought forth with the ease of a lamb;  
No rending or tearing in the delivery,  
No calamity; no injury:  
To manifest, illustriously his (god's) spiritual energy.  
Does not the Supreme Sovereign grant repose!  
Has he not given ease to me his sincere worshipper!  
In granting me, dwelling a part from natural means, to bear  
a son! (She-king.)

The Ode next represents Keang-yuen, apprehensive of something infelicitous, from the miraculous birth of her son; and under this apprehension, she exposed him to be trodden to death by sheep and oxen, these however, nursed him; she next cast him to perish in a wood, but the woodmen sustained him; she finally threw him upon the ice, but the birds fed him and warmed him beneath their wings. They add,—nothing can destroy what Heaven wills to preserve;—the birds left him; the infant cried aloud, so as to arouse the attention of travellers passing at a distance. He was taken home, nursed, discovered extra-

ordinary comeliness of person, and talents; his boyish play was planting and sowing; he taught the art to others; abundance was produced; wine for the use of man in pouring forth libations, and grateful offerings to God. 其香始升而上帝已安而饗之 K'he hēang che shing, urh shang-te e gan urh heang che, As soon as the incense arose, the Supreme Sovereign with complacency accepted it. (She-king Chuen-shwō.) The speculations of the Chinese, on the possibility of this miraculous conception are curious. 先儒或頗疑之 Sēen joo hwō po e che, Of former scholars some have rather doubted it. 張子曰. 天地之始, 固未嘗先有人也. 則人固有化而生者矣 Ch'hang-tsze said, But in the beginning of the heavens and earth, doubtless man did not previously exist; therefore man must surely have been supernaturally formed and born. 蘇氏亦曰 Soo-she also said, that as there is a variety in the mode of the birth of living creatures, so 神人之生而有以異於人. The birth of divine personages is different from that of other men. 何足怪哉 Where is there sufficient ground to deem such events incredibly strange!

詩中亦云玄鳥降而生商之祖契 It is also said in the She-king, that Sēē, the ancestor of the Shang Dynasty, (and one of the ministers of 舜 Shun, B. C. 2169), was born by the descent from heaven of a black coloured bird. I shall close this digression with one more quotation. 後世所謂祥瑞固多偽妄然豈可因後世之偽妄而并真實者皆以爲無乎 In subsequent ages, events which have been called felicitously miraculous, have many of them certainly been false and incoherent tales; but, in consequence of the false and incoherent tales of subsequent ages, are real facts to be rejected together with them, and the whole reckoned nugatory! (She-king-choo). Syn with 塤 Ts'hīh, and 圻 Ts'hīh.

垠 LING. A high bank or shore.  
圻 CHOO, or Che. To heap upon, and press down



埤 FOO.

埤 S. C.

A kind of raft consisting of spars joined together in order to cross a river. 白埤 Pih-foo, A certain stone; otherwise called 白石英 Pih-shih-ying. Shwō-wān defines it, Advantage; benefit. Syn. with 附 Foo.

坪 HOO. A small limit or bank to keep in water.

The name of a place. Minute and multifarious. 羸坪言旋繞煩瑣 Ying-hoo, yen seuen jaou fan so, Ying-hoo, expresses affairs or operations circuitous, minute, and multifarious. 皆有無之精譎 Kae yew woo che tsing te, 'Are all treated with various abstruse speculations, respecting their existence or non existence' in the 倣眞 Shüh-chin, of Hwae-nan-tsze.

垝 CHE. Three battlements or embrasures of a

city wall are called Che. Tso-chuen writes the character 雉 Che. 宗廟中有黃垝金策也言君德貞固 Tsung meau chung yew hwang che kin tsih yay, yen keun tih ching koo, In the hall of ancestors are yellow battlements and golden staffs; this expresses, the purity and strength of the prince's virtue.

垂 CH'HUY.

垂 垂 垂

To hang down from above; suspended from a higher place; reaching to. Nearly; near to. A boundary; territory on the frontier. The name of a place; the name of a person. To bow down; to condescend to; to extend from ancient times to the present; or from the present times to subsequent ages. Occurs in the sense of 陲 Chuy, The outer part of a hall near the steps. Also read Shwuy. 垂自上綫下 Ch'huy tsze shang ch'huy hea,—Ch'huy, is from above to hang or reach down to a place below. 1 着手 Ch'huy chō show, To let the hands hang down. 1 手而得 Ch'huy show urh tih, 'To hang down the hands and obtain' expresses acquiring with ease. 劉脩兩耳 1 肩 Lew-peí leang urh

ch'huy kēen,—Lew-peí's (a famous person who lived A. D. 230) two ears hung down to his shoulders.

上古未有衣裳. 三聖人黃帝堯舜 1 衣裳而天下治 Shang koo we yew e shang; san shing jin, Hwang-te, Yaou, Shun, ch'huy e shang urh t'hēen-hea che, In high antiquity they had not garments for the upper and lower parts of the body. When once the three holy Sages, Hwang-te, Yaou and Shun, hung the upper and inferior garments on their persons, the whole empire was forthwith subjected to order and decorum.

1 裳而治 Ch'huy shang urh che, Is now used to express The ease with which a sovereign rules in prosperous times.

彼都人士 1 帶而厲 Pe too jin sze, ch'huy tae urh le, The men of the royal domain, appeared with the ends of their sash hanging down in a flowing manner. (She-king.)

大帶 1 三尺 Ta tae ch'huy'san ch'híh, Large sashes hung down three cubits.

厲然而下 1 服何美耶 Le jen urh hea ch'huy, fūh ho mei yay! In a flowing manner they hung down; how elegant were their garments.

厲是 1 之貌 Le she ch'huy che maou, Le expresses the appearance of hanging down.

1 低頭 Ch'huy te t'how, To hang down the head. 1 頭喪氣 Ch'huy t'how sang k'he, To hang down the head in a spiritless manner.

1 世 Ch'huy she, To descend to subsequent ages. 名 1 後世 Ming ch'huy how she, Name descend to future ages.

孔子 1 法萬世 Kung-tsze ch'huy fā wa she, Confucius left a rule to ten thousand ages.

1 範後來 Ch'huy fan how lae, To leave a pattern or example for those who come hereafter.

永 1 不朽 Yung ch'huy pūh hew, To descend down forever without rotting.

1 裕後昆 Ch'huy yu how kwān, To cause blessings to descend to posterity.

名 1 竹帛 Ming ch'huy chūh pīh, To hand down one's name on bamboo and silk;—the materials used for writing on before the invention of paper.

蒙你 1 愛 Mung ne ch'huy gae, I thank you for your condescending regard.

1 憐 Ch'huy lēen, Condescending compassion; like the preceding expression, cannot be affirmed of one's self, but of the kindness and compassion of another person.

東 1 西 Tung ch'huy, se ch'huy, The eastern and western extremities of a hall, near to the steps by which one descends.

虔劉我邊 1 Kēen lew wo pēen ch'huy,



Killed the people on my frontier (Tso-chuen.) | 危  
Ch'huy wei, In imminent danger; near to death. | 老  
Ch'huy laou, To approach to old age. 卒于 | Tsü  
yu ch'huy, Died at Ch'huy. (Chun-tsew.)

圉 The same as 圉 E, see above.

圉 Same as 封 Fung, see Rad. 寸 Ts'hun.

坵 Ancient form of 丘 K'hew.

坵 Same as 決 T'hae, see Rad. 水 Shwü.

坵 SHÜH. High; lofty.

坵 The original form of 坐 Tso.

坵 Ancient form of 至 Che.

SIX STROKES.

型 HING. 壘 壘

A mould; an earthen mould or pattern; made of wood, a mould is called 模 Moo; made of iron it is called 範 Fan. 凡鑄式以土曰型 Fang choo shih e t'hoo yuë hing, All patterns or moulds made of earth for casting metals in, are called Hing. 典 | 宛在 T'een hing wan tsae, The example which he left remains entire;—said and written in praise of those who have departed this life. | 法 Hing-fä, An example. 士習端而後鄉黨視爲儀 | tse seih twan, urh how heang t'hang she wei e hing, Let the literati habituate themselves to correct conduct, and

then the country villagers will observe their example. 訓俗 | 方 Heun süh hing fang, To teach (good) usages and be an example to all around; 方 Fang, is used for 四方 Sze-fang, The four quarters; all around.

垆 TUNG. A large earthen ware vessel. A surname.

垆 K'HE. 垆 S. C.

Hard earth or clay. One says, An earthen utensil.

垆 HĬH. 垆 S. C.

Water dried up; dry and stiff earth or clay; to distraint madly.

埕 LÜH. A kind of pit with a dike around.

埕 Ancient form of 垠 Yin, see below.

城 JUNG. The name of a place.

塗 TSZE. 塗 S. C.

To put additional earth on a large road. Otherwise written 塗 Tsze:

埕 CH'HE. 埕 S. C.

To lean or rest upon; to rest or depend upon land; to work or cultivate the land.

壘 LUY. 壘 S. C.

To form a wall by heaping up unburnt bricks, is expressed by 壘 壘 Luy keih, or by 積 壘 爲 牆 壁 也 Tseih keih wei tseang peih yay.



垓 KAE.

垓

A bank; a boundary; a circuit. A character denoting One hundred millions. Read Keae, The name of a place; a step; a reiteration of the same. To rhyme, read Ke. 兼垓八極地也 Kēen-kae, pā kēih te yay, Kēen-kae, denotes the eight points of the compass stretched to the extremity of the earth; the whole earth; the world. 天子之田九垓 T'heen-tsze che tēen kew kae, The field or lands of the Son of Heaven includes the whole world. 十億曰兆十兆曰京十京曰 | Shih yih yuē chaou; shih chaou yuē king; shih king yuē kae, Ten Yih (or 100,000) are called chaou; ten chaou are called king; ten king are called Kae. 重限累 | 以防暴卒 Chung hēen, luy kae e fang paou tsūh, To double the fences, and increase the number of banks in order to keep off rapacious soldiery. 大乙壇三 | Ta yih t'han san keae, At the Ta-yih altar were three steps. 皆會 | 下 Keae hwuy Keae-hea, All assembled at Keae-hea, a place in Hoo-kwang Province, the name is derived from the town being situated on a certain bank.

壘 YIN.

壘 S. C.

To stop or dam up water, or to cause it to flow in a different channel from what is natural to it; to cause it to flow to the west; hence the character is formed from west and earth. 水怪東以土石障之 Shwüy sing tung e t'hoo shih chang che, The water flowing naturally to the eastward, by earth and stones to stop it. 鯨壘洪水 Kwān yin hung shwüy, Kwān erected a dam against the great waters. (She-king.) Also read Shoo and T'how. Written also these several ways, 堙 堙 壘 壘 壘 which are all pronounced Yin.

厚

Ancient form of 厚 How, Thick; generous.

培

Original form of 堆 Tūy.

堖 CHAOU, or T'haou. 堖 S. C.

Any dike, limit, or boundary, is called Chaou. The name of a certain sacrifice. 宅堖 Tsih-chaou, The dike drawn round a grave, in the Chinese manner, to mark the limits of it. | 五帝 Chaou woo te, Sacrificed to the five Emperors, or drew a bound round the altar on which sacrifice was offered to them. (See View of China, page 56.)

堖 FÜH, or Pih. To stop or dam up a stream;

to rush down, as a mountain falling. One says, To flow. 川塞谿堖 Chuen sīh, k'he fūh, The streams stopped and the ponds filled up.

堖 KWANG. A dike which divides fields, and forms at the same time a foot path.

堖 YAOU. \* Earth raised or piled up high, which the character represents. 从土積壘而上象高形 Tsung t'hoo tsūh luy urh shang, seang kaoü hing, Compounded of the character Earth piled upon itself, representing what is high. The same as 堖 Yaou.

堖 T'HÒ, or Tō. 堖 S. C.

A target or wall to shoot at. A side apartment or hall, commonly used as a school room for the family. The name of a hill. 堖頭 Tō t'how, The right and left side apartments. 射 | 山昔有立射 | 于此因名 Shay-tō shan; seih yew leih shay-tō yu tsze, yin ning, Target hill, in former times there was a target (or shooting ground established there) and hence its name.

堖 TÒ. The same as the preceding.

城堖 Ching-to, A path along the outside wall of a city.



堊 Ancient form of 榮 K'hěě.

堊 K'HWEI. 堊 S. C.

To ruin or demolish; a wall in ruins; ruins of any building; ruinous. 乘彼堊垣以望復關 Shing pe k'hwei yuen, e wang Füh-kwan, Ascended that ruinous wall to look towards Füh-kwan. (She-king.) Said by a female when speaking of her former amours.

垓 CH'HA. The name of a certain hill of a country.

垓 Chow's mode of writing 泮 Me.

垓 YANG. A kind of demon, fairy or elf of the earth. The Chinese express it by 土精怪 T'hoo tsing kwae.

垠 YIN. 垠 S. C.

Derived from 土 T'hoo, and 艮 Kän, An earthen bound or limit; resting in its own place. A bank; a limit; a boundary. 九天之際曰九垠 Kew t'heen che tse, yuě kew yin, The limits or boundary of the nine heavens are called Nine Yin.

一望無垠 | Yih wang woo yin, No limit to the prospect.

遠遊遑絕 | 手寒門 Yuen yew chö tseuě, yin hoo han mun, 'To wander extremely remote, till limited by the gate of intense cold; i. e. 北極之門 Pih keih che mun,

The gate of the north pole. 涯 | 重安之貌也 Yae yin, chung gan che maou yay, Yae-yin denotes the appearance of a ponderous settledness or rest. Same as 圻

K'he. Kang-he refers for definition to 圻 Chě, or Te. 無垠 | Woo yin, Unlimited; infinite.

道可受兮而不可傳其小無垠兮其大無垠 | Tao k'ho show he, urh püh k'ho chuen; k'he seau woo nuy he; k'he ta woo yin, The principles of Tao may be received by the mind, but

cannot be inculcated (by words), they are so small as to have no interior, and so large as to have no limit. To rhyme, read Yen.

垌 FÄ. To till or plough the ground; otherwise

expressed by 耕起土也 Käng k'he t'hoo yay, To plough and raise the earth. Some write 際 Fä, and others 垌 Fä.

垢 KOW. 垢 垢

Dust with damp or wet; scurf; filth; dirt; mire; mud. The name of a country. Read Kùh, Dirty or impure within.

To rhyme, read Koo, A stain or disgrace; cause of reproach.

塵垢 Chin-kow, Dust and dirt. 刮 | 磨光 Kwä kow mo kwang, To scrape off the dirt and rub bright.

洗污去 | Se woo k'heu kow, To wash off dirt and put away the filth.

浴身去 | Yu shin k'heu kow, To wash the body and put away impurities,—either

literally or figuratively, for putting away vicious conduct.

宋人使樂嬰齊告急于晉. 晉侯欲救之. 白宗曰不可. 古人有言曰雖鞭之長不及馬腹. 天方授楚未可與爭. 雖晉之強能違天乎. 諺曰高下在心. 川澤納汙山藪藏疾. 瑾瑜匿瑕國君含 | 天之道也 The people

of the state Sung (being attacked by Tsoo), sent Lō-tse to announce the pressure of their circumstances to Tsin. The nobles

of Tsin were desirous of rescuing them. Pih-tsong, said, 'It must not be done; the ancients said, although a whip be long, it

will not reach to the horse's belly.' The power of Tsoo is granted to it by Heaven; we must not contend with them.

Although (our state) Tsin be powerful, it cannot oppose Heaven.

The Proverb says, 'The heart of man must determine whether a high or low tone is to be assumed.' Rivers and lakes receive

both clear and foul water; the mountain forest, and the marsh filled with luxuriant herbage, conceal noxious animals. In the

most excellent stones, flaws lie concealed;—the Sovereign of a state must bear the foul stain (of not relieving an oppressed



neighbour, when it is imprudent to attempt it.) This is agreeable to heavenly principles. (Tso-chuen.) 爲國君者能達此理則亦有含忍 | 耻之時 Those who are Sovereigns of nations, and can understand this principle, will see, that there are times when they must bear with the occasion of some foul reproach. (Tso-chuen Choo.)

不吹毛而求小疵. 不洗 | 而察難知 Pūh ch'huy maou urh kew seaou tsze; pūh sekow urh chā nan che, Do not blow aside the hair to search for a trifling scar; do not wash away the scurf and search for what is hard to be known.—Be satisfied with general excellence. (Han-fei-tsze.)

國名無 | 琉璃爲地 Kwō ming, woo-kow; lew-le wei te, The name of the country is Woo-kow, 'no impurity'; the land of that region is crystal. (Hwa-yen-king). Lew-le, is not strictly crystal, but a certain transparent substance; it is not applied to glass. 解 | Kae-kow, False distorted phraseology.

大風有隧有空大谷. 維此良人. 作爲式穀. 維彼不順. 征以中 | Ta fung yew suy; yew kung ta kūh; wei tsze leang jin; tsō wei shūh kūh; wei pe pūh shun; ching e chung kow, Gales of wind have a path; they rush forth from the space in great valleys; when good men are employed they excite the people to virtue; when the opposers of virtue are employed, their actions in secret are filthy,—and the people learn from them, (She-king with the Commentary).

垣 YUEN. 垣 垣

A wall of a lower class. The name of a star; the name of an ancient city; the name of a stone. A surname. Also read Hwan. To rhyme, read Yen. 牆卑曰垣高

曰墉 Tseang, pei yuē yuen; kaou yuē yung, A wall when low, is called Yuen; when high, it is called Yung. 有上中下三垣星 Yew shang, chung, hea, san yuen sing, There are the superior, middle, and inferior, three Yuen stars.

| 援也人所依阻以爲援衛也 Yuen, hwan yay; jin so e tsoo, e wei hwan wei yay, Yuen is, To rescue or save, that on which people depend as an impediment intended for their rescue and defence. (Ching-tsze-t'hung.) When the state 鄭 Ching, sent 子產 Tsze-ch'han, on an

Embassy to 晉 Tsin, The Prince of Tsin, being in mourning, did not go out to receive him. 子產使盡壞其館之 | Tsze-ch'han she tsin hwae k'he kwan che yuen, Tsze ch'han sent people who laid in ruins the wall of the (Prince's) residence,—and afterwards led his horses and carriages in at the breach. This spirited conducted extorted an apology and better treatment. (Tso-chuen.) 左右掖 | Tso yew yīh yuen, Left and right arm pit walls; the walls on each side at the gate of a public court. Used metaphorically for the Assistants of the Sovereign. (T'hang-shoo.) 踰 | 而避之 Yu yuen urh pe che, Passed or leaped over the wall and avoided him;—said of a person who was solicited to accept of office. (Māng-tsze.) 君子無易由言耳屬於 | Keun-tsze woo e yew yuen, urh shūh yu yuen, 'The good man does not easily allow himself to talk; there is an ear attached to the wall' in order to listen. (She-king.)

垤 THĒĒ. 垤 S. C.

High land. Read Tih, or Ch'hīh, An ant's hill. 泰山之於丘垤河海之於行潦類也. 聖人之於民亦類也 Tse-shan che yu kew th'ē, ho hae che yu hing laou luy yay; shing jin che yu min yih luy yay, 'As the mountain Tae-shan is of the same species as other mountains; and rivers and seas may be classed with the stream which runs along the path;' so the Holy Sages are of the same species as common people,—but vastly different from them (Mang-tsze.)

我徂東山 Wo tseu tung shan,  
 惓惓不歸 Taou taou pūh kwei;  
 我來自東 Wo lae tsze tung,  
 零雨其濛 Ling yu k'he mung.  
 鸛鳴于 | Kwan ming yu teih,  
 婦嘆于室 Foo nan yu shih.

I went to the eastern hill,  
 Long, long did I remain without returning;  
 I came again from the east,  
 Whilst the falling rains drenched the earth.



The bird Kwan chirped on the ant hill,  
And the wife was sighing at home.

(She-king.)

The bird rejoicing that the rain induced the ants to come forth; and the wife sighing for the hardships of the soldier.

蟻場謂之垤亦謂之垤从至以  
螳之微而能爲一用其至也 E chang,  
wei che ch'ie, yih wei che chě, tsung che, e e che wei urh năng  
wei chě, yung k'he che, yay, An ant's arena (or hill) is called  
Ch'he, and it is also called Chě. The character is derived from  
至 Chě, The extreme degree; in consequence of an insect so  
small as an ant being able to make a hill by employing its  
utmost efforts.

垤 Same as 艾 Gae, see Rad. 艸 Tsaou.

The name of a plant of which pills are made.

垠 HĒĒ. A bank or dike raised to keep off water.

垌 LĒĒ.

A piece of ground laid out to plant the grain called 稻 Taou.

垌 K'HUNG. A rock in the midst of water.

垌 An ancient form of 封 Fung.

垌 The same as 宅 Tsih, or Chih.

垌 Ancient form of 坐 Tso, To sit.

# SEVEN STROKES.

埋 NEE. To stop or fill up; to put down.

埤 SING. Black, hard earth or mould.

埤 HEĒN. 埤 S. C.

Mud; mire; a large bank or dike.

垸 HWAN. 垸 S. C.

The name of a measure or weight. To rub lacker after it is dry in order to make it plain. To apply a kind of lacker; which one expresses by 補垸 Poo-hwan.

垸 LEW. To plough up the ground.

To plough within the dikes which separate the fields.

垸 PEI. A surname.

垸 An ancient form of 垸 Gaou.

垸 PANG. What they denominate 土精 T'hoo tsing, A monster; an elf; a creature having hands like a child, but without fingers. One says, that when eaten, it imparts great strength.

垸 PŪH.

Dust. One says, The appearance of dust rising.



**埇** FOO. The suburbs of a town or city.

A hill on the top of which there is water; Foo denotes to escape, in allusion to the water escaping and running down the hill.

Read Fow, or Pow, Great; abundant. 精小之微也 埇大之殷也 Tsing, seaou che wei yay; fow, ta che yin yay, Tsing, is the minute of the small; Fow, is the vast of the great. (Chwang-tse.)

**堁** An ancient form of堁 Yaou.

**埧** PA. A bank raised against the stream, to fend it

off, or regulate its course. 埧頭 Pa-t'how, A kind of landing place. 築 | 頭 Chüh pa t'how, To raise a bank.

**堊** Same as 埇 Yih, see above.

甸人爲堊于西牆下 T'een-jin wei yih yu se/ tseang hea, The officers called T'een-jin, made a furnace below the western wall.

**塗** YIN. Slime; mire, mud. 塗泥滓 Yin ne tsze, The slime of mud; viscous mire. 垢凝曰 | Kow ying yuě yin, Dust coagulated by moisture is called Yin.

水落而塗着爲 | Shwüy lö urh t'hoo chü wei yin, Water falling and forming mire, constitutes Yin.

**埠** HAN. A small dike or bank.

**埇** MEI. Dust. The name of a Place. Pasture, expressed by 牧場 Müh chang, An arena of Shepherds. 埇 Mei is erroneously written for 牧 Müh, A shepherd.

**垂** The vulgar form of 垂 Ch'huy, see above.

**埇** SEU. To invert cups on the top of a kind of earthen stand, used in ancient times.

**埇** TSIN. Earth, or a mound of earth. The vulgar form of 岑 Tsin, A small but high hill.

**埇** KANG. A pit, or hole in the ground; used by the dynasties 秦 Tsin, and 晉 Tsin, for 坑 Käng.

**埃** YAE, or Gae. 埃 埃

Dust. 凡風起而揚沙皆曰埃 Fan fung k'hé urh yang sha keae yuě gae, All sand (or minute particles) raised and spread by the wind, is expressed by Gae. To rhyme, read E. 涓 | 未報感愧殊深 Keun gae we paou, kan kwei shoo shun, 'I have not made the least particle of return for favors done me; I am affected with the deepest shame.' This language is frequent in the mouths of Chinese statesmen when addressing the Sovereign. 塵 | Chin-gae, Dust or sandy particles carried into the air.

**埇** PUNG, or Fung.

The appearance of dust rising. Same as 埇 Fung.

**墮** FANG. The same as 防 Fang, To impede; an impediment. An ancient form of 地 Te, The earth.

**埇** LUNG.

To dig a cave; to work a hole in the ground or in a wall.

**埇** K'HÖ. Hills; numerous and large rocks abounding; poor bad land; uneven irregular ground. It is also expressed by 埇 K'haou k'hö. 燕地埇 | The



region of Yen (the province of Chih-le and northward) is poor barren land. Read Keō, A prison; the propriety of this sense is doubted.

垓

Same as 陵 Seun, or Tseun, Lofty, dangerous.

垓

KEA. The bank or the land by the side of water.

垓

An ancient form of 地 Te, Earth.

肥饒之垓 Fei jaou che te, Fat rich earth.

埋

MAE.

埋

R. H.

To inter; to bury; to put any thing into the ground; to secret; to conceal; to harbour; to lay up. The Canton people use it for annexing to; connecting with; which is expressed elsewhere by 連 Lēen, or 相連 Seang-lēen. 埋葬 Mae tsang, To inter; to bury. 葬不如禮曰 | Tsang pūh joo le yuē mae, To inter differently from the prescribed ceremonies is expressed by Mae. 詐作不知俗曰

| 頭 | 腦 Cha tsō pūh che, sūh yuē mae t'how mae naou, 'To affect not to know (and not to interfere, whatever may occur) is vulgarly called Burying the head, and burying the brains.' It is understood in a good sense. The extreme is expressed by 畏首畏尾 Wei show, wei wei, Afraid of the head and afraid of the tail, without courage to advance or retire. | 沒 Mae mō, To conceal, to hide. | 沒姓名 Mae mō sing ming, To conceal one's name and surname.

| 藏 Mae ts'hang, To horde or lay up in secret. 收 | Show mae, To lay up; to put away. 掩 | Yen mae, To cover over; to close, or shut. | 怨 Mae yuen, To harbour resentful feelings. 各處 | 伏 Kō ch'hoo mae fuh, To lie in ambush in various places. | 堆 Mae tuy,

To heap up. 買 | Mae mae, To buy and lay up till wanted. The Canton people say, 想 | Seang mae, To think on all the particulars with one's self, so as to be ready prepared. To rhyme, read Le.

初靈王卜曰, 余尚得天下. 不吉.

投龜. 詎天而呼. 曰是區區者而不余畀. 余必自取之. 民患王之無厭也. 故從亂如歸. 初共有寵子五人. 無適立也. 乃祈曰請神擇于五人者使主社稷. 乃徧以璧見于羣望. 曰當璧而拜者神所立也. 誰敢違之. 既乃密 | 璧于太室之庭. 使五人齋而長八拜. Ch'hoo-ling-wang (B. C. 650), when performing divination, said, I desire to obtain possession of the Empire. The result of the divination was unlucky. He threw the tortoise shell to the ground (and in anger) cursed Heaven, saying, The empire is but a very petty thing; and if you will not give it to me, I must take it myself. The people were grievously offended at the king's insatiable ambition, and forthwith followed the leaders of rebellion, with the same pleasure that a man returns to his home. Ch'hoo-kung-wang, had five beloved sons, and had nothing whereby to determine which to appoint to the throne. He prayed, and requested the Gods to select one of the five to be Lord of the Land and of the Grain, and then held up the signet, and exhibited it to the view of the assembled Gods, saying, Let him who kneels on the signet when he worships, be the person whom the Gods appoint; and who will dare to oppose him! He then secretly buried the signet in the large hall of the temple; ordered his five sons to fast, and afterwards led in the eldest to worship.—The others followed in succession, and all missed it, but the youngest, who was a child carried in and caused to kneel upon it. (Tso-chuen.)

垓

LANG.

垓 Lang, or 播 | Fan-lang, A grave. 壙 | Kwang-lang, Waste; wild extensive region. 壙 | 之野 Kwang lang che yay, A wild extensive wilderness.

埧

HEUEN, or Keuen.

A place for inferior retainers about public courts to live in. One says, a prison for women. Another says, A pavilion or shed.



## 城 CH'HING.

## 城 城 城

The wall of a town; a walled town or city. From 土 T'hoo, Earth, and 成 Ching; Formed; perfected; implying that — 成不可毀也 Yh ching pūh k'ho hwy yay, When once formed it cannot be laid in ruins.

國邑之都垣也 Kwō yih che t'ho yuen yay, The walls of the towns which compose the cities of a state or nation. 內曰 | 外曰

郭 Nuy yuē ch'hing; wae yuē kō, Withinside is called Ch'hing; without side is called Kō;—the city and the suburbs. 一曰

黃帝始立城邑以居 Y h yuē Hwang-te che leih, ching yih e keu, One says, that Hwang-te (B. C. 2700) began to erect cities in which to live. 天子曰崇 | T'hēn-

tsze yuē tsung-ch'hing, The dwelling of the Son of Heaven is called Tsung-ching;—the most honorable city. 皇 |

Hwang-ching, The imperial city; denotes that space which is enclosed within the city of Peking, around the Imperial palace.

省 | Säng ch'hing, The metropolis of a province. 廣東

省 | Kwang-tung säng ch'hing, The city of Canton. |

入 Ch'hing jin, The battlements on the wall of a city. 遠

望見 | 人 Yuen wang kēen ch'hing jin, Saw the battlements of the city at a distance. | 根 Ch'hing kăn, or |

脚 Ch'hing keō, The foot of the wall of a city. | 池 Ch'hing che, The ditch or moat which surrounds the wall of a city.

| 門失火殃及池魚 Ch'hing mun shih ho, yang keih che yu, When a fire breaks out at the gate of a city; the calamity extends to the fish in the moat. This saying is used to express persons not at all concerned being involved. 在

| 樓上看馬相打 Tsae ch'hing low shang, kan ma seang ta, 'Remain in the lofty rooms over the gate of a city and look at the horses fighting together; expresses looking with indifference and contempt at the contests of other people.'

| 郭完固 Ch'hing kō wan koo, The city and suburbs perfectly strong. 眾志成 | Chung che ch'hing ching,

The will of many forms a city; expresses the difficulty with

which the united determination of many persons is opposed.

千里長 | Ts'hēn le ch'hang ch'hing, The city wall a thousand le in length; is the famous Chinese Great wall.

始皇帝所爲事事皆惡但築長 | 以

限華夷可謂功 Che-hwang-te so wei, sze sze keac gō; tan chūh ch'hang ch'hing e hēen hwa e k'ho wei kung,

Che-hwang-te's (B. C. 200) conduct was in every thing vicious and bad; but his building the long wall to form a barrier between Chinese and Foreigners may be denominated a meritorious act.

The following quotation from the She-king, refers to the king 幽王 Yew-wang's queen, who lived, (B. C. 760 years.)

哲夫成城. Chě foo ching ch'hing,

哲婦傾 |. Chě foō king ch'hing.

懿厥摯婦. E keuē chě foo,

爲梟爲鴟. Wei kaou, wei che.

婦有長舌. Foo yew ch'hang shě,

維厲之階. Wei le che'keac.

亂匪降自天. Lwan fei keang tsze t'hēn,

生自婦人. Säng tsze foo jin.

匪教匪誨. Fei keaou fei hwy,

時維婦寺. Shě wei foo sze.

Talents and knowledge in man builds up a city or state;

(Masculine) talents and knowledge in women \* throws the city in ruins.

A beautiful and clever woman (should be regarded)

As the hoarse and hateful bird Kaou-she.

Women with long tongues,

Are stepping stones to misery.

State commotions come not from heaven,

They are born by, and come forth from, woman,

The tongues which do no good, either in teaching or instructing

Are especially those of women and eunuchs.

\* The Queen 褒姒 Paou-sze is particularly alluded to. (She-king-choo.) The two first lines have become proverbial; a wise husband builds up a city, a wise wife throws it in ruins. They explain it by saying, that a simple and unaffected attention to domestic duties, constitutes the virtue of woman. This does not require great talents. When she steps out of her sphere and meddles with the affairs of cities or states, she invariably does mischief.



產城 Ch'han ching. A growing city, is a phrase applied to those princes of ancient times, who by assumption aggrandized the limits assigned them by the Emperor. The expression alludes to a child's gradually increasing in size. 火 | Ho ching, 'Fire city,' denotes a vast collection of lights. 層 | 杜昆侖山上天帝之居也 Tsäng ch'hing tsae Kwän-lun shan shang; T'hēen Te che keu yay, Tsäng-ching (the city of elevated flights or stories) is on the top of the Kwän-lun mountains, where is the residence of Heaven's Sovereign. (Ching-tsze-t'hung.) 司 | Sze-ching, A certain officer. 赤 | Chih ch'hing, and 析 | Chih-ch'hing, A certain mountain. 墓地曰佳 | Moo-te yüē Kea-ch'hing, 'The place of a tomb is called Kea ch'hing,' a happy city. 你找得佳 | Ne chao tih kea ch'hing You have (I hear) discovered a happy city.—Is said to persons by way of compliment, after they have fixed on a burial place for a parent. The expression arose from an inscription on a stone coffin found accidentally in the time of Han (B. C. 189). The inscription was prophetic; it mentioned the name of the person, 夏侯 | Hea-how-ying, who was then to be interred in it, and for whom, by the inscription, it professed to have been prepared and hid from the light of the sun, two thousand years. The horses which drew his hearse, when they came to the spot where it was hid, stopped, kneeled down, and made a mournful cry. On digging, they found the 石槨 Shih-kō, Stone coffin, and in it interred Hea-how-ying.

A surname. To rhyme, read Chang. 化 | Hwa-ch'hing, Converted to a city.—Occurs in the books of Buddah. 多 諸方便于險道中化作城 To choo fang p'een; yu hēen taou chung, hwa tsō ch'hing, He having done many acts of kindness and benevolence; in the midst of a dangerous road, he miraculously, and at once formed a city. (Ching-tsze-t'hung.)

聖 The same as 坐 Tso, see above.

埏 YEN. 埏 埏

A limit or boundary to a piece of ground, or of the earth;

the path to a Chinese grave. Read Shen, Water and earth blended. To rhyme, read T'han. To ascend; an octagon. (Tsze-hwuy.) 八埏地之八際 Pà yen, te che p'ä tse, 'The eight yen are the eight limits of the earth,' the whole world.

埏 TSIN. The name of a place

埏 LEUE. 埏 S. C.

A low dike or wall to fence in a field, a road, or a path, and to separate them from others. To mark or draw the limits of a field or road; water contained by a natural indentation on the top of a hill. To class, rank, or sort with. 馬埏 Ma leüē, A path, or other place, fenced in by a low wall for horses. 封道曰 | Fung taon yüē leüē, A shut up, or sealed road is called Leüē. 山上有水 | Shan shang yew shwüy leüē, On the top of the hill is water surrounded by rising ground. 有界 | 水環繞之 Yew keae leüē, shwüy hwan jaou che, There is a dike as a boundary, and the water flows round it. 一源分爲四 | Yih yuen fun wei sze leüē, One spring dividing and forming four branches. 九野之形 | Kew yay che hing leüē, The figure and divisions of the nine regions (or the world)—may be known without stirring abroad. (Hwae-nan-tsze.) 叔向子產 晏嬰之才相等 | Shüh-hēang, Tsze-ch'han, Yen-ying, Che-tsae seang t'äng leüē, The talents of Shüh-hēang, Tsze-chang, and Yen-ying, were of the same class. Vulgarly and erroneously written 埏 Leüē.

埏 The original form of 埏 Yin, see above.

埏 Same as 峻 Tseun, see Rad. 山 Shan.

埏 The same as 基 Ke, see above.

埏 HAN. A surname.



堊

The same as 哲 Chě, Great talents and knowledge.

望

The same as 沙 Sha, Sand.

墉

TUY. A wall falling.

圻

PĀNG. The mouth of a grave or cavern.

垤

Ancient form of 垤 Gaou.

EIGHT STROKES.

埜

An ancient form of 野 Yai.

A wilderness or uncultivated tract of country. A surname.

國外爲埜 Kwō wae wei yay, Beyond the limits of the state is called Yay. | 人 Yay-jin, A clown; a rustic.

| 鷄 Yay ke, A pheasant. 郊 | Keaou-yay, The country at a distance from a town.

埜

FEI. Dust

埜

TĒEN. To put down; to place or pay. Otherwise written 埜 Tēen. Read Nēē, To benefit; advantageous; to bring down or involve.

埜

The same as 堤 Te, A bank or dike.

域

YĪH.

域

域

A limit; a boundary; a state; a nation; a region; the world;

the universe. 門域 Mun yīh, The threshold of a door.

墓限曰 | Moo hēen yuē yīh, The limit or ridge around a grave is called Yīh. 異 | 殊方 E yīh, shoo

fang, Different regions and divers states. 西 | Se yīh,

The western regions; central Asia is so denominated by the Chinese and Manchow Tartars. 自 | Tsze yīh, To limit

one's self. 自 | 己見 Tsze yīh k'he kēen, To limit

one's self by one's own views; to be narrow minded, bigoted, and self-sufficient. 優游盛世共躋仁壽之 |

Yew yew shing she, kung tse jin show che yīh, To ramble with

delight in an abundant age; to ascend together the region of

benevolence and long life. 區 | K'heu yīh, To divide

or draw limits to; to separate. 邦畿千里維民

所止. 肇 | 彼四海 Pang ke ts'hēen le, wei min so

che; shaou yīh pe sze hae, 'A thousand le around the royal

domain is the place where the people dwell; but the limits

(of the empire) extend to the four seas; includes all the world.

(She-king.) 九州之地 | Kew chow che te yīh,

The limits of the nine regions—expresses in ancient phraseology

the whole world. 宇內曰 | 中 Yu nuy yuē yīh

chung,—Yu-nuy (in the world; in the universe) is also ex-

pressed by Yīh-chung. 外國曰絕 | Wac kwō yuē

tseuē yīh, 'Foreign countries are called Tseuē-yīh,' regions cut

off. 畛 | Chin yīh, A limit or boundary; as in fields or

land. 墓 | Moo yīh, The boundary or limits of a grave.

The same is expressed by 兆 | Chaou yīh; 塋 | Ying

yīh; and 塋墓界 | Ying moo keac yīh. 立兆 |

Leih chaou yīh, To establish or fix the limits of a tomb. Sha-

mūh says, the original form is this 或 which Shwō-wān defines

邦也从口从戈以守 | 一地也 Pang yay;

tsung k'how, tsung ko, e show yīh; yīh, te yay, A state or

country, from Mouth and Spear defending one;—one denotes

territory. 或 Hwō, is the vulgar reading, and the word is

employed to express Doubt or uncertainty.

塚

CH'HŪH, or Yūh.

A path trodden by cows or horses.

埠

PEI, or Fow. The bank of a river; a har-



bour for merchant ships; a mart where trading people collect and transact their mercantile concerns; it is also commonly called 埠頭 Fow-t'how. 佛山是大埠頭 Fuh-shan she ta fow t'how, A great mart for goods is Fuh-shan,—in the neighbourhood of Canton. 船歇之所 曰 | Ch'huen hēē che so yuē fow, A place where ships rest (or anchor) is called Fow. | 籠貨物積販商泊之所 Fow lung ho wūh tseih fan shang pō che so, Fow, is a place where goods are accumulated, and where traders settle for awhile. 鹽 | Yen-fow, A salt merchant's place of rendezvous for salt. 新 | Sin-fow, The new mart, is applied by the Chinese to Penang, as its name.

**淤** The same as 淤 Yu, Mire, mud.

Expressed also by 濁泥 Chūh-ne, Thick mire. 淤塞 Yu-sih, To stop up with mire.

**塢** HEA. The name of a place.

**堦** YU. A small bank; a low wall.

A collection or assemblage in a heath or common. Also written 塢 Woo. Same as 塢 Gō.

**堽** KEUEN. The earth of a grave; a winding or crooked limit; a circular wall; which is also expressed by 堽垣 Keuen-yuen; and 曲牆 Keuē-tseang.

**塢** The same as 塢 T'hēen.

**埤** SUY. Earth not adhesive; loose earth.

Read Sūh, Earth loosened and fallen apart.

**埤** PE, or Pei. **埤** S. C.

To be attached to; to devolve upon; thick; abundant.

A low wall: a low damp place; marshy land. 王事適

我政事一 | 益我 Wang sze shih wo, ching sze yih pei yih wo, On the king's business was I sent; and the affairs of government entirely devolved on me. 竹 |

Chūh pei, A bamboo fence or wall. | 濕 Pei shih, Damp

marshy low land. 松柏不生 | Sung pih pih sang

pei, Firs will not grow in low marshy land. 田百畝

謂之 | Tēen pih mow wei che pei, A hundred Mow of

land, is called Pei. Read Pe, A certain part of the battlements

of a city wall, called 女牆 Neu-tseang, The woman's wall.

**靖** TS'HING. Compact adhesive earth.

**碗** YUEN. The same as 盥 Wan.

A vessel to contain rice. Al. scrib. 甕 Wan, and 甕 Wan.

**埧** KEU.

A bank to confine water. By some deemed erroneous.

**埧** LÜN. A dike or bank; a high place in a field. A ditch; to fall or sink into.

**埧** TSĀNG. To form; to controul; to manage.

The north gate of the principal city of the state 魯 Loo. (B. C. 1105.)

**埧** K'HUNG. A cave; a cavern; a receptacle.

**埧** CH'HUNG.

埧塔 Ch'hung-yung, Disquieted, disturbed appearance.

**埧** TUNG.

上埧 Shang-tung, The name of a place.



**埤** PE. The same as 埤 Pe, see above.

**埤** TĀ. The sound of something falling; earth heaped up, as appears when a wall, or other building falls into ruins.

**埭** T'HAE. A kind of lock or bar on a river. A rapid caused by water straitened in its course. There is a kind of windlass on the bank of the river to draw boats or other vessels up the lock or rapid. Sometimes 兩岸樹轉軸 Leang gan shoo chuen chüh, On each bank is erected a turning wheel or windlass. 或以牛繞軸輓之 因名牛埭 Hwö e new jaou chüh, wan che, yin ming new thae, Sometimes the wheel is turned by kine to draw the vessel; and hence it is named New-t'hae, A cow-windlass or lock. One is situated on the left bank of the Hwae-ho, which runs into the Yellow River from the southward, to draw up vessels which cross the Yellow River in the course of their journey from the north. 凡一征稅之所 Fan t'hae ching shwuy che so, Wherever there is a Thae, it is a place for exacting duties. 一格 T'hae-kih, A table or list of the duties to be levied at those places. 淮堰 一 Hwae yen t'hae, The locks or windlasses on the river Hwae, Thae is also the name of a place, from its resemblance to what has been described.

**埧** T'HAN. 盤埧 Lan-t'han, A long level space of ground. A kind of earthen vessel. Vulgarly written 埧 T'han.

**掩** YEN.

To cover any thing with earth. A pit formed.

**塚** TS'HAE. 采地曰塚 Ts'hae te yüē ts'hae, Ts'hae-te (or land granted to officers of government) is

called Ts'hae. 古者卿大夫有地 Koo chay King-ta-foo yew ts'hae-te, In ancient times the officers called King-ta-foo had land granted them. 死葬之因名 Sze tsang che ying ming, It was employed as a place of interment for them when dead, and hence its name. 冢或謂之 一 Chung, hwo wei che ts'hae, A grave is by some called Ts'hae.

**塲** CHANG. The vulgar form of 場 Chang.

An area dedicated to offering sacrifice to the gods. One says, It denotes ground not ploughed or broken up. Another says, To level or dress land which has born grain. Sand accumulated into a kind of hillock.

**塢** CH'UŪH. 塢 S. C.

Vapour or effluvia issuing from the earth. One says, To begin.

**塢** FUNG. The appearance of dust rising.

**塢** Same as 坎 K'han. 塢井之蛙 K'han tsing che wa, A species of frog, said to be found in wells.

**埴** CHĪH. 埴 埴

Clayey, adhesive earth. Work in clay is called 搏埴 T'hwan-chih. To poke or feel one's way as a blind man, is called 擿 一 Chih chih. 擿 一 索塗冥行而已矣 Chih chih sŭ t'hoo, ming hing urh e, Feeling one's way by poking in the mud is not better than walking in the dark. 盲人以杖擿 一 而求道雖用白日無異夜行 Mang jin e chang chih chih urh kew taou, suy yung pih jih woo e yay hing, A blind man poking in the ground with a staff, and trying to find his way, although it be in day-light, it is not different from walking in the dark. (Yang-tsze.) 厥土赤 一 墳草木漸包 K'ue t'hoo chih chih fun, tsaou mŭh tsŕen paou, That earth was carnation



colored clayey and fertile, herbs and trees were gradually accommodated to it. Syn. with 墜 Chih.

**埤** TO. Stiff mould or earth.

**鉅** KWAE. Great; large.

**執** E. From 耳 Kēē, To seize. Abbreviated thus 九.

To plant; to grasp with the hand and plant. 才執

Tsae-e, The arts which result from human talent. 六 |

Lüh-e, The six arts. See under 藝 E. Read She, in the sense

of 勢 She, Strength; authority; power. 如有不由於

禮者在 | 者去 Joo yew pūh yew yu le'chay, tsae

she chay k'heu, If there be conduct which does not proceed from

a regard to propriety, put away those in authority. 在 |

居尊位也 Tsae-she keu tsun wei yay, Tsae-she denotes

being in a place of honor. (Le-king.) 地 | 便利 Te-

she pēn le, A country by nature affording facilities to defend;—

as was the case with the territory of Tsin, who first reduced all

the nations of China under one Monarchy. It is said, 秦地

險固二萬人足當諸侯百萬人 also

Tsin te hēen koo, urh wan jin tsūh tang Choo-how pūh wan jin

yay, The territory of Tsin was dangerous to enemies, and

secure for its own inhabitants; twenty thousand men were

sufficient to oppose successfully a million of men brought by

the Princes of other states.

**執** CHIH. **執** **執**

To take with the hand, to grasp, to lay hold of; to stop or

fill up; to pursue and apprehend; to persecute. A surname.

Syn. with 懃 Chih, To fear. Otherwise written 執 Chih,

also written 執 Chih. 執手同行 Chih show t'hung

hing, To take by the hand and walk together. | 守

Chih-show, To seize and hold fast. 捕 | Poo-chih, To

apprehend, as by the officers of the police. 固 | Koo-

chih, To be obstinate and inflexible. | 一不通

Chih yih pūh t'hung, To seize hold of one view of a subject

or sentiment, and be impervious to the reasons assigned for any change. 徒 | 已見 Thoo chih ke kēen, A useless

and absurd adherence to one's own perception of any

opinion or circumstance. | 拘 Chih gaou, Obstinate

and perverse; a pertinacious wrangling manner. | 法

相繩 Chih fā seang shing, To grasp the law and measure

with a liue;—a pertinacious adherence to rule. | 贊以

相見 Chih che e seang kēen, To take presents in one's hand

when going to see a person. 父之友曰 | 友

Foo che yew, yuē chih-yew, 'A father's friend is called Chih-

yew, a friend who has been taken by the hand. 父 |

Foo-chih, A father's friend: It is taught that he should be held

in great reverence. 見父 | 如見父一樣

Kēen foo chih, joo kēen foo yih yang, To see a (departed)

father's friend, is the same as seeing one's father. 見父

之 | 不謂之進不敢進. 不謂之退.

不敢退. 不問不敢對此孝子之行也

Kēen foo che chih, pūh wei che tsin, pūh kan tsin; pūh wei

che tuy, pūh kan tuy; pūh wān pūh kan tuy, tsze heaou tsze

che hing yay, On seeing a father's friend, unless he tell you to

advance, you must not advance; unless he tell you to retire,

you must not retire; unless he ask a question, you must

not reply to him; this is the behaviour of a dutiful son.

(Le-king.) 父之 | 父同志之友也. 敬之

同於父 Foo che chih, foo t'hung che che yew yay; king

che t'hung yu foo, A father's grasp, is a father's friend of the

same mind as himself; and who must be respected the same

as a father. (Le-king-choo.) 老先生既說不在

此我學生怎敢 | 言在此 Laou sēen sāng

ke shwō pūh tsae tsze, wo heō sāng tsāng kan chih yen tsae

tsze, As you, venerable teacher affirm that he is not here, how

shall I a learner pertinaciously affirm that he is here. 人心

惟危. 道心惟微. 惟精惟一. 允 | 厥

中 Jin sin wei wei; taou sin wei wei; wei tsing wei yih; yun

chih keuē chung, The heart of man is dangerous (and selfish);

the heart (or principles) of reason are minute (and refined);

they must be analyzed with the utmost care and singleness of

intention; and an honest grasp be taken of the true medium.

(Shoo-king.) The sixteen words which compose the above

sentence in the original, are said to have been inculcated by

堯 Yaou, (B. C. 2250), on his successor 舜 Shun, and by



him delivered to 禹 Yu, The remover of the waters of the Deluge. 師乙曰請誦所聞吾子自 | 焉 Sze-yih yü ts'hing 'tsung so wan, woo Tsze tsze chih yen, — Sze-yih (a Music master in the state Loo, B. C. 1000), said (to 子貢 Tsze-kung, who enquired of him what music he ought to adopt) I beg to recite that which I have heard, and my (friend) Tsze, may select for himself. (Le-king.) 願以聞 | 讒慝之口 Yuen e k'een chih tsan t'hih che k'how, I wish to stop his reproachful mouth. (Tso-chuen.) 君之臣不免於罪則將肆諸市朝而妻妾 | Keun che chin p'uh m'een yu tsay, ts'ih tseang sze choo she ch'au, urh tse ts'eh chih, If his Majesty's servant (my husband) were guilty of a crime, then it would have been right to execute him, either in the market place or in the palace, and also to apprehend his wife and concubines. | 事 Chih sze, To grasp an affair; to be a manager of affairs great or small. 賤也 | 事者 Ts'een yay, chih sze chay, The ignoble or meaner, are those who manage the affairs. 桃應問曰舜爲天子 Taou-ying wän yü, Shun wei T'h'een-tsze, 'Taou-ying (the pupil of M'ang-tsze) put this question, Shun was the son of Heaven, had his father 瞽瞍殺人則如之何 Koo-sau shä jin, ts'ih joo che ho, Koo-sau killed a man, what should have been done? 孟子曰 | 之而已矣 M'ang-tsze yü, chih che urh e e, M'ang-tsze replied, take and punish him according to law. (M'ang-tsze.)

**場** YIH. A dike which separates fields from each other; a boundary, a limit; the border or frontier. 大界曰疆小界曰場 Ta keae yü keang; seaou keae yü yih, A large or extensive boundary is called Keang; a small one is called Yih.

疆 | 翼翼 Keang yih, yih yih,  
黍稷彧彧 Shoo tseih yih yih,  
The fields adjusted in the nicest order;  
The various species of grain in luxuriant plenty.

(She-king.)

殖于疆 | Chih yu keang yih, Planted upon the separating dike, and so forming a hedge. 鄭人怒君之疆 | Ching jiu noo keun che keang-yih, The people of the state Ching, were enraged against the frontier of His Majesty,

(the sovereign of Tsin). Tso-chuen. | Yih, is to be distinguished from 場 Ch'hang.

**培** PEI. **埆** **塿**

To add earth to; to add mould or manure to the roots of plants. To assist; to benefit; to nourish; to stop up with earth, as a channel for water. Read Pow. | 塿 Pow-low, A small rising ground or hillock. 說文 | 敦土田山川也 Shwō-wän, pei-tun, t'hoo, t'een, shan, chuen yay, Shwō-wän says, Pei-tun denotes, earth, fields, hills and rivers. 天之生物必因其材而篤焉故栽者 | 之傾者覆之 T'h'een che sang wüh peih yin k'he tsae urh t'uh yen, koo tsae chay pei che, king chay f'uh che, Heaven in respect to the things which it causes to grow, must deal with them according to their properties; those that remain planted, nourish them; those that fall to the ground, destroy them. (Chung-yung.) This is applied to the great progenitor 舜 Shun; his prosperity all arose from his own virtues. The Commentator exclaims, 豈天有意于其間哉皆物之自取耳 K'he t'h'een yew e yu k'he k'een tsae! keae wüh che tsze tseu urh, How can it be thought that Heaven has any will in the occurrence! all that occurs is what creatures take to themselves. 有生意者便從而 | 養之 Yew sang e chay, p'een tsung urh pei yang che, That which has a disposition to grow, it is accorded with, supplied with earth and nourished. The same phraseology is applied to the human body; thus, 又加倍 | 養幾日便漸漸好了 Yew kea pei pei-yang ke jih, p'een ts'een ts'een haou leaou, Further, add an increased degree of nourishment and care for a few days, and then you will gradually get better. | 補元氣 Pei poo yuen k'he, To strengthen the constitution. | 元固本丸 Pei yuen, koo pun wan, Pills to strengthen and confirm the original constitution. 屢荷栽 | Luy ho tsae pei, 'Often have I had occasion to be thankful for your planting and adding mould; i. e. for your liberal and essential assistance. This expression occurs often in letters. 生死俱望你 | 植 Säng sze keu wang ne pei chih, Whether life or death, all depend on your assistance. | 風 Pei-fung, A heavy gale of wind. (Chwang-tsze.) One reads it



Pih. 壘 | Luy-pih, A small mound or hillock. Occurs in the sense of 覆 Pei, Earthen ware not burnt. Read Fow, A man's name. Occurs as a local word denoting A house.

基 KE.

基

基

That on which something rests or depends; the commencement of a wall; a foundation; that on which a family or nation depends; a possession; a patrimony; the throne; to begin, to commence, to found; side apartments or piazzas. The name of an instrument of music; the name of a hill. Forms part of the name of an instrument of husbandry. Read K'he, Syn.

with 基 Ke. Also written 至 Ke. 將為宮室先為至止 Tseang wei kung-shih, sēn wei ke-che, Going to build a place, must first lay a foundation. (Lāh shoo.) 牆 | Tseang ke, The foundation of a wall. 舊 | 址 Kew ke che, 'Old foundation;' the two last words denote the same. |

地好 Ke te hao, 'A good foundation;' and metaphorically, person of good origin; or of good conduct heretofore; a safe person.

這孩子好根 | Chay kae tsze hao kǎn ke, 'This child has a good root and foundation,' i. e. a strong constitution.

祖宗 | 業 Tsoo tsung ke nē, 'A patrimony, or possession handed down from ancestors;' Ke-nē, denotes also a possession handed down to posterity.

始 | Che-ke, The origin; the foundation of.

開 | 天子 K'hae ke t'hiēn-tsze, The first Emperor of a Dynasty, successors are said 繼體守承 Ke te show ching, To continue his person and maintain what they have received.

登 | Tāng ke, To ascend the throne.

開 | K'hae ke, and 肇 | Shaon ke, express To commence, to lay the foundation of.

止 | 廼理 Che-ke nae le, Having settled here and divided the land. (She-king.) 鑑 | Tse-ke, Certain instruments of husbandry. (Māng tsze.)

自堂徂 | Sze t'hang tsoo ke, Wall from the hall to the side piazzas. (She-king.)

伏犧之樂曰立 | Füh-he che yǎ yuě leih-ke, The music (or instruments) of Füh-he (B. C. 2300), was called Leih-ke.

埠 CHÀN.

埠 S. C.

A mark to be shot at with an arrow. Also written 準 Chun.

A mound of earth. Read T'ho, A path or walk appropriated to archery. Read Tuy, Earth or clay raised up so as to form a mound. Read Kwō. | 端 Kwō-twan, The name of a country. (Shan-hae-king.)

金

An ancient form of 臺 Tae, see-Rad. 至 Che, 8 str.

臺

An abbreviated form of Tae, immediately preceding.

埼

K'HE. The head of a winding bank or shore.

Otherwise written those several ways, 碕 崎 隄 all of which are pronounced K'he.

埽

SAOU.

埽

埽

To eject or put away; to sweep the ground; a bank or dike made of bamboo reeds and earth blended, such as are used on the banks of the Yellow River. To rhyme, read Sow. 打

埽 Ta saou, To sweep; to brush. 焚香 | 地 Fun

heang, saou te, To light up incense and sweep the ground;—before worshipping. 斯文 | 地 Sze wan saou te, 'An

elegant gentleman sweeping the ground;' i. e. a man of respectability doing or involving himself in what is disgraceful.

| 把 Saou-pa, A broom. 灑 | Sha saou, To sprinkle the ground and sweep it with water.

花徑不曾緣客 |

蓬門今始為君開

Hwa king pūh tsāng yuen kih saou,

Fung mun kin che wei keun k'he.

The flower-girt path has not till now been swept on account of a guest;

The wicker-made gate is now first opened for the reception of a Prince.

A couplet called 對子 Tuy-tsze, written up on the reception of a visitor, as a compliment to him.

堀

NE, Mire; clay; miry, clayey. Read Pan, The

same as 澁 Pan, and 淖 Naou.



堂

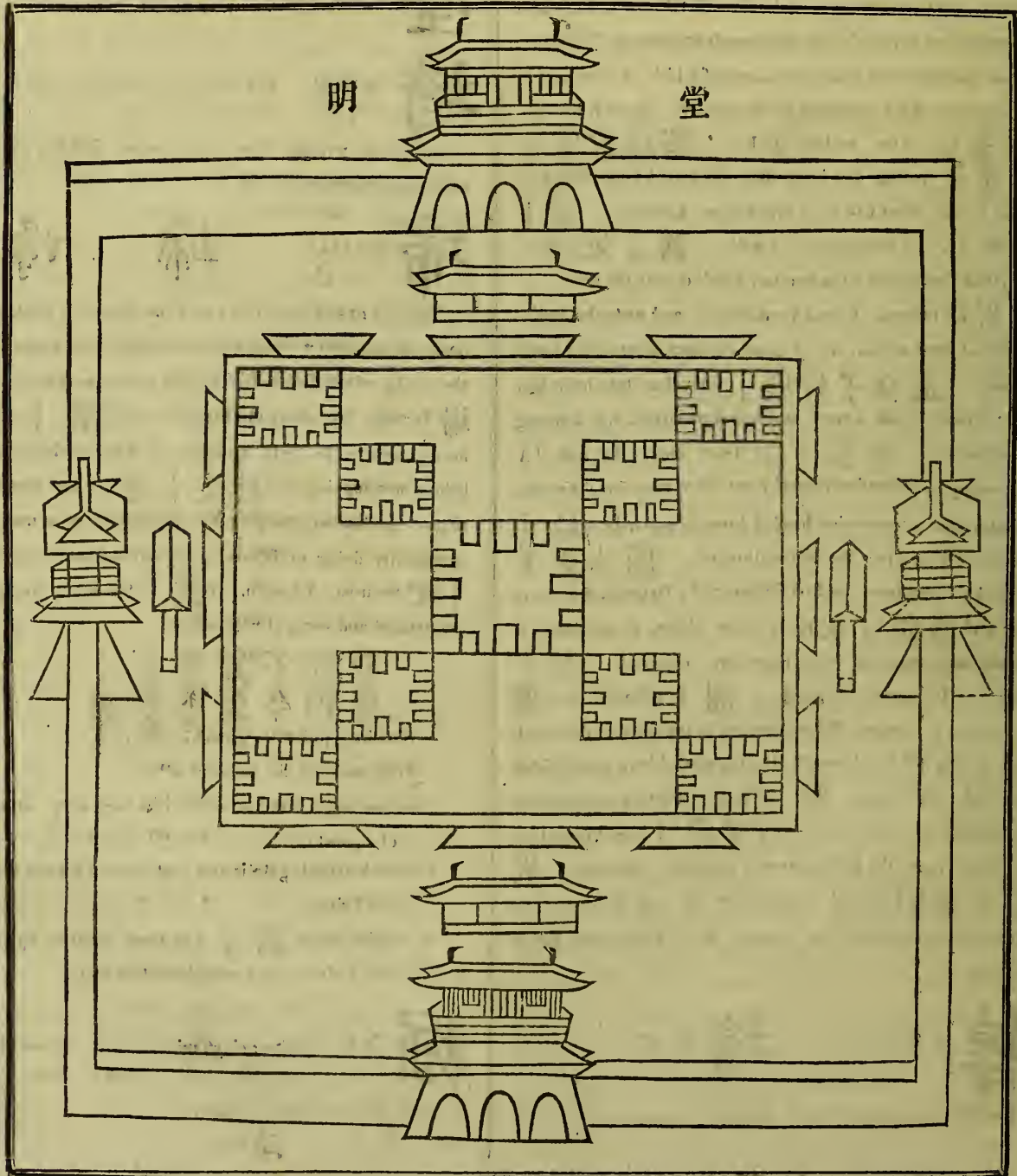
T'HANG.

堂 產 亨

A dignified honorable mansion; a palace; a temple; a court, or chamber of justice; a hall, or public room; principal chamber of a college or school. The person who fills a principal place in a palace or court of justice. High, dignified, splendid, honor-

able, illustrious. A wide level place on a mountain. The name of a country. A surname. To rhyme, read T'hung. 崇至爲 | Tsung ke wei t'hang. An eminent and honorable foundation constitutes T'hang. 正寢曰 | Ching tsin yue t'hang, A middle and principal apartment is called T'hang. 明 | Ming t'hang, A royal or imperial chamber of audience. The Chinese represent the ground floor thus:

GROUND PLAN.





1 當正向陽之宇也 T'hang, tang ching  
 heang yang che yu yäy. T'hang, denotes an edifice in  
 the middle place (not on one side) and towards the light  
 and day—not a retired or secret chamber. 王者朝  
 諸侯之宮 Wang chay chaou choo-how che kung, A  
 palace where the king gives audience to the governors or  
 princes of states. 黃帝曰合宮亦曰明庭  
 堯曰衢室舜曰總章夏曰世室商曰  
 重屋亦曰陽館周曰明堂秦兼四代  
 之制東曰陽館南曰明堂中央曰太  
 朝西曰總章北曰元堂 The royal hall of  
 audience was in the time of Hwang-te (B. C. 2700) called Hō-  
 kung and also Ming-ting; in the time of Yaou (B. C. 2200) it  
 was called Keu-shih; in the time of Shun (B. C. 2150) it was  
 called Tsung-chang; during the dynasty Hae (B. C. 2000) it  
 was called She-shih; during the Dynasty Shang (B. C. 1700) it  
 was called Chung-üh, and also Yang-kwan, during the Dynasty  
 Chow (B. C. 1100) it was called Ming-t'hang; Tsin united the  
 regulations of four dynasties (the three preceding and his own).  
 The eastern hall he called Yang-kwan; the south, Ming-t'hang;  
 the centre one Tae-chaou; the western hall Tsung-chang; the  
 northern one Yueu-t'hang. 明倫 | Ming lun t'hang,  
 A hall in the temple of Confucius, where the relations of social  
 life are illustrated. 學 | Heü t'hang, A school or college,  
 the principal chamber is called 廳 | T'hing-t'hang. 上  
 | Shang t'hang, To ascend or enter the hall. 大 | Ta t'hang,  
 The great, first or principal hall of justice. 當 | Tang  
 t'hang, In open court. 正 | Ching t'hang, The principal  
 officer in a district. 左 | Tso t'hang, The left hall, and  
 右 | Yew t'hang, The right hall, express two assistant  
 officers; the left-hand-man is the superior, the left side being  
 the place of honor. 官府坐 | Kwan-foo tso t'hang,  
 The magistrate is in court. 1 翁 T'hang ung, A term of  
 respect used by inferior magistrates to their immediately  
 superior local officer. 天 | 地獄 T'héen-t'hang te-  
 yüh, The palace of heaven, and the prison of earth;—heaven  
 and hell. 上有天 | 下有蘇州 Shang yew  
 t'héen t'hang; hea yew Soo-chow, Above is the palace of  
 heaven, and below is (what is nearly as good) the district of  
 Soo-chow,—in the province of Keang-nan. 客 | K'hüh

t'hang, A hall for the reception of visitors. 滿 | 人  
 客 Mwan t'hang jin k'hüh, The hall is full of visitors. 滿  
 | 紅 Mwan t'hang hung, 'The whole hall is red;' with the  
 glare of light. 金玉滿 | Kin yüh mwan t'hang, 'May  
 gold and gems fill the hall;' a wish written on a scroll of paper  
 and hung up at the New year.

1 客 T'hang k'hüh, Denotes the female inhabitants of  
 a house. 裡面有 | 客 Le mēen yew t'hang k'hüh,  
 There are females within. 宰相稱中 | Tsae seang  
 ching chung-t'hang, A minister of state is called Chung-t'hang.  
 A governor of a Province instead of the Pronoun I, says 本  
 部 | Pun-poo-t'hang. Your mother, or your honored mother  
 is expressed by 尊 | Tsun-t'hang, 高 | Kaou-t'hang, and  
 令壽 | Ling-show-t'hang. 門人不敬子路.  
 子曰由也. 升堂矣未入於室也 Mun  
 jin püh king Tsze-loo, Tsze yuë, yew yay, shing t'hang e, we  
 jüh yu shih yay, 'The pupils (in consequence of what Confu-  
 cius had said) did not respect Tsze-loo. Confucius said, As to  
 Yew (otherwise called Tsze-loo,) he has ascended the hall (of  
 knowledge) but not yet entered the inner apartments;—he  
 should not be despised. 升 | 入室喻入道之  
 次第. 言子路之學已造乎正大高  
 明之域. 特未深入精微之奧耳未可  
 以一事之失而遽忽之也 To ascend the hall  
 and enter the inner apartments, is a metaphor representing  
 the different degrees of progress in science; and expressing  
 that Tsze-loo's learning had already attained the limits of what  
 was correct, great, eminent and splendid; only he had not yet  
 entered the profound and abstruse recesses of refined discrim-  
 ination; but he ought not, because of failing in one point, to  
 be treated slightly. (Lun-yu.) 三揖而後升  
 | San yih urh how shing t'hang, 'Makes three bows and then  
 ascends the hall.' The successful marksman in archery does  
 so, to those who have missed the mark. They are required  
 to drink as a forfeit, three cups of wine. 玉 | Yüh t'hang,  
 or 金馬玉 | Kin ma yüh t'hang, A golden horse and  
 a palace of gems,—is said to be possessed by a person who has  
 attained the literary rank called 翰林院 Han-lin-yuen.  
 有道 | 廉 Yew taou, t'hang lēen, There is reason and  
 justice with purity in the palace; expresses a period of good



and equitable government, with purity; in contradistinction from pecuniary corruption.

1 兄弟 T'hang heung te, Sons of uncles by the father's side; cousins generally.

1 兄弟 Teih t'hang heung te, First cousins, uncle's son's by the father's side. As the term Heung-te, Brother, is applied so generally, those who are so by the same father are distinguished by the term 胞兄弟 Paou heung-te, Brothers of the same womb; this phraseology is used, although the brothers were by different mothers.

從 1 兄弟 Tsung t'hang heung te, Cousin's sons. Cousins by the mother's side being of a different surname, are not included in this expression.

曾子曰 1 1 乎. 張也. 難與並爲仁矣 Tsäng tsze yü, T'hang-t'hang hoo, ch'hang yay, nan yu ping wei jin e, Tsäng-tsze said, (my pupil) Ch'hang is very pompous and shewy; it is difficult to unite with it the virtue of benevolence. (Lun-yu.)

1 1 容貌之盛. 言其務外自高. 不可輔而爲仁亦不能有以輔人之仁也. T'hang-t'hang, denotes an affluence (pompousness) of external appearance, and expresses that he made a business of what was external for the exaltation of himself; which could not be of any assistance to his improvement in virtue; nor yet aid the virtues of other men. (Lun-yu-choo.)

Another Commentator adds, 子張外有餘而內不足. 寧外不足而內有餘庶可以爲仁矣 Ch'hang, of external accomplishment had an excess; but of internal furniture, a deficiency; better have a deficiency of external accomplishments, and an overplus of internal attainments; then there is a great probability of being virtuous.

男巫冬 1 贈無方無算 Nan woo, tung t'hang, tsäng woo fang, woo swan, The male sorcerers, or wizzards, in the winter offer sacrifices or oblations, which begin at the temple, and are directed to different quarters of the heavens and different distances, without any fixed rule.—These were to expell diseases or pestilence. (Chow-le.)

上欲治明 1 未曉其制度. 有人帶上黃帝時明 1 圖 Shang yüh che ming t'hang, wei heaou k'he che t'hoo; yew jin tae shang hwang-te she ming t'hang t'hoo, The Emperor (Woo-le) wished to erect a Ming-t'hang hall of audience, but did not know its construction; a person brought up a drawing of the Hall of audience which existed in

the time of Hwang-te. (Tsëen-han.)

明 1 也者明諸侯之尊卑也 Ming t'hang yay chay; ming choo how che tsun pei yay, Ming-t'hang (the hall of illumination)

was for discriminating clearly the different ranks of governors or Princes. (Le-king.)

哄 1 Hung t'hang, General laughter.

終南何有. 有紀有 1 Chung-nan ho yew? yew ke yew t'hang, What does the hill chung-nan possess? it has abrupt precipices and level plats of ground. (She-king.)

望楚與 1 Wang tsöo yu t'hang, (Ascended the city wall) to take a survey of the hill Tsöo, and the city T'hang (built on its side.)

堅

TSEU.

堅

S. C.

An accumulation of earth; a mound or hillock. One says, To beat down earth, as when building a mud wall. From 聚 Tseu, To collect together, abbreviated.

壑

K'HWÜH, or K'hüh.

A hollow cavern; a den; a cave. A hillock or mound of earth. From 土 T'hoo, earth and 屈 Kew, To dig or hollow out; a mound being raised by digging a pit. (Shwö-wän.)

伏甲于壑室而享王 Füh keä yu k'hwüh shih urh heang wang, 'Secreted soldiers in caverns, and gave an entertainment to the king' his father, with an intention to kill him at the banquet. (Tso-chuen.)

伏死 1 穴巖數之中 Füh sze k'hwüh heu yen sow che chung, Hiding themselves, died in dens and caves, in rocky caverns of the mountains, and in thick jungles.

1 堞揚塵 K'hwüh k'ho, yang chin, To raise particles of earth and spread dust. The propriety of using K'hwüh in this sense, is disputed.

堞

K'HO, or Kwae. Dust; the appearance of

dust rising. One says, A utensil made of grass.

堞

E. 堞 P'he e, A turret; parapet on a city

wall, with a hole through which to shoot arrows and observe what is done below. Otherwise called 女牆 Neu-tseang, A



woman's wall. Also written 僻倪 Pe-e, and 睥睨 Pe-e. Thus expressed in Chinese, 城上女牆開箭眼以窺望城下因以爲名 Ching shang neu tseang k'hae ts'een yen, e kwei wang ching hea; yin e wei ming, A woman's wall on the top of a city wall, and in which is opened an arrow's eye, through which to peep, and observe what is done below; and hence the name (woman's wall) which is given to it.

**塹**

The same as 坤 Kwän, see above.

**堅**

KĒEN.

**堅**

**堅**

To establish; to confirm; to strengthen; to be confirmed in a purpose or opinion. Solid, hard, sound, firm, stout, strong, robust. Determined; constant; durable. A surname. 堅固 Kĕen-koo, and 牢 Kĕen loo, Strong, firm, durable, are applied to any production of human labour. 這張桌子做得 固 Chay ch'hang ch' tse tso t'ih kĕen-koo, This table is made strong and durable. 根本 固 Kān pun kĕen koo, The root firmly established;—is understood either literally of a tree, or of a person's bodily constitution; or of his family circumstances and conduct; of all which the expression affirms that they are Good and durable. 實 Kĕen-shih, Hard, solid; applied to things: strong and well made, applied to work: correct, safe, and proper; applied to conduct; not easily assailable, or thwarted. 壯 Kĕen-chwang, 'Strong and robust,' applied to a person; commonly to hale old men. 這個老頭子 壯 Chay ko laou t'how-tsze kĕen chwang, This old headed boy is hale and strong. This is a free manner of speaking about a man; addressing an old person it would be said, 老人家 壯極 Laou jin kea kĕen chwang keih, Old gentleman, you are extremely hale and stout. 好堅硬的性 Haou kĕen gāng teih sing, A fine firm unbending disposition; taken in a good sense, in opposition to being weak and timorous. 心腸 堅 鑿山通泉海 Sin chang kĕen ts'ö shan, t'hung tseuen hae, With the heart and bowels (the mind) firm in its purpose, a passage may be cut through a mountain to obtain a spring of water from the sea.

鑿山通大海 Ts'ö shan t'hung ta hae,

鍊石補青天 Lĕen shih poo tsing t'hĕen.

世上無難事 She shang woo nan sze,

人心自不堅 Jin 'sin tsz' p'uh kĕen.

Mountains have been cut through to make a passage to the ocean,

Stones have been melted to repair the pure heavens:

In the world there is nothing impossible;

Man's hearts are themselves wanting in firmness.

他 意不肯 Tha kĕen e p'uh käng, He with a firm intention will not assent.

告老之念益 一 Kaou laou che nĕen yih kĕen, His thoughts of reporting himself superannuated were more confirmed.

志 Kĕen che, Fixed purpose. 窮且益 一 不墜青雲之志 Keung, ts'heay yih kĕen, p'uh chuy tsing yun che che, Failure (in obtaining a literary degree) should make you more determined not to let fall the purpose, of passing the azure-cloud bridge to the temple of learning and fame.

只面 一 心等候 Chih mĕen kĕen sin täng how, Only for the present time, strengthen your heart and wait.

以 一 其信德 E kĕen k'he sin tih, To confirm the virtue of faith.

將在中軍日中 一 Ts'ang ts'ae Chung-keun yu' Chung-kĕen, A general in the centre of the army is called Chung-kĕen.

最尊居中以 一 銳自 一 Tsuy tsun keu chung, e kĕen yü' tse foo, The highest honor is given to him who is stationed in the centre, to confirm his purpose to press forward, and to support him. The Chung-kĕen, or General in the centre, is also called 中軍 Chung-keun.

In Epitaphs, 彰義掩過曰 一 Chang e, yen kwo'yu' kĕen, To publish virtues and screen faults is expressed by Kĕen.

實 一 實好 Shih kĕen shih haou, The grain was sound, the grain was good. (She-king.)

冰方盛. 水澤腹 一. 命取冰. 冰以入 Ping fang shing, shwü' ts'ih fuh kĕen; ming tseu ping, ping e j'uh, When the ice was abundant, and the bosom of the fluent water was hard, an order was given to take the ice and put it into

凌室 Ling-shih, An ice-house. (Le-king.) 水 Kĕen-shwü', A lixivium or lye;

視 Kĕen is used on some sign boards in this sense. To rhyme, read Kin.



堆 TUY. 厽 堆

A heap of earth; a pile; to heap up; to accumulate; to crowd together; a multitude promiscuously pressed together; to incumber by multitudes. To push from one. The name of a place. The name of a bird. 堆石 Tuy shih, To heap up stones. 石 | Shih tuy, A heap of stones, | 砌 Tuy tse, To heap or pile up. | 金積玉 Tuy kin, tseih yü, To heap up gold and accumulate gems. Shopmen write these word on the doors of their shelves at the new year. 一 | 人 Yih tuy jin, A crowd of people. 人多 | 塞了 Jin to tuy sih leaou, A great many people crowded together so as to stop the passage of a street. 千愁萬緒 | 上心來 Ts'héen tsow wan seu, tuy shangsin lae, A thousand sorrows and ten thousand minute cares, all crowded upon the heart. 大家採了些花草來兜着坐在花草 | 中草鬪 Ta kea tsae leaou seay hwa tsaou lae tow chö, tso tsae hwa tsaou tuy chung tsaou tow, 'The whole party (of children) having plucked flowers and grass, came and squatted themselves down in the midst of the pile of flowers and grass, to fight grasses.' Each child doubles the grass or stem of the flower, and taking the two ends in his fingers, forms a hook which is linked to the grass of his opponent, hooked in the same manner. They both pull, and the child whose grass breaks first, loses; sometimes it is mere play, at other times they stake a cash, about one fourth of a halfpenny on each chance. This early gambling is discountenanced by correct parents. | 卡 Tuy-tsa, or 官 | Kwan tuy, A kind of guard house at the ends of streets or other passes, where a watch is kept. | 瑟 Tuy sih, To put aside the sih;—a certain musical instrument. 打灰 | Ta hwuy tuy, 'To beat the heap of ashes or rubbish, swept together by servants on the evening of the 24th of the 12th moon, which is called 除夜 Ch'hoo-yay, and is observed by the Chinese as the close of the year; or the 小年夜 Seaou nën yay, The evening of the lesser year. On this ceremony they 詞祈利市 Sze ke le she, Pray audibly (but indistinctly) for a profitable market,—which last expression denotes general prosperity. 阿濫 | O-lan-tuy, The name of a bird. She-ke writes the above cha-

racter 確 Tuy. The Books of Han 草 Tuy. It is vulgarly written 埴 Tuy.

堇 K'HIN. 堇 堇 堇

From 革 Kih, Untanned leather, and 土 T'hoo, Earth. Tenacious, adhesive earth; loam; yellow clay; mud. To daub or smear. The name of a plant. Time. The name of a nation. Syn. with 僅 Kin, and 勳 Kin, A small quantity. 劉守光圍滄州城中雜食堇塊 Lew-show-kwang wei ts'hang-chow, ch'ing chung tsä shih k'hin kwae, During the five dynasties (A. D. 900) 'Lew-show-kwang besieged Ts'hang-chow; in the city the people indiscriminately ate lumps of loam.' (Woo-tae-she.) 待乎天 | Tae hoo t'héen k'hin, Wait for the times of Heaven (Kwan-tsze). He is a very obscure Writer, and this sense is disputed. 豫章出黃 | 然 | 一物之所有取之不足 | 更費 Yu-chang ch'hüh hwang k'hin, jen k'hin k'hin wüh che so yew, tseu che puh tsüh e kang fei, Yu-chang (in the Province of Keang-se) produces yellow gold, but in such small quantities as to be insufficient to pay for the expence of procuring it. | 子國在寧波東境內有赤 | 山 K'hin tsze kwö tsae ning po tung king, nuy yew chih-k'hin shan, K'hin-tsze nation was situated on the east of Ning-po (in the Province of Chë-keang) it included the hill called Chih-k'hin; which 出錫 Cl'huh seih, Produces tin: It is the modern | 地 K'hin te. | 草 K'hin tsaou, A certain plant, otherwise called 烏頭 Woo t'how, Crow's head; because 根形似烏鳥之頭 Kän hing sze woo neaou che t'how, The figure of the root is similar to a crow's head. It is said there are two species, one edible and the other poisonous; the latter is used to cure poisonous stings; according to a received principle with the Chinese, of 以毒攻毒 E tüh kung tüh, Attacking one poison by another. The plant is otherwise called 附子 Foo-tsze. It is considered that the character is improperly inserted here; it should be written 堇 Kin, and inserted under the Rad. 艸 Tsaou. The printed copies of the Classics, however retain this form, as 堇茶如餘 K'hin t'hoo joo e. The plants K'hin and T'hoo, (although naturally bitter, when produced in that fertile land are sweet) as the



preparation E. (She-king.) Yet, 沙木曰俗以如  
 館之董與 | 牽合非是 Sha-mùh yuě, sùh e joo  
 e che k'hin, yu k'hin, k'een hō, fei she, Sha-mùh says, that as is  
 vulgarly done, to drag the K'hin of Joo-e (in the preceding  
 quotation) into a union with the K'hin (now under definition),  
 is not right. (E-wān-pe-lau.) This is given as a specimen of  
 Chinese criticism.

**埶** KANG. An earthen vessel to contain water.

The name of a place. 大埶路 Ta kang loo, The  
 great Kang road; travelled by the Emperor Tsin-che Hwang-te,  
 (B. C. 200) when on his eastern tour. There is a Poem entitled  
 Ta-kang-loo, by 王安石 Wang-an-shih, A famous scholar  
 and minister of state, during the 宋 Sung Dynasty.

**埶** YÜH. Fat fertile earth.

以其能生長萬物故从育从土 E k'he  
 nāng sāng ch hang wan wü, koo tsung yüh, tsung t'hoo, Which  
 from its capability to produce and bring to maturity every  
 species of plant and creature, is composed of Yüh, To nourish,  
 and T'hoo, The earth. The Chinese speak of the earth pro-  
 ducing animated creatures, as well as, plants and minerals.

**埶** GÖ, or Ngö. **埶** S. C.

Earth of various colours; white earth fitted, it is said, to  
 make porcelain of; whitewash or plaster for walls; a wall, a  
 house; an unplastered house. To whitewash; to plaster or  
 smear. 白埶黑青黃 | Pih gö, hih tsing hwang

gö, White earth; black, blue and yellow earth. | 者亞  
 也次也. 先泥之以灰飾之 Gö chay, ya yay  
 ts'hze yay, s'een ne che, e hwuy shih che, Gö denotes, next, in  
 the second place, first mud it (or plaster the wall) and then  
 beautify it with a whitewash. 其土則丹青赭

| K'he t'hoo tsih tan, tsing, chay gö, That earth is of red,  
 blue, and carnation colouring matter. 牆謂之 |

Tseang wei che gö, A wall is called Gö. 以白土塗

牆屋者因謂之 | E pih t'hoo, t'hoo tseang üh  
 chay, yin wei che gö, The wall or house being plastered with

white earth, they are therefore called Gö. (Lüh-shoo.) 守  
 祧 黝 | 之 Show t'heaou yew gö che, The keeper of the  
 temple or mausoleum, colours it black and white. (Chow-le.)

又不塗墍亦曰 | Yew püh t'hoo ke yih yuě gö,  
 Further, (a wall or house) not plastered with any colours is  
 also called Gö. 三年之喪廬 | 室之中

San n'een che sang leu gö shih che chung, In a triennial mourn-  
 ing (for one's parents, it is required) to live in an unplastered  
 uncoloured cottage. (Le-king.) | 室壘壘爲之

Gö-shih, luy keih wei che, A cottage called Gö-shih, is made of  
 unburnt bricks piled on each other;—and is not plastered.

凡塗飾皆言 | Fan t'hoo shih keae yeu gö, Whatever

is ornamented by smearing, or plastering is expressed by Gö.  
 郢人 | 其鼻 Ying jin gö k'he pe, 'The people of Ying  
 smear their nose,' with 小飛泥 Seaou fei ne, A mi-  
 nute volatile mud, which enables them to bear without injury,  
 or even changing countenance, the reiterated blows of a Mason  
 with his chissel and mallet, &c. This ridiculous story occurs in  
 Chwang-tsze.

**塋** P'HING, or P'häng. **塋**

To put the earth into, or cover over a grave; to inter. A path  
 or walk, for the purposes of archery. To stop a stream of water  
 for the purposes of irrigation. To shake, to tremble; the noise  
 of earth rushing down from a wall from which it is loosened.  
 葬下棺謂之窆. 喪葬下土謂之塋  
 Tsang hea kwan wei che p'h'een; sang tsang hea t'hoo wei che  
 p'häng, To put down the coffin into the grave is called P'h'een;  
 to put the earth down into the grave (upon the coffin) is  
 expressed by P'häng. 毀之則朝而 | 弗毀則

日中而 | Hwuy che, tsih chaou urh p'häng; fuh hwuy  
 tsih jih chung urh p'häng, If a (temple) be thrown down  
 (the road being straight) the interment may take place in the  
 morning; if it be not thrown down, it will be noon ere the  
 interment can take place. (Tso-chuen.) 轉箭初

筈橫弓先望 | Chuen ts'h'een ch'hou teau ko  
 häng kung s'een wang p'häng, Having brought round the arrow,  
 first adjust it to the string, then laying it across, direct the eye  
 along the path (to where the target is placed.) Otherwise  
 written 崩 P'häng, and 崩 Phäng.



垺

KOÓ. The name of a place, which gave a name to

a canal opened by the Tartars of the Dynasty 元 Yuen. 明  
萬歷丙申黃垺河沒 Ming Wan-leih ping-shin,  
Hwang-koo ho mūh, In the year of the cycle Ping-shin, under  
the reign of Wan-leih of the Dynasty Ming, the canal Hwang-  
koo dried up 山東有冉 | Shang-tung yew Yen  
koo, In Shang-tung there is a grave of Yen;— which some  
moderns consider the grave of 冉弓仲 Yen-kung-chung,  
one of the most eminent disciples of Confucius; others think  
this a mistake.

垺

FÜH. The name of a person.

垺

Original form of 埕 Pei, see above.

垺

YAY. Soft deep mud ; mire.

垺

Vulgar form of 泥 Ne.

垺

An ancient form of 塿 Gaou.

垺

KE. To split, rend or rive asunder.

垺

Same as 域 Yih, see above.

垺

Same as 埴 Chih, The name of a person.

垺

謝壘壽 Seay chih show, A nephew of 和太后  
Ho-tae how, Queen Ho-tae, of the Dynasty Sung. 封節

度使 Fung Tsëë-too-sze, He 'was appointed (Commander-  
in-Chief, which was then expressed by) Tsëë-too-sze.

NINE STROKES.

突

TÜH. The door; or as the Chinese express it,

the window of a stove or furnace. The books of the Han  
Dynasty, write it 突 Tüh.

埕

Same as 埕 Nëë, see above.

埕

SHING, or Ching. The dike or raised foot-

path which divides fields of grain. These three characters  
埕埕埕 are pronounced, and denote, the same as the  
word under definition.

寨

CHAE. A fence encircling a piece of ground.

The original form of 寨 Chae, An encampment or station,  
either of regular troops, or of banditti,

堙

Y IN.

堙

R. H.

Same as 堙 Yin. To stop, close, or fill up; to raise a  
mound. An earthen mound or hill. To rhyme, read Yen.  
子反乘堙而窺宋城 Tsze fan ascended a mound  
of earth to obtain a clandestine view of the state Sung. 距  
堙登城之具也 Keu-yin, täng ch'ing che keu yay,  
Keu-yin, is an engine for mounting the walls of towns. Syn.  
with 堙 Yen 鯨陘洪水 Kwän dammed up the waters  
of the Deluge, instead of carrying them off to sea.

埴

Same as the following.

葦

HWÄN, or Hwan.

葦

Earth, loam; the name of a lane; it was called 大葦里  
Ta-hwän-le.



埧 P'HEĬH. A clod of earth. 埧

埧 Same as 埧 Pö, see above.

埧 TOO.

To stop; to close; to fill up. Otherwise written 𡇗 Too.

埧 LĒEN. 埧塘 Lēen tang, The name of a market place; where situated, is not certainly known.

埧 Same as 埧 Chih, or Tsih.

埧 KO. A crucible.

所以烹煉金銀 So e päng lēen kin yin, That in which gold and silver are boiled and purified.

堞 T'HĒĒ. 堞 堞

A parapet; to fortify with a parapet; the parapet with its aperture. The Chinese denominated it a woman's wall. 盧蒲嬖攻崔氏。崔氏堞其宮而守之。以白堊故曰粉。 | Loo-poo-p'hĕĕ kung Tsuy-she; Tsuy-she t'hĕĕ k'he kung urh show che t'hĕĕ e pih gō, koo yuĕ fun t'hĕĕ, Loo-poo-p'hĕĕ, attacked Tsuy-she; Tsuy-she fortified his palace and defended it. He whitewashed the parapet, and hence it was called, the coloured parapet. 雉 1 粉如銀 Ke t'hĕĕ fun joo yin, The parapet was coloured like silver.

城 WEI. To break down the bank of a pond.

埧 CH'HĬH.

埧 Ch'hĭh chĭh, Earth heaped or piled up.

埧 CH'HĬH. 埧 S. C.

To screen or shade off; to stop or close up.

塚 CHUEN. The earth which is turned over by the plough; to mix or bleud by ploughing.

埃 HOW. 埃 R. H.

Earth piled up, so as to form a village tower or altar; or an altar for the lane or district, and on which the name of the village or district is inscribed. 十里雙埃五里隻 | Shih le shwang how; woo le chih how, Ten le's distance has a double altar; the distance of five le, a single altar. Otherwise written 埃 How and 埃 How. How also denotes To look for or watch. A mound to stand on and look for the signals made by ascending smoke on the approach of an enemy. 望烽火之臺 Wang fung ho che tae, A tower or eminence to look out for the ascending smoke or fires—used as signals.

堡 PAOU. A station for defence; a small citadel, or post defended by military. This same is expressed by 堡障 Paou-chang. Otherwise written 保 Paou, 葆 Paou, and 塚 Paou. Village districts or lanes are differently denominated 都 Too, 1 Paou, 甲 Keā, and 邑 Pe.

塚 Same as the preceding.

塚 FŪH. A den or cavern that is habitable; a den prepared to retire to in times of anarchy and confusion.

埧 YU. Name of a foreign place on the east.

埧夷在冀州 Yu e tsae ke chow, 'The Yu foreigners resided in Ke-chow,' said to correspond to the modern province of Chih-le.



𡵓

Ancient form of 睦 Müh, See Rad. 目 Müh.

堤

TÈ, or She.

堤

堤

To stop or fill up with earth; a bank or dike raised against water, to guard or raise a barrier against. To divide land by dikes. A thing fixed or placed steadily on its base. The name of a place. Syn. with 隄 Te, which is more frequently used.

堤岸 Te gan, The bank of a stream, river or canal. 長

| Ch'ang te, A long bank. | 底 Te te, The bottom of a dike or bank. 楊柳 | Yang lew te, A willow bank; i. e. a bank with willows growing on it. 大 |

Ta te, The name of a place. Read Kwei. 沐 | Müh-kwei, The name of a state. 鯨 | Kwän te, The name of place in the Province of 直隸 Chih-le, where it is said a

beginning was made to draw off the waters of the Deluge. 互見阜部隄註 Hoo keen fow poo te choo, Compare with this the definition of Te, under the Radical Fow.

塹

MOW, or Woo. An earthen vessel to con-

tain grain. A boiler with a cover to decoct medicines. 黃

塹 Hwang mow, An earthen boiler made of Yellow clay, used for decocting certain medicines, employed to heal ulcers.

取之以注創惡肉破骨則盡出 Tseu che e choo chwang, gǔ jow, po kwùh tsih tsin ch'nh, Taking (this medicine) and applying it to the ulcer, vicious flesh and shattered bones forthwith came out entirely. (Chow-le.)

端

TO. To move. One says, The appearance of

hanging down, suspended. This latter sense is disputed. In Yih-king, 朶 Tō, is used instead of this character. 玷

端 Tēn to, A kind of a stand in the corner of a hall.

塹

JUEN. Land by the side of a river; the ground

withoutside a city wall; an open space for walking between two walls, within the principal and external wall, but without-

side a low inner wall. Read No. Sandy ground. Also read Nwan, The land adjacent to a bank or river. Otherwise written 壩 Juen, and 壩 Juen. 廟壩垣 Meaou juen yuen, The space between the outer and inner walls of the temple.

階

Same as 階 Keae, A step; steps; stairs.

喝

Ö, or Gō. An aperture or slit in a wall.

Read Yac, Blue earth. Read K'hēē. 渠喝 K'hen k'hēē.

To make a great breach upon an enemy, or a set of banditti.

壅 | Yung ö, To oppose water by a earthen mound or dike. 石 | Shih ö, The name of a place.

塹

KÄNG. A road or path leading to a grave.

Also written 塹 Käng. 葬引至于塹 Tsang yin che yu käng, Is the funeral yet led out to the road. (Le-ke.)

止区于 | Che kew yu käng, To stop the coffin on the road.

堪

K'HAN.

堪 堪 堪

To sustain, to bear, to be able for, or adequate to; to be worthy of. Tolerable. A hill exhibiting a romantic odd appearance. A surname. A protuberance or jutting out of the earth, extending over a cavity below. Read Tsin, Earth, earthy.

One says, not clear or pure. Otherwise written 勘 K'han, and 戡 K'han. 甚不堪 Shin pùh k'han, Extremely unworthy.

不 | 東西 Pùh k'han tung se, A worthless good-for nothing thing,—used when uttering personal abuse. 不 |

令人見 Pùh k'han ling jin keen, Not worth looking at.

污穢不 | Woo wei puh k'han, Intolerably filthy. |

以任載 K'han e jin tsae, Adequate to sustain; or to contain and bear the burden of. 不 | 告人 Pùh k'han kaou

jin, Not worthy to bring any accusation against a person.

克 | K'hüh k'han, Adequate to, able or competent for.

我何 | Wo ho k'han, How am I able for it. 不能

| Puh nang k'han, Inadequate for. 一夫止 | 授



田百畝也 Yih foo che k'han show tēn pih mow yay, One man is competent to receive only one hundred Mow of land.

A man's capabilities are limited. 難 | 這麼苦楚

Nan k'han chay mo koo tsoo, It is hard to bear such distress.

誰 | Shwüy k'han, Who is fit for, or able to bear? 尚

1 簡用 Shang k'han kēen yung, Still seems worthy of being selected and employed; a qualified degree of recommendation.

我非所 | Wo fei so k'han, It is not a thing that I am fit for, or worthy of. 一笑 | Yih seon

k'han, Worthy of a laugh; laughable. 不 | 之極 Püh

k'han che k'hīh, Extremely unworthy. 不 | 他用

Püh k'han t'ha yung, Not fit for any thing else. | 輿

K'han yu, is 天地總名 T'hēn te tsung ming, A general

term for the heavens and earth; it is also 神名 Shin ming,

The name of a god, to whom a work on the sites of tombs is

attributed. The phrase is also applied to the superstitious observances of the Chinese respecting tombs. (MS. Dictionary.)

| 輿看 K'han yu k'han, A person skilled in surveying

the ground for graves;—is otherwise called 風水先生

Fung-shwüy sēen-sang, Wind and water master. This is one

of the most idle and useless superstitions of the Chinese. They

themselves say, that if ten Fung-shwüy Sēen-sang be called

in to give their opinions respecting the site of a grave, or a

house, they have ten different tales to tell; no two of them agree.

吳王爲人猛暴羣臣不 | Woo wang wei

jin mǎng paou keun chin puh k'han, The king of Woo was

a violent and cruel man, all the ministers found it an into-

lerable service. 臣有何功可以 | 之 Chin

yew ho kung k'ho e k'han che, What merit have I that I

should be deemed worthy of this.

**塿** TSUNG. To sow or plant.

One says, To sow or plant without being ploughed. 一

日內其中也 Yih yuě nuy k'he chung yay, One says, To

put into the midst of. Otherwise written 糞 Tsung.

**壘** The original form of 壘 K'hǎn.

Exertion in forming a thing, or dressing land.

**塿** YU. A grave.

凡墳 | 培塿埳塹壟皆冢別名

Fan fun, yu, pei, low, leuě, yin, ying, lung, keae chung pēē

ming, All these words, Fun, yu, pei, low, leuě, yin, ying, lung,

are different terms for graves or tombs.

**塿** HWANG.

堂塿合殿也 T'hang-hwang, hō tēn yay, T'hang-

hwang denotes, A united palace;—two joined in one. The

ditch or moat outside a city wall, without water in it, is

also called Hwang. In the books of Han Dynasty, it is written

皇 Hwang. It is further defined, a house or apartment

without the surrounding four walls. The open space before a

house or grave. 葬于經 | or 皇 Tsang yu t'hēē

hwang, Interred in the open space before the tomb. 城復

于 | Ch'hing fūh yu hwang, The city wall fell in ruins into

the ditch. Al. Scrib. 隍 Hwang.

**塿** GÖ, or Ö.

圻塿 K'he gö, The bank of a stream or river; an earthen

bank having steps. Also written these different ways, 塿

Gö, 壘 Gö, and 陂 Gö.

**堯** YAOU. †

堯 堯 堯

High; eminent. From 垚 Yaou, Earth heaped up, and 兀

Wüh, A high and level base. High and remotely seen, as a

mountain. The famous Chinese Sovereign Yaou, who began

his reign. B. C. 2330. A surname; a name. In epitaphs, Yaou

expresses Great eminence in justice and virtue. The name of

a hill. Some write the character thus 競. Originally written

without the lower part: in the Seal Character, was added to

heighten the idea by association. 一曰从三土積

累而上象高形 Yih yuě tsung san t'hoo tseih luy,

urh shang, seang kaou hing, One says, it is derived from

three earth-characters, piled on each other and placed high, to



represent the figure of height or eminence.

1 猶嶢  
也嶢嶢至高貌古唐帝 Y aou, yew yaou yay;  
yaou-yaou, che kaou maou, koo T'hang te, Yaou is similar  
in meaning to Yaou (a lofty mountain), the appearance of the  
highest possible towering mountain; (hence the name of) the  
ancient emperor of (the first) T'hang Dynasty.

曰若稽  
古帝 1 Yuě, jö ke koo te Yaou, On examining (into the  
character of) the ancient emperor Yaou.

1 之功大  
而無所不至也 Yaou che kung ta, urh woo so püh  
che yay, The meritorious deeds of Yaou were great; there was  
nothing, (either affair, place or time) to which they did not  
extend.

孔子曰惟天爲大惟 1 則之  
Kung-tsze yuě, wei t'heen wei ta; wei Yaou tsih che, Confucius  
said, only Heaven is great; and only Yaou imitated it. In

reference to this expression, it is said, 書敘帝王之  
德莫盛於 1 而其贊 1 之德莫備於  
此 Shoo seu te wang che tih, mö shingj yu Yaou; urh k'he  
tsan yaou che tih; mö pe yu tsze, Of emperors and kings

mentioned in books, there never was any whose virtues were  
more abundant than those of Yaou; and of all the praises  
bestowed on the virtues of Yaou, there never was any more  
complete than this. (Shoo-king-te-choo.) 舜繼 1 Shun

ke Yaou, Shun succeeded Yaou.

治臻 1 舜 Che tsin  
Yaou Shun, The art of government was carried to its highest  
perfection by Yaou and Shun. This person is distinguished  
by the term 唐 1 T'hang-yaou, 帝 1 Te-yaou, and 神

1 Shin-yaou, The divine Yaou.

宋史陳 1 叟 1  
咨 1 佐兄弟皆有聲世謂陳氏三 1

Sung she Chin, Yaou-sow; Yaou-tsze; Yaou-tso heung-te,  
keae yew shing; she wei Chin she san Yaou, The historians  
of Sung dynasty, mention a family of the name of Chin, in  
which there were three brothers, all famous; they were  
denominated in that age, the three Yaous of the family Chin.

誦 1 Tsung Yaou, To meditate on Yaou, and to recite to  
one's self his sayings.

體 1 Te-yaou, To imitate Yaou. He

ascended the throne before the first Emperor of the Han Dynasty.  
廟通 Kwae-t'hung, advised his master 韓信 Han-sin, to  
oppose the aspiring monarch, foreseeing that when he obtained  
the entire dominion, he would destroy Han-sin, who had been

the instrument of raising him to the sovereignty. The monarch  
obtained universal empire, and exterminated Han-sin, and all  
his kindred. Kwae-t'hung was next called for, charged with the  
advice which he had given; he acknowledged it, but added,  
蜀犬吠堯吠非其主 Shüh keuen fei Yaou; fei  
fei k'he choo, 'When a dog of the state Shüh barked at the divine  
Yaou, he did not bark at his own Master,' and consequently was  
innocent. The successful monarch was so pleased by the  
concealed flattery of being compared to the famous Yaou,  
whilst Kwae-t'hung took to himself the epithet of dog, that  
he dismissed him unhurt. This anecdote is much admired by  
the Chinese. 可同 1 K'ho t'hung Yaou, May be deemed  
the same as Yaou. 纂 1 Seuen yaou, To narrate the acts  
of Yaou. 1 山 Yaou shan, A hill in the Province of  
Chih-le, which first obtained its name in the time of Yaou.

坐

An ancient form of 垂 Chuy, see under 6 strokes.

堰

YÉN, or Yen. To stop or dam up water.

A dike or dam. 千金 1 Ts'heen kin yen, A certain place  
in Ho-nan Province.

報

PAOU.

報 招

To make a return according to what has been received or  
done; to recompense; to repay; to requite. Recompense;  
requital. To announce to; to give information of, either  
verbally or by letter; to report or state to. 報恩 Paou  
gän, To make a return for some favor or benefit received;  
an act of gratitude. 1 讎 Paou-ch'how, To revenge.

有恩 1 恩 Yew gän paou gän, He who has received a favour  
must make a recompense for it.

此德此恩不知  
何年可 1 Tsze tih, tsze gän, püh che ho nën k'ho paou,  
This virtue, this kindness, I know not what year it can be  
recompensed.

施不望 1 She-püh wang paou, To  
confer without hope of recompense; or thus, 施恩莫  
望 1 She gän mö wang paou, To do an act of kindness not  
hoping for any recompense.



知 恩 不 1 非 君 子  
有 讎 不 1 枉 爲 人

Che gǎn pùh paou fei keun-tsze;

Yew ch'how pùh paou wang wei jin.

He who is sensible of an act of kindness, and does not recompense it, is not a good man;

He who feels a resentment, and does not take revenge, has erroneously been made a man,—he does not deserve the name of man.

或曰以德 1 怨何如 Hwǒ yuě, e tih paou yuen ho joo, A certain person said to Confucius, to recompense ill-will by kind acts, How do you deem respecting it? 子曰何以 1 德 Tsze yuě, ho e paou tih, Confucius said (in reply) How will you recompense kindness done to you—if you recompense ill-will by benevolent acts? He further added, 以直 1 怨以德 1 德 E chih paou yuen, e tih paou tih, Recompense ill-will by straight forward (upright, equitable,) conduct; recompense kind actions, by kind actions. (Lun-yu.) The dilemma which Commentators represent Confucius as avoiding, was that of behaving the same, whether to friends or enemies; but there are different degrees of goodwill and beneficence; to do good to those who hate us, agreeably to the precepts of a Greater than Confucius, does not necessarily imply the same degree of kindness towards all indiscriminately. 國仇得 1 Kwǒ ch'how tih paou, The enemy of the country was revenged.

善 惡 到 頭 終 有 1  
只 爭 來 早 與 來 遲

Shengǒ taou t'how, chung yew paou;

Chih tsǎng lae tsaou yu lae che.

Virtue and vice when they arrive at a head will finally receive retribution.

The only difference is in its coming sooner or later.

(Ming-sin-paou-kēen.)

投 我 以 木 瓜 Tow wo e mǔh kwa,  
1 之 以 瓊 瑤 Paou che e keung keu;

匪 1 也 Fei paou yay,

永 以 爲 好 也 Yung e wei haou yay.

He threw to me a melon;

I returned him a precious stone,

It was not designed as a recompense;

But to make him forever love me. (She-king.)

言 人 有 贈 我 以 微 物 我 當 1 之 以 重 寶 Yen, jin yew tsǎng wo e wei wùh, wo tang paou che e chung paou, This expresses, that if a person confer upon me a trifling thing, I ought to recompense him by what is important and valuable. 而 猶 未 足 以 爲 1 也 但 欲 其 長 以 爲 好 而 不 忘 耳 Urh yew we tsuh e wei paou yay, tan yùh k'he ch'hang e wei haou urh pùh wang urh, Still not deeming it a sufficient recompense, but desiring that he should long be induced to love, and not forget. (She-king-choo.) 萬 物 本 乎 天 人 本 乎 祖 此 所 以 配 上 帝 也 郊 之 祭 大 報 本 反 始 也 Wan wùh pun hoo T'hēen, jin pun hoo tsoo, tsze so e pei shang-te yay, Keaou che tse ta paou pun, fan che yay, All creatures originate from heaven; man originates with his first progenitor; this is the reason why in offering sacrifices, the ancestor is coupled with the most High Ruler (Shang-te.) The sacrifices, to heaven and ancestors, are a thank-offering to the source (of all things), and a reverting again to the beginning (of human existence). (Le-king.) In these great sacrifices, they used, in ancient times, and still use, cows, calves, and the blood of the victim. How the killing innocent victims could be an expression of gratitude, must ever be a difficulty, with those who do not admit that sacrifices originated, in a recognition of guilt, and substitution of the innocent for the guilty. And how man should ever think that killing the innocent brute creature in room of guilty man, would be acceptable to the Deity, is not conceivable, had it not been commanded from EVER, as pointing to the Divine Saviour, who "Once in the end of the world, appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.)

范 睢 一 飯 之 德 必 償 睚 眦 之 怨 必

1 Fan tseu yih fan che tih peih chang, yae tsze che yuen.



peih paou, Fan-tseu (a general of Tsin) made a point of returning (the slightest favor, even) a dinner; and of revenging the offence given by a side glance. (She-ke.) 睚眦 怨 Paou yae tsze yuen, To revenge a wrong look. 答 Paou tä, and 應 Paou ying, To make a return, or to recompense. 望 Wang paou, Is to hope for a recompense from others. 圖 T'hoo paou, Is to hope to be able, and to be desirous of making a return to others. 厚恩 圖 How gan t'hoo paou, I hope to make a return for your great kindness. 後來圖 How lae t'hoo paou, I hope to make some return hereafter. 奮勉圖 Fun mēn t'hoo paou, To use great effort in the hope of making some return. 結草 啣環 Kēē tsaou paou, The recompense of binding together straw; and 啣環 Han hwan paou, The recompense of taking in the mouth precious stone rings. These two expressions refer to ancient Chinese tales. A son agreeably to the commands of a dying father, gave out in marriage, the beloved concubine of his deceased parent, instead of retaining her to serve at home. The concubine's father, returned from hades to assist this son in the day of battle, by binding straw together to oppose the passage of the enemy, as a recompense for the son's kindness to his daughter. The other story refers to a boy who saved a young bird from a vulture, and fed it for a hundred days. It became domesticated, and finally brought him in its bill four precious stone rings as a recompense. The four following are established phrases for expressing gratitude.

銘心鏤骨 Ming sin low kwüh.

感德難忘 Kan tih nan wang.

結草啣環 Kēē tsaou, han hwan.

知恩必 Che gän peih paou.

It is engraved on my heart and embossed on my bones.

I am impressed with kindness which it is impossible to forget.

I will bind together straw for you, and bring you precious rings in my mouth.

One who is sensible of kindness as I am, must recompense it.

陽 Yang paou, An open or manifest recompense.

陰 Yin paou, A secret or hidden recompense. 福 Füh paou, A happy or blessed recompense. 惡 Gō

paou, A recompense of evil. 惡必有惡 Gō peih yew gō paou, Vice or the vicious shall be recompensed with evil. 速 Sō paou, A sudden recompense, or a quick notification. 信 Paou sin, Information or intelligence given; to report or state to. 捷 Tsēē paou, To announce to with haste. 無文書口 Woo wän shoo k'how paou, Having no written document, to announce to, or report, orally. 已經呈文武衙門 E king ching paou wän woo ya-mun, Already announced by writing to the civil and military offices. 通 T'hung paou, To notify every where; or a general information given to all the officers of a city or province. 京 King paou, The Peking Gazette. In the Provinces it is in manuscript, and hence is called 京抄 King-chaou. 奉旨已錄 Fung che, e lö paou, His Majesty's will has been reverently received; 'announced to all concerned.'—This kind of reply indicates the approbation of statement sent. 船 Paou-chuen, To report a ship's arrival at the appointed office. This is done at Canton by the persons called Linguists; natives who are the medium of ordinary custom-house transactions between the government and European foreigners. 搭 Tā paou, To add to and announce, expresses a local transaction respecting duties at Canton. Shopmen, not included in the Chinese Company of Merchants, sell small articles to foreigners, and pay the export duties to a member of the said Company or Hong. This person adds these sums to his own duties and pays the whole to government. 新進士及第以泥金書帖子附家書中用登科之喜 Sin Tsin-tsze-keih-te e ne-kin shoo tēē tsze, foo kea shoo chung, yung täng-ko che he, A new made graduate of the Tsin-tsze-keih-te class, puts a card of a deep gold color in the letter he was sending home, to announce the joyful tidings of his promotion.

Paou, occurs in the sense of 合 Hō, To unite. 論囚 曰 Lun tsew yuē paou, To discuss, or try the case of prisoners is called Paou. 下姪上曰 Hea yin shang yuē paou, For inferiors in natural rank to debauch superiors, is called Paou. Occurs Syn. with 赴 Foo, To hasten. Originally written 報 Paou. 反以之 Fan e paou che, Turned it back to unite it. 文公鄭子之妃 Wän-kung paou ching tsze che fei, Wän-kung debauched



the wife of his uncle, the prince of the state Ching. (Tso-chuen.)

葬者 | 虞 Paou tsang chay, paou yu, Poor people 'who are obliged to inter soon; must hasten to perform the' rites expressed by Yu. (Le-king.)

望

An ancient form of 窆 Tsze.

Also read Tseih. To form bricks of earth; the snuff of a candle; what is left when the fire has consumed the combustible part; to snuff at, or dislike; to hate.

帝曰龍朕望讒說殄行震驚朕師命汝作納言夙夜出納朕命惟允 Te yuě, Lung, chin tseih tsan shwō, tēn hing, shin king chin sze. Ming yu tsō nā yen, sō yay ch'hüh nā chin ming wei yun, The Emperor (Shun, B. C. 2236) said to Lung (one of his ministers) I hate slander, and a perverse ingenuity, which misrepresents the conduct of good men, and which strikes terror into my people. I command you, who are the receiver of my words, morning and evening to issue my orders and receive an account of how they are executed; let all be conformable to truth. (Shooking.)

有虞氏瓦棺夏后氏 | 周殷人棺槨周人牆置翬 Yew yu she wa-kwan, Hea how she tseih chow; Yin jin kwan kō; Chow jin tseang che sā, In the time of Yu, (B. C. 2200) they had earthen ware coffins; in the time of Hea, (B. C. 1800) they surrounded the coffin with burnt bricks; in the time of Yin, (B. C. 1200) they had wooden coffins and shells; in the time of Chow, (B. C. 800) they surrounded the coffin with curtains like a wall, and adorned the wood with cloth. (Le-king.) 左手秉燭右手折 | Tso show ping chō; yew show chē tseih, With the left hand hold the candle; and with the right hand break off the snuff. 火之餘燼曰 | Hoo che yu tsin yuě tseih, The remnant of what fire has consumed is called Tseih

場

CH'HANG.

場 埸

Ground dedicated to offering sacrifice to the gods; ground appropriated to the ingathering of grain. An arena for literary or military contests, or exercises. An arena, or appropriated space of ground for any special purpose; as a place of public

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execution; the place of consecrating the priests and priestesses of Buddah; the place where insects or reptiles collect together; a place for gaming, and so on. Ch'hang is further used as a numeral of affairs, circumstances, or particular concerns. A particular period of life; time, state, or class of persons. 築土為壇除地為場 Chō t'hoo wei tan; ch'hoo te wei ch'hang, Raised earth makes (the kind of altar called)

Tan; earth removed (to level or excavate the place) makes Ch'hang. 收禾圃曰 | Show ho poo yuě ch'hang, An enclosure to receive grain is called Ch'hang.

圃 Ch'hang poo, Expresses the same generally. 春夏為圃秋冬為 | 也 Chun, Hea, wei poo; tsew tung wei ch'hang yay, The place designed for Spring and Summer is called Poo; that for Autumn and Winter is called Ch'hang.

九月築 | 圃 Kew yuě, chō ch'hang poo, In the ninth moon an enclosure for grain is made. The word Chō expresses the beating down of mud as in forming a mud wall. 禾 |

Ho ch'hang, A place for the reception of grain. 人 | 掌國之 | 圃 Ch'hang jin, ch'hang kwō che ch'hang-poo, The Ch'hang-jin controul the national receptacles for grain.

科 | K'ho ch'hang, The arena, or place of assemblage for literary and military exercises; the exercise it self. 明年有科 | Ming nēen yew k'ho ch'hang, There is a general probational exercise next year. 考科 | Kaou k'ho ch'hang, To examine, or to be examined, at the arena or place of general assemblage. These examinations are generally triennial. The present reigning family on the occurrence of every decade of the monarch's age, have what they call a 恩科

Gān k'ho, An examination of special favor; when various extraordinary rewards are distributed. 文 | Wān ch'hang, The literary arena. 武 | Woo ch'hang, The place for military exercises. 法 | Fā ch'hang, The place of public execution. 賭 | Too ch'hang, A place appropriated to gaming. 戲 | He ch'hang, A place for theatrical representations. 淪落在賭 | 中 Lun lō tsae too ch'hang chung, To sink down into the midst of a gaming house, expresses a low degree of moral degradation. 釋氏開堂設戒曰選佛 | Shīh she k'hae t'hang shē kae yuě seuen fūh ch'hang, Where the sect of Buddah opens a temple, and establish prohibitive rules, it is called A select arena of Fūh.

Read Shang. 坻 | Ch'he shang, Place of assemblage,



or a nest of certain reptiles. 鹿 | Lüeh ch'hang, A kind of deer park. 詞 | Tse ch'hang, A place of assemblage for words or phrases; a place where the Literati assemble. A like idea is expressed by 翰墨 | Han-mih ch'hang, The pencil and ink arena.

我也該做人的事不做那禽獸的事方不負天地生我一

| Wo yay kae tso jin teih sze, püh tso na kin show teih sze, fang püh foo t'hien te säng wo yih ch'hang, I also ought to do what is proper for human kind, and not what is brutish; then I thall not ungratefully render nugatory the goodness of nature in producing me. 一 | 事 Yih ch'hang sze, An affair.

頭 | T'how ch'hang, The head (the first) arena;—the first examination, or occurrence of the kind. 二 | Urh ch'hang, The second affair. 三 | San ch'hang, The third. This phraseology arises from the examinations being divided into three principal divisions of subjects. It is a standing rule to commence on the 8th day of the 8th moon. Two days are spent on each division of subjects. The first two days are spent on the Four-books of Confucius; three themes are given. A second from the Ta-heö and Chung-yung, which are united under the term 學庸 Heö-chung. The first theme is from the 論語 Lun-yu; and the third from 孟子 Mäng-tsze. The next two days are spent on the 五經 Woo-king, five themes are given. The last two days are spent on general subjects. The whole time occupied in giving in the names, issuing themes, and writing the exercises, is nine days.

逢 | 作興 Fung ch'hang tsö hing, To be elevated on falling in with the arena; i. e. to suit one's self to the company one meets with. 荆棘 | King keih ch'hang, A thorny arena;—a place of danger and trouble. 滌 | Teih ch'hang, To cleanse and dress a field after cutting down the grain. 沙 | Sha ch'hang, A sandy desert. 登 | Täng ch'hang, To ascend the arena. 百歲 | Pih suy ch'hang, The place where men attain a hundred years of age: used in reference to an assemblage of old people. 少年 | Shaou nēen ch'hang, The society of the young. 桃李 | Taou le ch'hang, The place of peaches and plumbs;—said in reference to a certain place of education, where these were numerous. 夢 | Mung yih ch'hang, A dream; the region of dreams, or visionary schemes. 遊俠 |

Yew hēö ch'hang, To ramble amongst chivalrous worthies. Vulgarly written 場 Ch'hang. To be distinguished from 場 Yih, Otherwise written 塢 Ch'hang, and 陽 Ch'hang.

堦 MEI.

A kind of mound or altar of earth, or its surrounding wall.

堵 TOO.

堵 堵 堵

A low wall; to fend off; to shut; to close; to guard against. A suspended bell or sonorous stone. Settled, tranquil. A surname. Read Chay. The name of a district; of a hill, and of a certain river. Occurs used as a Local cant word for 箇 Ko. 一丈爲版五版爲堵 Yih ch'hang wei pan, woo pan wei too, One ch'hang (or ten cubits) of wall make (what is called) pan; five pan make Too.

鴻鴈于飛 Hung yen yu fei,

集于中澤 Tseih yu chung tseih.

子之于垣 Tsze che yu yuen,

百 | 皆作 Pih too keae tsö.

As the wild geese fly in groups,

And assemble in the midst of a marsh,

So the scattered people collected to build the wall,

Thus a hundred Too were speedily finishd,—and the people sat down in repose. (She-king.)

The Ode was composed 因逸而思勞 Yin yih urh sze laou, in consequence of enjoying ease, and recollecting former toils.

原憲居環 | 之室茨以蓬蒿 Yuen-hēen, keu hwan too che shih tsze pung haou, Yuen-hēen (one of the disciples of Confucius, was so poor that he) dwelt in an apartment surrounded by bare walls, and thatched with wild reeds. 設兵防堵 Shě ping fang too, To appoint soldiers to a certain station as a defence. | 御 Too yu, To ward off, or guard against. | 塞 Too sih, To stop up, or close against. 外洋巡 | 夷船 Wae yang seun too e ch'huen, To cruize on the coast, in order to ward off foreign ships. 如今把門 | 了要打前頭過去 Joo kin pa mun too leaou, yau ta tsēen t'how kwo



k'heu, As the door is now shut, it is necessary to advance and go round. 觀如 | Kwan joo too. The lookers on

were like a wall—thickly crowded together, when Confucius practised the bow and arrow. 吏民皆安 | 如故

Le min keae gan too jco koo, The officers and people were all tranquilly settled as before. 誠使四海九州閤

間安 | Ching she sze hae kew chow leu yen gan too, Really set the whole world at rest. 這箇曰阿 |

Chay-ko yuě o-too, Chay-ko (this or that) is expressed by O-too.

This expression refers to a trifling tale of 王夷甫 Wang-e-poo, a person in the fourth century, who affected so much

aversion to covetousness, that he would never pronounce the word 錢 Tsëen, Money. His wife in order to put a trick on

him, surrounded his bed with it, but when he arose, instead of being caught unawares, and induced to utter the hatred word,

he 命婢曰取阿 | 物去 Ming pei, tseu O-too wüh k'heu, Ordered the female servant in these words—Take

away that stuff. (Chin-yu-kaou.) 鐘 Chung and 磬 K'hing, Bells and sonorous stones were suspended, sixteen together; the

whole number was called 肆 Sze; half the number was called | Too. (Chow-le.) Occurs in the sense of 閤 Too, The

terrace over a city gate.

# 堵

T'HÒ. A certain child's play, otherwise called

飛瓦礫戲 Fei wa leih he, The play of flying tiles and brick-bats, which is also expressed by 飛堵 Fei-to. There

is a game of this kind, which consists in throwing from one forcibly, heavy substances attached by a string, and drawing them

suddenly back again. The obsolete play referred to, consisted probably only in pelting each other, hence the phrase 拋 |

P'haou-to, To throw or pelt. 若今之打瓦 Jō kin che ta wa, Like the present ta-wa, striking with brick-bats.

# 罍

The Seal Character form of 壺 Yin, The ancient form

of 煙 Yen, Smoke, which it is said to represent, curling out of a window.

# 壘

The same as 宇 Yu, The side of a house.

# 培

GAN. A burying place in a moor or common.

To bury or inter; it is also expressed by 瘞培 E-gan, it was pointed out to the poor to induce them to attend to the interment of their relatives. (Kwan-tsze.)

# 墾

The same as 坎 Pă, To stick in the ground, to till.

One turn of ploughing. 王耕一墾 Wang käng yih pă, The king ploughed a turn.

# 壘

The same as 壘 Tsang.

To contain, or receive in store. From 土 T'hoo, The earth, as the earth contains all creatures, and as the bowels receive and contain. 艸 Tsaou, Grass or herbage, was subsequently added, from the idea of its covering and concealing what lay amongst it; hence the modern phrase 蔽藏 Pe-tsang, To secret or conceal.

# 壠

FUNG. The nest or dwelling of an insect is

called Fung. The Chinese express it by 蟲室 Chung-shih, The house of an insect. 蟻 | E-fung, An ant's nest.

# 堽

CHUNG. The sides of a pond, as a fish-pond

or other cavity which contains water.

# 堽

TĀ, or Tŏ. The spot where a division of

land takes place; a boundary or limit.

# 界

The same as 界 Keae, see Rad. 田 Tëen.

# 野

The same as 野 Yay, A moor, or common.

# 壘

An ancient form of 壘 Ke, see 11 str.



津 TSIN. Damp, wet, marshy.

重 An ancient form of 重 Chung, see Rad. 里 Le.

封 HING, or Fung. The name of a place.

隆 SEUN, or Tseun. High, perilous.

These three characters 峻隆崙 are all the same.

致 CHE.

To put or add to; to make up a certain amount.

垠 Same as 岡 Kang, A small hill; or the ridge of a hill.

TEN STROKES.

脊 TSEIH. Poor ground; the ridge of a hill.

山脊岡 Shan tseih kang, The back of a hill is called Kang.

塗 LUNG. To smear, or daub. 塗

塊 K'HWAE. 塊 田 垠

A clod of earth; a segment, fragment, or portion of; a piece. Doltish, unintelligent as a clod. Occurs used for the pronoun I. Syn. with 我 Kwei. 造物之名曰大塊 Tsaou wüh che ming yuë Ta-kwae, The name of that which creates (namely heaven and earth, nature) is called Ta-k'hwae. 天地初開渾然無物故名大 | T'hëen te ch'ho k'hae, kwän jen woo wüh, koo ming

Ta-k'hwae, When the heaven and earth were first opened, they were in a chaotic state; there were no creatures, hence the whole was called Ta-k'hwae,—a great clod. 土 | T'hoo k'hwae, A clod of earth.

陽春召我以烟景。  
大 | 假我以文章。

Yang chun chaou wo e yen king;

Ta k'hwae kea wo e wän chang.

The opening spring invites me by its appropriate clouds and mists; [traits.

The great material system lends me its various beauteous

| 然無知 K'hwae yen woo che, Doltish and ignorant. | 然一物 K'hwae yen yih wüh, A doltish stupid thing.

看見窓上紙濕了一 | Kan k'een chwang shang, che shih leaou yih k'hwae, Observed the paper of the window damped in a place. 洋錢一百 |

Yang ts'een yih pih k'hwae, A hundred pieces of foreign money.

一 | 兩 | Yih k'hwae, leang k'hwae, One piece, two pieces, &c. 一 | 地 Yih k'hwae te, A portion of land.

塵土爲蓬 | Chin t'hoo wei pung k'hwae, Dusty, or loose earth is (called) Pung k'hwae. 重耳乞食於

野人. 野人與之 | Chung urh keih shih yu yay jin; yay jin yu che k'hwae, Chung-urh begged of the country

people something to eat; the country people gave him a clod of earth.—Chung-urh deemed it an insult and was about to

chastise the people, when his father suggested, that is was. 天賜也 T'hëen tsze yay, The gift of heaven; as an omen

of his obtaining territory and a kingdom, which was afterwards realized. (Tso-chuen) 父母之喪居倚廬不

塗寢苦枕 | Foo moo che sang, keu e leu püh t'hoo, tsin chen, chin k'hwae, On the death of father and mother,

children must live in an unplastered thatched hut; sleep upon straw, and have a clod for their pillow. 壘 | 胃中

不平也 Luy k'hwae heung chung püh p hing yay, Luy k'hwae, expresses matters heaped up (disquietude) in the

breast. 胃中壘 | 故須酒澆之 Heung chung luy k'hwae, koo seu tsew jaou che, There is an accumulation of clods in my breast, it is necessary to molify

them with wine poured around. 破 | P'ho k'hwae,



To break the clod; as plants sprout up through it. 楊貴妃銜 | 請死 Yang kwei fei han k'hwae, ts'hing sze, Yang-kwei-fei (an Imperial concubine famous in history) put a clod of earth in her mouth and begged to die. (T'hang-t'hoo.) 積 | Tseih-k'hwae, and 累 | Luy-k'hwae, Clods of earth heaped up.

塋

YING.

塋

S. C.

A grave or tomb. 塋域葬地也 Ying yih tsang te yai, —Ying-yih, the limits or place of interment. | 穴先

Ying heüé, The pit or grave into which the coffin is put. 人墳 | Sēen jin fun ying, The tomb of parents.

埤

SING. Red stiff clay.

埤

塌

TA, or T'hā. Below the surface of the ground.

To fall down. 垂頭塌翼 Chuy t'how tā yih, To hang down the head and let fall the wings. From 三 Maou, and not from 日 Jih, | 牀著地而安也 Tā, chwang chò te, urh gan yai, Setting a couch down on the ground and settling it. 房屋倒 | Fang üh taou fā, The house was completely subverted, or thrown down. 遭 | Tsaou tā, To knock or throw about; to annoy or distress; is sometimes written thus. 這個茶雖然你吃得也沒有這多茶給你遭 | Chay ko ch'ha suy jen ne keih tih, yay mūh yew chay to ch'ha keih ne tsaou tā, Although you may drink this tea, still there is not so much tea as to give it to you to throw about. 因地震倒 | Yin te chin taou tāfang üh yih ts'hēn yih pih yu kēn, By an earthquake there were thrown down, one thousand, one hundred (eleven hundred) and more houses, (on the borders of Sze-chuen, April, 1817).

這個茶雖然你吃得也沒有這多茶給你遭 | Chay ko ch'ha suy jen ne keih tih, yay mūh yew chay to ch'ha keih ne tsaou tā, Although you may drink this tea, still there is not so much tea as to give it to you to throw about. 因地震倒 | Yin te chin taou tāfang üh yih ts'hēn yih pih yu kēn, By an earthquake there were thrown down, one thousand, one hundred (eleven hundred) and more houses, (on the borders of Sze-chuen, April, 1817).

塍

SHING.

A bank or dike which divides fields.

塿

SĒĒ, or Sūh. Small dust.

塹

K'HAE.

塹

塹

High and dry land. 請更諸爽塹者 Ts'hing käng choo shwang k'hae chay, I request you to move (your dwelling) to a more elevated and cheerful situation. Otherways expressed thus, 改居於爽明高燥之地 Kae. keu yu shwang ming kaou tsaou che te, Remove and dwell in a cheerful lightsome elevated dry place. (Tso-chuen.) 處甘泉之爽 | Ch'hoo kan tseuen che shwang k'hae, To reside in cheerful elevated place with a sweet spring of water.

塿

SOO. To mould earth or clay into the form of

something; to make an image; an idol. 今俗捏土肖鬼神象貌曰塿 Kin süh nēē t'hoo seau kwei shin seang maou yuē soo, The present vulgar mode of forming with the fingers clay into the resemblance of a demon or god, is called Soo. 素 Soo is used in the same sense.

塼

SHE.

塼

塼

A kind of hen roost formed in a wall. 鑿垣爲雞作棲曰塼 Tsō yuen wei ke tsō tse yuē she, To cut a hole in the wall for fowls to rest in, is called She.

君子于役 Keun-tsze yu yih,  
不知其期 Pūh che k'he ke.  
曷至哉 Hō che tsae?  
雞棲于 | Ke tse yu she,  
日之夕矣 Jih che seih e,  
羊牛下來 Yang new hea lae,  
君子于役 Keun-tsze yu yih,  
如 | 何勿思 Joo che ho wūh sze.

The princely man is gone on public service,

The period of his return is unknown.

Whither has he gone! —

The fowls have their times to perch upon the roost.



And in the evening of the day,  
The sheep and the kine come down from the mountains.  
The princely man is gone on service,  
How refrain from thinking on him! (She-king.)

**塔** YUNG.

堦塔 Chung yung, A disquieted appearance.

**填** MEIH. To plaster, as a wall; to smear; to

daub. 塗補牆壁也 T'ho. poo tseang peih-yay, To plaster and repair a wall.

**社** An ancient form of 壤 Hwae.

**塔** T'HÄ. 塔 塔

The sound of something falling; earth piled up; a tallspire, consisting of three, five, seven, nine and even thirteen stories, commonly called a pagoda; a temple of Buddah. A surname. To rhyme, read Fä. The T'hä, or Pagodas, are very common in the interior of China, they are generally placed on some eminence, and often on the tops of high hills. Withinside, they are hollow, have windows in each story, and often a winding staircase leading to the top contained in the wall of the building, like the monument at London Bridge, which is indeed a kind of T'hä. They were introduced with the religion of Buddah, and were monuments dedicated to him. There are sometimes idols placed in the several stories. The modern ones are generally low, and have a reference to the Chinese superstition, called the 風水 Fung-shwü, which also entered into the idea of the former ones. They are supposed to expel evil spirits, pestilence, and other misfortunes; and at the same time to have an influence in inducing prosperity in one form or other. They are commonly called 寶塔 Paou-t'hä, A precious Pagoda. 舍利 | Shay-le-t'ha, A pagoda raised over certain relics or pearly ashes of Buddah. These, it is said, are contained in a gold box, if on being opened they exhibit a dingy appearance, it is deemed a bad

omen, if a red appearance, a good omen. 文 | Wän-t'hä, expresses the modern low pagoda. 燒番 | Shaou fan t'hä, To burn the foreign pagodas, refers to a ceremony observed on the fifteenth of the eighth moon. A hollow pagoda made of tiles or bricks is reared and filled with fuel; it is then set fire to, and amidst the blaze, salt is thrown in, which is done for the amusement of old men and children. 膽大吞番 |

Tan ta t'hun fan tä, Bold enough to swallow the burning pagoda.

| 燈 Thä täng, The Pagoda's lamps. In 肇慶府 Shaou-king Foo, in the province of Canton, there is a pagoda situated on 鼎湖山 Ting-hoo hill, to this, many people repair and give a sum of money from six to a hundred dollars in order to illuminate it. In doing this, there is said to be great

功德 Kung-tih, Meritorious virtue. There is, they add, 聖蹟 Shing tseih, The footsteps or traces of what is holy or sacred about the pagoda and temple, at its foot; by which they mean, that there is a supernatural blessing attends it. The priests are always supplied without going forth to beg. At the temple called 高旻寺 Kaou-ming-sze, not far from the Yang-tsze-keang, where the British Embassy in 1816 changed boats, there is a very elegant and lofty pagoda, which was a residence of the late Emperor on his tour to the South of China.

The Chinese define the word by 西域浮屠也 Seyih Fow-too yay, The Fow-too, (Buddah) of the western regions.

募建宮宇曰 | 近稱刹宇謂之 | 院 Moo keen kung-yu yü t'hä, kin ching ch'ha yü, wei che t'hä-yuen, Temples built by solicited subscriptions are called T'hä; recently the abodes of the Buddah priests are called T'hä-yuen.

| 或七級九級至十三級而止 其五級者俗謂之錐子 T'hä hwö ts'ih keih,

kew keih, che shih san keih urh che; k'he woo keih chay suh wei che chung-tsze, Pagodas are either seven, nine, or as far as thirteen stories, where they stop; those of five stories are vulgarly called Auls; denoting like the word spire, something which ends in a sharp point. The porcelain tower situated in Keang-nan, and which is mentioned in accounts of China, is called 琉璃 | Lew-le t'hä. Lew-le, is a kind of glaze, such as is put on earthen ware. This pagoda is also called 報恩寺 Paou-gän-sze, The temple of gratitude. The time and money spent in building it were very considerable.



A piece of solid gold many pounds weight surmounted the top of the spire. In the suburbs of Nanking, there are to this day folio sheet prints of it, with a minute description; the builder's name, and so on; to satisfy the curiosity of travellers. In the third year of 貞觀 Ching-kwan, (A. D. 1637,) a celebrated priest of Buddah, whose name was 玄奘師 Heuen-chwang-sze, (the latter word is his title of master or doctor) went to India and procured various of the books of Buddah. He returned sixteen years afterwards, and was three years more occupied in translating them. There was built for him a temple called 大慈恩寺 Ta-tsze-gàn-sze, The temple of great mercy and kindness. And three years afterwards, the succeeding Emperor built a pagoda, called 雁 | Yen-t'hă, The Wild-goose Pagoda, in order to lay up the above mentioned books. The Wild-goose pagoda took its name from the following legend. At this place, in former times, were priests who fed on geese, calves and deer. One day a wild goose flew over the place where they were sitting, and with an audible voice said, 眾僧闕供摩訶薩埵 Chung sāng keuë kung mo-o-să-chuy. All you priests omit to serve the cause of charity and benevolence. The four last words in the language of Buddah denotes 好施 Haou-she, Delighting to impart. The goose having uttered these words, fell dead amongst the priests.

They were greatly alarmed, ceased to eat animal food, and built a T'hă over the place where they interred the goose. It occurred during the dynasty T'hang, that a person who had attained the literary rank of 進士及第 Tsin sze keih te, was at this pagoda, when he first put up a tablet with his name, as is still the custom, and from this circumstance, persons of the rank just mentioned, are in the present day, called 雁 | 題名 Yen t'hă te ming, Men whose names are inscribed on the Wild goose pagoda. Many phrases in the Chinese language are of a similar derivation to that just given, which is tedious to narrate, and omitted, leave the sense obscure.

There were no T'hă in China before the time of the Han Dynasty, and therefore Shwō-wän does not contain the word. In the town of Canton there is a Mahommodan mosque, with a plain spire, which is called 光 | Kwang t'hă, The unornamented pagoda. There is another, which in contradistinction is called 花 | Hwa t'hă, The flowered pagoda. The pagoda half way to Hwang-poo, where European ships moor, is called 赤岡 | Chih kang-t'hă. The Second-bar pagoda (a spire known to all who have visited Canton) is called 獅子洋 | Sze-tsze-yang t'hă, or 石礪 | Shih-le t'hă. 琶洲 | Pa-chow tä, is a famous pagoda in the province of Canton, built about A. D. 1600. Occurs written 埴 T'hă.

琶洲砥柱

PA-CHOW-TE-CHOO PAGODA.





塑

Same as 埭 Soo, see above.

塑神像 Soo shin seang, An earthen or clay image of a god; a clay idol. 泥 | 木彫的 Ne soo inih teau teih, Formed of clay or carved in wood. 坭桃木 | Ne teau mih soo, Formed of clay or wood. These two expressions are applied to persons as terms of abuse for their stupidity. 明道如泥 | 人及接人渾是一團和氣 Ming taou joo ne soo jin, keih tsè jin kwàn she yih twan ho k'hè, Ming-taou was (as inanimate) as a clay figure, till he received another person, and then he was all cordiality. 坐如 | Tso joo soo, To sit like a clay figure. 貌如 | Maou joo soo, A countenance like a clay image. 繪 | Hwuy soo, To draw a likeness with the pencil.

塌

UNG. The appearance of dust rising.

Sound of wind, or metaphorically, the same of usages or customs.

墀

Same as 墀 Che, see below.

埭

Same as 塹 Shing.

塹

POO.

A man's name, To be distinguished from 塹 T'hwàn.

塗

T'HOO

塗

塗

Clay, mud, mire. To plaster, to ornament as the colouring of a wall; to smear, to daub; to blot out or efface; to defile; to fill up an interstice. Thick. A surname; the name of a hill. 坐於塗炭 Tso yu t'hoo tan, To sit amongst mire and ashes; is applied to sitting down, or associating with vicious people. 立於惡人之朝與惡人言如以朝衣朝冠坐於 | 炭 Leih yu gō jin che chaou, yu gō jin yen, joo e chaou e, chaou kwan tso yu t'hoo tan, To

stand in the court of a vicious man (a prince) or to speak to a vicious man, is like being clothed in a court dress, and court cap, and then sitting down amongst the mire and ashes. (Mäng-tsze.)

| 泥 T'hoo-ne, Soft mire. 糊 | Hoo-t'hoo,

Dull, stupid, muddy intellect; to manage affairs without order and system. 一個糊 | 大不明白的人 Yih

ko hoo-t'hoo ta püh ming pih teih jin, A very dull stupid fellow.

糊 | 了事 Hoo t'hoo leaou sze, To finish, or put things off one's hand in a confused indistinct manner. 你不要

糊 | 我與你說正經話 Ne püh yaou hoo t'hoo wo yu ne shwō ching-king hwa, Don't you be confused and carelessly misapprehend, I am speaking to you seriously.

或言端爲人糊 | 帝曰端小事糊 |

大事不糊 | Hwō yen Twan wei jin hoo-t'hoo; Te yüè,

Twan seaou sze hoo-t'hoo, ta sze püh hoo-t'hoo, One said, that Twan was a stupid man; the Emperor replied, Twan is dull in petty matters, but not dull in great affairs. (Sung-she.)

| 牆 T'hoo tseang, To plaster a wall; or a plastered wall.

| 飾 T'hoo shih, To apply any coloured wash to walls.

| 乙 T'hoo yih, or | 抹 T'hoo mō, To blot out and alter a written document. 添注 | 改 Tēen choo, t'hoo

kae, To add illustrations or comments; to blot out and alter.

東 | 抹 Tung t'hoo, se mō, 'On the east blot out, on the west efface;' i. e. to make many alterations. 旅 |

Leu-t'hoo, The path trodden by travellers. | 墜泥飾

也 T'hoo-ke, ne shih yay, T'hoo-ke is to plaster with mud; to fill up the interstices of the wall. 聖 | Gō-t'hoo, Denotes

the same. (Shoo-king.) 母教猱升木如 | |

附 Woo keaou jow shing mih; joo t'hoo t'hoo foo, Do not teach a monkey to climb a tree; it is plastering above plaster unnecessarily. 言小人骨肉之恩本薄王

又好讒佞以來之是猶教猱升木又

如於泥 | 之上加以泥 | 附之也

Yen seaou jin kwüh jow che gän puu pō, wang yew haou tsan

ning e lae che, she yew keaou jow shing mih, yew joo yu ne

t'hoo che shang kea e ne t'hoo foo che yay, It (the above

sentence) expresses, that the natural affection for their kindred

of mean time serving men, is originally very slight; if the king

likes to hear specious slanders and thereby encourages (tale

bearers) to come, it is like teaching a monkey to ascend a tree,



and as adding miry plaster above miry plaster.—The figures being low, a monkey and mire, seem well chosen for the subject.

古之士遭洽世不避其任。遇亂世不爲苟存。二子伯夷叔齊曰。周丘 | 吾身也不如避之以潔。吾行則北至於首陽之山。遂餓而死焉。 In ancient times when the age was in a well governed state, the learned did not decline offices, and when confusion (from the tyranny of the reigning prince) prevailed, they did not aim at any rate to keep their places. The two eminent men (king's sons) Pih-e and Shüh-tse, said respecting Chow, contact with him would defile our pure conduct. They forthwith travailed north to the Show-yang mountain, where they died of hunger. (Chwang-tsze.) 汚 | Woo-t'hoo, To defile. 塵 | Chin-t'hoo, Dust and mire, expresses—the age, the world, the present state of human beings. 椒 | Tseou t'hoo, Pepper-plaster, refers to the Empress's private rooms, which it is said, were in the time of Han thus plastered, to give them warmth and fragrance. | | T'hoo-t'hoo, occurs applied to 露 Loo, The dew, expressing its being thick. | 車 T'hoo-chay, or, as some read it, Keu, An earthen chariot. | 車 舘 靈 自古有之 T'hoo chay ch'hoo ling tsze koo yew che, Clay carriages and straw men (to inter with the dead) have existed from ancient times,—and the usage is still attended to. The usage is at present to make a number of utensils of paper, and by consuming them in fire, pass them into the invisible state for the use of the departed per on. The general term for them is, 明器 Ming-k'he. A house, sedan-chairs, a boat, boatmen, attendants, clothes, and so on, are made and burnt. They burn the actual clothes which the person wore, which of course, in the case of poor people are not worth much, but expensive wardrobes of the rich are thus consumed. They denominate the practice, 燒過河衣 Shaou kwo hoe, To burn clothes for the passage of the river. The river to be passed, is called 黃河 Hwang-ho, The Yellow river. | 山 T'hoo-shan, The name of an ancient state. 三 | San t'hoo, Three places are so denominated when spoken of generally.

臺

An ancient form of 聖 Yen.

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臺

An ancient form of 臺 Tae.

Chow's mode of writing 堂 T'hang. The first part of the definition is disputed.

塘

T'HANG.

塘

塘

An artificial pond; a pool of water; a fish pond. It is the usage in China to have a pond of stagnant water attached to the house of every gentleman. 池塘 Ch'he t'hang, or | 池 T'hang ch'he, or 魚 | Yu t'hang, All express a fish pond. 蓮 | Lëen t'hang, A pond for the growth of the water-lily. 築土遏水曰 | Ch' t'hoo g' shwü yuë t'hang, Earth diked up and stopping water, is called T'hang. 金銀 | King yin t'hang, The gold and silver pond—a pond mentioned in history. 錢 | Tsëen-t'hang, The Tsëen (Chinese copper cash or money) pool; so called from a fraud practiced at the building of it. A notice was issued inviting persons to bring clay and stones, promising a thousand 錢 Tsëen, for half the quantity which one man could carry. The poor people came 如雲 Joo yun, Like clouds for number, with loads of clay and stone. The builder then affirmed that they had brought much more than he wanted; and the people had no resource but to throw down their burdens and go away, leaving the materials for building in the possession of the man who had imposed on them. 瞿 | Keu t'hang, is the name of another famous pond. | 蒿 T'hang-haou, Celery. 唐 T'hang, is used in the same sense. There are a great many epithets applied to ponds, as 春草 | Ch'hun tsaou t'hang, The vernal grass pond. 脂粉 | Che-fun t'hang, The pool of female cosmetics—flowing from the apartments of the royal palace, and so on. 野 | Yay t'hang, A pool in a wilderness.

塙

K'HEÖ.

塙

S. C.

High earth. One says, Hard adhesive earth or clay, which cannot be separated. Read Keau, Poor stony land. These three characters 塙 壘 塹 are the same.



**塚** The vulgar form of 冢 Chung.

A grave or sepulchre. 荒 | Hwang-chung, A deserted grave; a tomb at which no descendants worship.

**堞** LEIH. To stop or fill up.

**壘** NEIH. Earth and water mixed.

**塚** Same as 塿 Pung, see below.

Dust blown by the wind. To be distinguished from 塚 Chung.

**墳** KUNG.

The name of a place. Some write it 壘 Kung.

**塿** PANG. The boundary of a piece of ground; the dike which forms the limit of a field. In some of the ancient Chinese states, a level topped eminence was called Pang; and also the banks or sides of a ditch.

**堞** The vulgar form of 堞 Chae.

**塞** SIH. **塞** **塞**

To fill; to fill up; to close; to stop an aperture; to obstruct; to hinder or prevent. A solid, sincere character. An important and dangerous pass to a country. Epithet, applied to the moon under certain circumstances.

| 塞 Sih-sih, A disquieted; untranquil appearance. Read Sae, A boundary; a limit on the border. A surname. 堆塞 Tuy sih, To stop up, as by piling earth over. 閉 | Pe-sih, To close or shut.

鼻子 | 不住 Pe tsze sih pih choo, The nose not completely stopped; or unable to stop the nose. 老鼠拖

稱錘自 | 洞門 Laou-shoo to ching chuy tsze sih tung mun, The rat pulled down the weight, and itself filled up

the entrance to the cavern,—figuratively, a man's bringing some calamity on himself. 人多擠擁 | 的無一些空地 Jin to tse yung sih teih, woo yih seay kung te, A great many people crowded together and choked up the space, so that there was not the least unoccupied ground.

| 口 Sih k'how, To stop a person's mouth; either by not affording him any reason to talk, or reasoning so that he is unable to reply; it may also denote the stoppage of any aperture, which word is generally expressed by mouth. 填 | T'hëen-sih, or |

滿 Sih mwan, To fill up. | 責 Sih tsih, To stop or prevent censure;—to endeavour to slur over an affair, or perform any work in a careless manner, designed merely to preserve appearances. 天地不通閉 | 成冬 T'hëen te

püh t'hung pe sih ching tung, Heaven and earth's reciprocal communication obstructed, forms or causes winter. | 路

口 Sih loo k'how, To stop up a road. 開通道路無有障 | K'hae t'hung taou loo, woo yew chang sih, Opened a road which was perfectly free without any barrier to intercept or stop passengers. 舜溫恭允 | Shun wän, kung,

yun, sih. Shun (B. C. 2100) was a cordial, respectful, sincere, and solid—plain character. (Shoo-king.) 極其 | 實 Keih k'he sih shih, To carry solidity of character to its highest degree. 邪說充 | 仁義 Seay shwü chung sih jin

e, Vicious discourse is an obstruction to benevolence and justice. (Mäng-tsze.) 秉心 | 淵 Ping sin sih yuen, To grasp the mind, be solid and deep,—expresses great care and attention, with solidity and profoundness of character. (She-king.)

秦四 | 之國被山帶渭 Tsin sze sih che kwö, pei shau tae wei,—Tsin (who first united China under one monarchy) possessed a kingdom defended by dangerous passes on every side. It was surrounded by hills, and by the river Wei, as with a girdle. (She-ke.) Tsin was hence called 天

府 T'hëen foo, The district of Heaven,—especially favored of heaven. 城池百尺扼 | 要 | Ch'bing che pei ch'hih,

gih sih yaou sae, A ditch and wall a hundred cubits high to obstruct the approach of serious injuries. 啟 | K'he, sih, K'he expresses gates, roads and bridges; Sih, walls and other means of obstructing the approach of an enemy. 開我

茅 | K'hae wo maou sih, Open or expand my jungle-choked mind;—instruct me. 孟子謂高子曰山



徑之蹊間介然用之而成路爲間不用則茅 | 之矣今茅 | 子之心矣 Mǎng-

tsze, wei kaou-tsze yuě shau king che ke kēen, kea jen yung che urh ching loo; wei kēen pūh yung, ts'ih maou s'ih che e; kin maou s'ih tsze che sin e, Mencius said to Kaou-tsze, when the paths amongst the hills are used, a road is formed by the constant footsteps of passengers, but as soon as they are not frequented, the weeds choke them up; the weeds have now choked up your heart,—remove them by daily study.

伊蒲 | E-poo-s'ih, and 優婆 | Yew-po-s'ih, are two phrases applied by the Buddhists to eminent persons, who in Chinese are called 善士 Shen-sze, Virtuous scholars. 孟

冬備邊境完要 | Mǎng tung pe pēen king, wan yaou sae, In the first month of winter make preparations for defence on the border; and strengthen the important passes. (Le-king.) 九 | Kew-sae, Nine important passes mentioned in history. 紫 | Tsze-sae, The red limit. A name of the well known great wall of China. 秦築長城土

色皆紫因名 Tsin ch'chang ch'hing t'hoo s'ih keae tsze yin ming, When Tsin (B. C. 200) built the long city wall, the earth of which it was made, was all of a red colour, and hence its name,—as given above. Its usual name is 萬里長城

Wan-le-chang-ch'ing, The city wall ten thousand le long. 博 | Pō-sae, Certain utensils for gaming. Occurs in the sense of 賽 Sae. 冬 | 禱祈 Tung sae taou ke, To offer up the winter prayers and sacrifices. 祭謂報 | 也

Tse wei paou sae yay, To sacrifice is called Paou-sae.

葬 A vulgar form of 葬 Tsang, To inter or bury.

壻 K'HEË. A bank or dam raised to obstruct water.

墜 The same as 瘞 E, To inter, to bury.

墮 TUY. To fall, as from a higher place.

Read Ts'ui, To reprehend; to censure.

塿

Y'ĪH, or Ne'ih. A small hill.

塿

T'HĒEN. ‡

塿

塿

From 土 T'hoo, Earth, and 眞 Chin, giving sound. Also written 窰 thus, from 穴 Heuě, A cavern or hollow place; a pit. T'hēen denotes 以土塞空也 E t'hoo s'ih kung yay, To fill up a vacant place with earth. 凡實中者因曰塿 Fan sh'ih chung chay yin yuě t'hēen, All filling up, or making solid an empty place in the middle, is in consequence expressed by T'hēen.

To fill up a vacant place; to make up a deficiency; to add to; to pay a debt; to give a life forfeited to the laws; to yield or flow onward; the sound of a drum; a man's name. Also read Tēen. Read T'hēen, Entirely, completely, fully, abundantly. Severe disease. Read Ch'iu, Fixed; settled; soothed; repressed; a long time. | 塞 T'hēen-s'ih, To close or shut up. | 滿 T'hēen-mwan, To fill up; to fill entirely.

| 還虧空 T'hēen hwan kwei k'hung, To make up a loss or deficiency. | 債 T'hēen-chae, To pay a debt.

| 命 T'hēen ming, To pay with one's life, the violation of the laws. 挑磚 | 井 Teaou chuen t'hēen tsing, To carry bricks and fill up a well.

谿壑易 | K'he-h'ě e t'hēen;

人心難滿 Jin sin nan mwan.

Lakes and ditches are easily filled;

But the heart of man,—it is impossible to satisfy.

It is said, that 炎帝 Yen-te's daughter (B. C. 3200) was drowned in the eastern sea, and that she was afterwards transformed into a bird called 精衛 Tsing-wei, and which gradually has ever since been carrying away in its bill, the wood and stones of the western mountains. 以 | 東海 E t'hēen tung hae, To fill up the eastern sea. In allusion to this tale, it is said, 鳥銜木而 | 海 Neaou han mūh urh t'hēen hae, The birds carry in their bills wood, and fill up the ocean. 精衛啣石比人之徒勞 Tsing-wei han sh'ih, pe jin che t'hoo laou, The bird



Tsing-wei carrying stones in its bill, is a comparison to represent the useless and ineffectual labours of man.

1 流泉 Th'een lew tseuen, Confluent streams, or springs.

1 然 Th'een-jen kao che, To excite by the sound of drums.

雷 1 1 今雨冥冥 Luy Ph'een Ph'een he; yu ming ming, The thunder resounds, and the rain obscures.

瞻 邱昊天則不我惠孔 1 不寧降此大厲 Chen yang haou th'een tsih p'uh wo hwuy, kung chin p'uh ning, keang tsze tale, (There must be a cause for human calamity) we look up to the splendid heavens which refuse to us their favors; which have long taken from us tranquility; and sent down this great confusion—which prevails in the King's court. (She-king.)

倉况 1 今 Tsang hwang th'een he, Long grieved dejected. (She-king.) In this quotation the sense of Th'een is doubted.

至德之世其行 1 1 Che, tih che she, k'he hing th'een th'een, In an age of supreme virtue, is a perfect satisfaction within—and nothing sought from withoutside. (Chwang-tsze.)

哀我 1 寡 Gae wo Ph'een kwa, Alas for my diseased and desolate state—referring to the troubles of the age. (She-king.)

1 池 Th'een che, occur in Le-king for 奠徹 Tc'ien-ch'ě, To remove the utensils or offerings used in sacrifice.

1 國家 Th'een kw'ea, Occurs for Settling the state of the country.

In the sentence, 多取好女以 1 後宮 To tseu haou neu, e th'een how kung, Took a great many beautiful women to place in the back apartments of the palace.

Th'een is considered the same as 寘 Che, To place.

不擊 1 1 之旗 P'uh keih th'een th'een che ke, Do not attack those whose standards are in regular order;—but those who are in a state of confusion.

1 壑 K'HÜH. Unburnt bricks or earthen ware.

壩 WOO. A small bank or dike, or as one affirms,

a low wall; a place where a detachment of troops reside; barracks, cantonments; hills, or windings amongst hills, which are habitable; a village; a collection of people on a moor or common.

塢壁軍屯也 Woo peih, keun tun yay,

塢壁軍屯也 Woo peih, keun tun yay,

塢壁軍屯也 Woo peih, keun tun yay,

Woo-peih, an encampment, or station where troops settle down.

金門 1 Kin mun woo, The name of certain barracks.

築 1 Ch'oo woo, To build barracks.

前有毒蛇後猛虎  
谿行盡日無村 1

Ts'h'een yew t'uh shay how m'ang hoo;

Ke hing tsin jih woo tsun woo

Before were poisonous snakes, behind were ravening tigers;

Amongst lakes, travelled the whole day, where a village

did not exist.

Originally written 陂 Woo; also 陂 Woo, and 陂 Woo.

渥 CHING. Pervious; passable.

堇 Same as 堇 Kin, The name of a plant.

塤 HEUEN. 塤 R. H.

Same as 埴 Heuen, An instrument of music, made of earth.

壙 The original form of 塚 Tsin.

壩 K'IH.

五壩 Woo-k'ih, Strata of sand heaped upon each other.

塹 TSÜH. To stop or fill up, to close.

塹 CHEN. 塹門聚 Chen mun tseu, The name

of a place of concourse; probably for the purposes of trade, in ancient times situated about the centre of the empire.

陣 Same as 陣 Chin, see Rad. 阜 Fow.



**塾** Same as 隍 Kae, see Rad. 阜 Fow.

**塚** An ancient form of 郭 Foo, Suburbs.

**塀** PĀNG. A local word for a pool or pond.

**壑** NE. A hollow place on the top of a hill, which receives and retains water.

**堙** CH'IH. To add to; to increase. One says, The appearance of descending and entering.

**垸** HWUY.

A landscape in which are windings and turnings.

**堙** Same as 塵 Chen, see Rad. 广 Yen.

In ancient times the ground allotted to one person.

**堙** Same as 堙 E, Obscured, as if with dust.

# ELEVEN STROKES.

**塲** The same as 場 Ch'hang, An arena. See under nine strokes. This is more frequently used than the other referred to, but Kang-he gives the definition under 塲 Ch'hang.

**塲** PUNG. Dust. One says, Dust raised by the wind.

One considers it the vulgar form of 塲 Pung.

**塲** PĀNG.

To put into a grave. Same as 塲 Pāng, The name of a place.

**塵** CH'HIN.

麋

麋

Form 鹿 Lüh, A stag, and 土 T'hoo, Earth, raised by the stag when running. Dust; small particles of earth or sand; Effluvia. Traces of a person. A surname. To rhyme, read Ch'hen. Occurs in the sense of 久 Kew, A long time. 塵世俗 Ch'hin she, The world; the present state of existence. | 垢稽久也 | Süh-ch'hin, expresses the same. | 垢稽久也 Ch'hin kow ke kew yay, Dust and dirt remaining long. 人

日在 | 世之中 Jin jih tsae ch'hin she che chung, Man daily lives amidst the contaminating affairs of this world. 棄 | 世 K'he ch'hin she, To cast off the world by retiring to some monastery, or by departing this life at death. | 埃

Ch'hin yae, Dust. 有 | Yew chin, Dusty. 風 | 中 勞苦 Fung ch'hin chung laou k'hoo, To labour and toil amidst wind and dust;—an expression applied to themselves, by those who have to engage actively in the affairs of life.

沙 | 滾滾 Sha ch'hin kwán kwán, Sand and dust boiling up;—sand and dust in motion. 殺得沙 | 四起戰鼓喧天 Shā tih sha ch'hin sze k'he, chen koo heuen t'héen, Slaughtered and raised the sand and dust all around, whilst the battle and drums resounded to heaven.

灰 | Hwuy ch'hin, The dust of ashes. 一點 | Yih tēn ch'hin, A particle of dust; an atom. 無一 | Woo yih ch'hin, Not a particle of dust; not an atom. 一

| 不染 Yih ch'hin pūh yen, Not soiled by a particle of dust. 烟 | Yen ch'hin, Smoke and dust. 無將 大車祇自 | 兮 Woo tsēang ta keu, che tsze ch'hin he, Do not attempt to move a large carriage, you will only defile yourself with dust,—and be unable to effect your purpose. (She-king.) | 污 Ch'hin woo, To defile with dust. 拂 | Füh ch'hin, To wipe or brush away the dust.

清 | Ts'hing ch'hin, To cleanse from dust. 囂 | Heaou-ch'hin, Noise and dust. 揚 | Yang ch'hin, To raise a dust. 掃 | Saou ch'hin, To sweep away the dust. 心 | Sin ch'hin, The dust of the heart; used in a bad sense for



vicious propensities. 後 | How ch'hin, The straces of a person, left to posterity. 步後 | Poo how ch'hin, To walk in the footsteps of an eminent person gone before. 謁後 | Yih how ch'hin, To view with reverence the dust (the virtues or works) of ancestors. 遊 | 見 Yew ch'hin k'een, A wandering atom glance;—expresses lascivious looks; ogling, side glances. 明窗 | Ming ch'wang ch'hin, Name of a certain medicine. 根 | 虛忘 K'än ch'hin heu wang, The root of dust (the senses and thoughts of the heart) are vain and fallacious;—is the phraseology of the Buddhists. 六根之 | 謂眼耳鼻舌心意 Lüh k'än che ch'hin, wei yen urh pe, shě sin e, The six roots of dust; expresses, the eyes, ears, nose, tongue, heart, and intentions. 和其光同其 | Ho k'he k'wang t'hung k'he ch'hin, Expresses, in the language of the sect Taou, Conformity with the world in its vicious manners. 天子播遷曰蒙 | T'äen-tsze po ts'een yuě mung ch'hin, The removal or flight of an Emperor, is called Mung-ch'hin. 紫 | Yung-ch'hin, Whirling-dust, the name of a 舞女體甚輕 Woo neu te shin king, Dancing girl (who exhibited for the amusement of an ancient king, and) whose person was extremely light. 紅 | Hung-ch'hin, Is a name applied to the well known fruit called 荔枝 Le-che. 顏淵曰夫子步亦步趨亦趨奔軼絕 | Yen-yuen yuě, Foo-tsze poo yih poo, tseu yih tseu, pun yih tseu ch'hin, Yen-yuen (a disciple of Confucius) said, when Confucius moves a step (in learning or science) I also move a step; when he quickens his pace, I also quicken my pace; when he runs, I suddenly lose sight of the dust raised by his tread. 絕 | 而奔 Tseu ch'hin urh pun, You run away from me, so that I cannot even see the dust of your footsteps,—said when complimenting a person on his rapid progress.

塿 LÜH. 塿口城 Lüh k'how ch'hiag, The name of a place mentioned in History.

塿 KEAOU. To work earth up into the form of eggs.

塿 LOO. A salt land, in the west.

塹 E. Dirt; particles of earth or dirt.

塹 GOW.

An accumulation, or billock of sand. One says, A tomb.

塹 TS'HĒEN.

塹 S. C.

A ditch: to form a ditch by excavating the earth; the ditch around a city. 塹山堙谷千八百里 Ts'h'een shan yin küh ts'h'een p'ä p'ih le, (Tsin the builder of the great wall on another occasion) cut away the hills and filled up the vallies (to make a passage for water) to the extent of one thousand eight hundred le. (She-ke.) Otherwise written 塹 Ts'een. | 河旁 Tseän ho pang, To deepen the side of a river. Also written 塹 Ts'een. 墮牆塹 | T'huy tseang t'h'een ts'een, To throw down a wall and fill up a ditch.

塹 TSUNG. A kind of mushroom. Properly

called 土菌 T'hoo-k'hwän. Vulgarly called 雞塹 Ke-tsung.

塵 MEI.

塵 S. C.

細土 Se-t'hoo, Minute particles of earth. Dust; weak; unstable; wanting hardihood and intellectual courage to advance.

塵土 Mei-t'hoo, Dust; or 煙塵之 | Yen ch'hin che mei, Smoke and dust; seem to express stupidity and weakness.

堊 MÖ. Dust, mud. To dust.

堊 MWAN. To cover, or be covered with earth.



One says, The rotting of iron, rust. Also written 堊 Mwan.



**塼** T'HWAN.

Round, conglomerated. Read Chuen, To burn bricks. A brick.

**塹** SHWANG. Elevated ground, and lightsome.

**塾** SHŪH, or Chüh.  

A kind of lodge or hall by the door; in ancient times the room appropriated to the education of children in a family. A domestic school. An outer apartment in the palace where ministers meet to arrange and make each other acquainted with the business with which they are about to advise the Sovereign; hence **塾** Shüh has always been said to imply **熟** Shüh, Being matured, or fully acquainted with. These ante-chambers, lodges, or halls, are on each side of the gate, and are referred to by the terms east or west, right or left. Occurs once in the sense of **疾** Tseih, Disease. **古之教者** 黨有庠家有 | Koo che keaou chay; 't'hang yew tseang; kea yew shüh, To communicate education in ancient times, large collections of people (in villages or country towns) had schools called Tseang; families had apartments called Shüh. **黨** | T'hang shüh, A public school, also occurs. **設家** | **以課子弟** Shě kea shüh e ko tsze te, To establish a family school in order to instruct the sons and brothers (the children of the family.) It seems also applied to a village school. **到得六七歲便送在鄉 | 讀書** Taoü tih lüh ts'hih suy, p'eu sung tsae heang shüh tüh shoo, When (children) reach six or seven years of age, they are then sent to the village school to read. **書** | Shoo shüh, A school or academy. Places intended to be let out at the public examination times, for the convenience of strangers, are so denominated. **具饌于西 |** Keu chan yu se shüh, Prepared a repast at the western lodge. **里胥平旦坐于右 | 鄰長坐于左 |** Le-seu p'ing-tan tso yu yew shüh; lin ch'hang tso yu tso shüh, The Le-seu officer, early in the morning sits in the lodge on the right side of the gate, and the head of the village or neighbourhood sits on the left side lodge. (Ts'een-han-che.)

**塿** LOW.

Read either Lów or Lów. Dust; an accumulation of dust; a little grave; a hillock without stones.

**墀** CHE. **墀** **墀**

A raised path leading to the hall or principal apartment; the vestibule, or open landing place in front of a hall, to which there is an ascent by one flight of steps; the name of a country. **天子以丹漆地故稱丹墀** T'heen-tsze e tan tseih te koo ching tan-che, The Emperor varnishes the ground with a red colour, and hence the path or vestibule is called Tan-che. The landing place is commonly called **天階** T'heen keae. That of the Emperor is otherwise denominated **赤** | Chih-che, and **玉** | Yüh che. The first of which term denotes that the vestibule is of carnation colour; and the last, that it is of gems. A great variety of epithets are applied to this vestibule open to the heavens, as **天** | T'heen-che; **階** | Keae-che; **金** | Kin-che, The golden vestibule or porch. **玉龍** | Yüh lung che, The precious stone dragon vestibule, and so on. **拜月** | Pae yuě che, The vestibule on which the moon is worshipped. **竹掃** | Chüh saou che, The bamboos brush the vestibule. **露盈** | Loo ying che, The vestibule covered with dew. Though the word Vestibule is not strictly applicable to an uncovered porch, it is here used to avoid circumlocution. Same as **墀** Che.

**墁** The same as **墁** Mwan.

The covering of a wall. **毀瓦畫墁** Hwny wa hwa mwan, To break bricks, daub and scratch a wall; to injure instead of to repair and adorn. (Mäng-tsze.)

**塹** CHAOU.

**塹陽** Chaou-yang, The name of a place.

**墩** PAE. A small dike or bank.



# 塹 PEAOU.

A hillock raised as a mark. It ought to be written 標 Peaou.

# 境 KING. 境 境

A boundary or limit; the frontier; the utmost verge of any territory; the border; the place where one lives; the state or condition of life in which one is. From 土 T'hoo, The ground, and 竟 King, The final or extreme part. 疆土.

至此而竟也 Keang t'hoo, che tsze urh king yay, The border ground; arriving at this a person finds his utmost bound.

境界 King-keae, is the common phrase for boundary. 入

問禁 Jih king wän kin, Entering the limits (of another state or province) ask what its prohibitions are;—that you may avoid them. 貴 | Kwei-king, Your honorable

boundary, or place of residence. My place, or province is expressed by 敝 | Pe-king, Vile borders. | 遇 King

yu, The borders fallen in with; the state or condition in which one's lot is cast. | 遇不同 King yu püh t'hung,

The lot (or condition of men by birth) is different. 好 |

遇 Haou king yu, or | 遇好 King yu haou, Placed in good circumstances. 我處得不好 | 遇 Wo

ch'hoo tih püh haou king yu, I am placed in an unfavorable or bad condition. 外臣之言不越 | Wae chin

che yen püh yuë king, The words of statesmen, away from court, do not pass over the borders,—of the district or pro-

vince in which they are placed; i. e. there authority does not extend to other districts. 比 | Pe-king, or 鄰 |

Lin-king, Boundaries which are adjacent to each other. 開

地斥 | K'hae te, ch'hüh king, To divide territory and arrange or fix limits.

# 城 TS'HIH. The steps of an ascent; each step

of a stair is expressed by 階齒 Keae che, The teeth of the stair. 左城右平 Tso ts'hih yew p'hing, The left

side (of the ascent) had steps, the right side was plain. 殿

階九級中分左右. 左有齒人行之

右則平之 T'hëen keae kew kēih, chung fun tso yew; tso yew che jin hing che; yew ts'ih p'hing che, The ascent to the Imperial palace had nine steps; they were divided in the middle into left and right, the left side had the teeth of the steps, the right side was made a plain surface.

# 張 CHANG.

The rising appearance of a hillock or bank of sand.

# 墅 SHOO, or Choo. 墅 R. H.

A cottage in a field; a garden, or house in a garden; a villa; a village; a separate apartment. Read Yay, in the sense of 野 Yay, The country beyond the limits of a town. 許

| Heu-shoo, The name of a place on the west side of 蘇州 Soo-chow. 與兄子元圍碁賭別墅 Yu

heung tsze yuen, wei ke too pëë shoo, With Yuen his brother's son, played at chess in a separate cottage. 與兄弟隱

家 | 講經著書 Yu heung te yen kea shoo keang king chö shoo, With the brothers in a retired apartment

(or cottage belonging to the house) discoursed on the Classics and illustrated books.

# 埽 FUN. To sweep or brush away.

# 埽 T'HEIH. To store up; to stop, or place per-

manantly in. Read Te, Obscure. A high or lofty appearance.

埽財 T'heih-tsae, To lay up wealth; to store up property. 富商賈 | 財役貧 Foo shang koo

t'heih tsae yüh pin, The rich merchant by his trading, lays up wealth by which he employs the poor in his service. |

埽 T'heih chüh, To lay up for the purpose of selling. 舉

霓旌之 | 翳 Keu ne tsing che t'heih e, Raise the rain-bow variegated banners, which form an obscuring canopy.

| 霓 T'heih-ne, The lofty variegated clouds.

# 埽 Same as 隳 Hea, and 隳 Hea.



璋 CHANG. 璋 S. C.

To stop up; to separate by something intervening; to close.

罍 LO. A kind of basket or other utensil for containing earth or plants; expressed in Chinese by 盛土草器 Shing t'hoo tsaou k'he; or 盛土籠 Shing t'hoo lung.

塹 K'HAN. A dangerous shore or bank of a river, or other stream; a sudden, abrupt or precipitous rising of ground, is vulgarly expressed by K'han.

墉 YUNG. 墉 堂 墉

A wall for defence or shelter; a little city; a low wall; the northern wall of a hall. To form a mud wall by tying planks together and beating down the earth between them. A palace of the Genii called 仙 Sien. To rhyme, read Yang. 小城曰墉 Seou c'hing yüē yung, A little city or wall for defence, is called Yung. 乘其 | Shing k'he yung, To ascend the city wall. (Yih-king.) 以伐崇 | E fā tsung yung, To attack the city Tsung. (She-king.) 築土壘壁曰 | Chō t'hoo luy peih yüē yung, To beat down earth, and raise a wall is expressed by Yung. | 容也 所以隱蔽形容也 Yung, yung yay, so e yin pe hing yung yay, Yung expresses to contain; that which shelters, shades, or conceals the external appearance.

墊 TĒEN. 墊 墊

To put down; to sink. To pay down, or make up a sum of money. Read T'hěē, The name of a river; and of a Hēen district in the Province of Sze-chuen. 下民昏墊 Hea min hwān tēn, The people sunk in confusion amidst the waters of the Deluge. (Shoo-king.) 椅 | E-tēn, A cushion or kind of portable mattress for sitting on, which the Chinese carry about with them. | 錢 Tēen-tsēn, To pay money.

代 | Tae tēn, To pay for another person. | 賒 Tēn chang, To pay a bill for goods purchased. | 債 Tēn chae, To pay a sum of money formerly borrowed. Read Těē, Below, upon the ground. 所有借 | 銀而懸欸未歸者 So yew tseay tēē yin leang heuen kwan we kwei chay, Whatever monies there be which have been put or lent out, and which yet remain unsettled.

參 CH'HIN. Sandy soil; muddy, perturbed, obscure, foul, dirty. 慘黷 Ch'hin tūh, should always be written 參黷 Ch'hin-tūh, Dull, foul, muddy. Applied to the manners of the age. 上 | 下黷 Shang ch'hin, hea tūh, Superiors corrupt, and inferiors foul.

塹 CHĪH. A foundation. The name of a place.

Read Chō, To beat down earth in order to form a foundation, is expressed by Chō.

塹 K'HE. 塹 塹

To plaster a wall. To receive, take, or collect. To rest; to depend upon. Read He, in the same sense. 以泥飾屋曰塹 E ne shih ūh yüē k'he, To adorn a house with mud;—that is, to plaster a house, is expressed by K'he. The same is expressed by 塗 | T'hoo-k'he. 標有梅頃筐 | 之 Peaou yew mei, king kwang k'he che, Fallen from the tree is the Mei fruit, the little basket has received them. 伊余來 | E yu lae k'he, The rest or happiness I enjoyed when I went to you. (She-king.) Uttered by a repudiated wife. 民之攸 | Min che yew k'he, That which the people rest or depend upon.

塹 Same as the preceding.

墉 KŌ. To measure or mark out a place to dwell in; as is done by the people in newly occupied territory.



塋

TS'HEANG. A foundation; to level ground

in order to form or lay a foundation.

塋

K'HIN.

塋

塋

Argillaceous earth; clay. To plaster, to stop up with mud or mortar; to inter; to bury; to cover over with clay. A passage above a drain or sewer. 塞向塋戶 Sîh heang

k'hin hoo, To stop up (the crevices of the northern aspect) and plaster up the door. (She-king.) 季秋蟄蟲咸

府在內皆 | 其戶 Ke tsew chih chung han foo tsae wuy keae, k'hin k'he hoo, The insects all in Autumn crouch

in holes and plaster up the door by which they enter. 行

有死人尚或 | 之 Hing yew sze jin, shang hwō k'hin che, Those who die upon the road, still have some who

(pity and) bury them. (She-king.) Occurs in the same sense as the following.

墓

The original form of 塋 Kin.

塋

TEIH. Steps by which to ascend. Syn. with

的 Teih, A mark to shoot at.

塋

SHANG. Newly ploughed ground. One says,

An erroneous form of the preceding.

墓

MOO.

墓

墓

A hillock; a grave; a tomb. 墳墓 Fun-moo, Is the common term for a tomb or grave. | 冢塋之

地孝子所思慕之處 Moo, chung-ying che te, heau tsze so sze moo che ch'hoo, Moo is the ground

where the grave (of a parent) is, the place which a dutiful child reflects on with affectionate regard. 古不

修 | 又易 | 非古也 Koo püh sew moo, yew yih

moo fei koo yay, In ancient times they did not repair graves; and again the removal of graves (removing the coffin from one grave to another) was not an ancient usage. (Le-king.) 爭

| 地 Tsäng moo te, To contend about the place of interment. The great preference given to certain situations leads to frequent litigations about graves. | 厲 Moo-le,

The limits of a grave. The present law is that the limits shall extend 七尺 Ts'ih ch'ih. Seven cubits, within which

space no other person has a right to bury. 平曰 | 封 曰冢高曰墳 P'ing yüe moo; fung yüe chung; kaou

yüe fun, A level grave is called Moo; the cavity in which the coffin is enclosed is called Chung; and a high hillock or

mound is called Fun. A northern valley is said to be called Moo. 祭掃墳 | Tse saou fun moo, To sacrifice at,

and sweep the tombs. 與其椎牛祭 | 不如

雞豚之逮存 Yu k'he ch'buy new tse moo; püh joe.

ke t'hun che tae tsun, To sacrifice at the tombs with a slaughtered ox, is not so good, as to give a fowl or a pig to preserve a parent alive.

塋

An ancient form of 塋 Yin.

塋

LĒĒ. Hard stiff earth.

塋

TSUY. A hill with a cavity at top; the appearance of an accumulation of earth.

墳

An ancient form of 墳 Fun, A grave.

墳

TSIN. The name of a place.

塋

An ancient form of 塋 Che, see Rad 心 Sin, 15 str.

塋

KWĀN. An earthy appearance.



## TWELVE STROKES.

𡵓 PĒĒ.

The name of a great 阜 Fow, or mart in China.

墜 CH'HUY.

墜 墜

To slide down; to fall down; to fall over; to fall down as a heap of rubbish. 墜下 Ch'huy-hea, To fall down. 1

胎 Ch'huy t'hae, Falling womb;—an abortion. 文武

之道未 | 於地 Wǎn woo che taou, we ch'huy yu te,

The doctrines of (the ancient kings) Wǎn and Woo, have not yet fallen to the ground. (Lun-yu.) 星 | 木鳴國

人皆恐 Sing ch'huy mǔh ming, kwǒ jin keae kung, The

stars fell, the trees spoke, and all the people of the country

were affrighted. 累 | Luy ch'huy, Fallen in confusion;

i. e. an affair difficult to arrange or to manage. 說得

天花亂 | 不由得他不肯 Shwǒ tǐh t'hēn

hwa lwan ch'huy, pǔh yew tǐh tha pǔh kǎng, My speech has

been like celestial flowers showering down in confusion, it will

compel him to assent.

不觀高崖何以知顛 | 之患

不臨深淵何以知沒溺之患 Pǔh kwan

kaou yae, ho e che tēn-ch'huy che hwan; pǔh lín shín yuen

ho e che mǔh neih che hwan, If a person never looks at a

lofty precipice, how is the evil of falling headlong to be known;

if a person never approaches deep waters, how is the evil of

sinking under water to be known? (Kea-yu.) 杞人有憂

天 | Ke jin yew yew t'hēn ch'huy, There was a man of

the state Ke under an apprehension that the heavens would fall

down. These four 殽 隊 隧 隊 characters were formerly

all used for each other. 1 馬 Ch'huy ma, To fall from

a horse. Read Shùh or Chǔh, in the same sense.

堯 K'HEAOU. Irregular, uneven, poor ground.

薄田曰堯 Pǒ tēn yuǎk'heou, Thin (that is poor bad) land is called K'heou. 舜耕歷山田者爭處

1 塿以肥饒相讓 Shun kǎng Leih-shan, tēn chay tsang ch'hoo K'heou-k'heǒ e fei jaou seang jang, (Such were the virtues of the great Chinese progenitor) Shun, when he cultivated the Leih hills, the husbandmen strove to obtain the poor stony land, and resigned the rich and fertile to their neighbours. These three characters 礧 塿 塿 are the same.

塿 LOW. An earthen vessel to contain rice.

塿 Same as 圻 K'he. One writes it 圻 K'he.

增 TSǎNG. 增 增

To add earth to. (Lüh-shoo.) To add to; to increase; to double; many. 加增 Kea-tsǎng, To increase the quantity

or number of. Read Tsǎng, or Tsang, To add abundance.

Residue, having some remaining. 1 減一字不得

Tsǎng kēn yǐh tsze pǔh tǐh, Cannot add to or deduct from, a

single letter; said of the Classical books, or in praise of a friend's

composition. 價 | 起來 Kea tsǎng k'he lae, The

price has risen; or 價錢加 | Kea tsēn kea tsǎng, The

price is increased. 1 埋 Tsǎng mae, To add to, or throw

into the bargain; to give to another one's own share. 貴

駕降臨今日舍下十分 | 光得狠 Kwei

kea keang lín, kǐn jǐh shay hea, shǐh fun tsǎng kwang tǐh kǎn,

You, honorable Sir, in descending this day to my cottage, have

in the highest possible degree increased my glory;—have done

me infinite honor. 天將降大任於是人也

必先苦其心志. 勞其筋骨. 餓其體膚.

空乏其身行. 拂亂其所爲. 所以動心

忍性. 1 益其所不能. T'hēn tseang keang ta

jin yu she jin yay, peih sēn k'hoo k'he sin che; laou k'he kǐn

kwǔh; go k'he te foo, k'hung fá k'he shin hǐng; fǔh lwan

k'he so we, so e tung sin, jin sing, tsǎng yǐh k'he so pǔh nǎng.

When Heaven is about to confer great duties on such men, it

is necessary first to embitter their hearts and minds; to subject

their sinews and bones to severe toil, to subject their bodies to

hunger and to poverty, and to throw whatever they do into

confusion,—it is by these means their hearts are roused, and



their natural passions are taught forbearance, and ability is thus added, to perform works for which they would otherwise be inadequate. (Mǎng-tsze.) Occurs in the sense of 層 Tsāng, and of 曾 Tsāng.

塿 Same as 塿 Gaou, see 13 strokes.

塿 LEAOU. 塿 S. C.

A surrounding wall; to surround with a wall. 塿以周垣 Leau e chow yuen, To surround with an enclosure.

墟 K'HEU, or Heu. 墟

A great hill or mountain; a moor or common; a place of resort; an old town or city; a place of resort for the purposes of commercial traffic. A deep valley. To rhyme, read Yu.

舊墟 Kew-k'heu, An old place of resort; a place formerly frequented but now deserted. | 塿 K'heu ch'hang, An arena; a market place. 五日一 | Woo jih yih k'heu,

A market held every fifth day. 趁 | 買貨 Chin k'heu mae ho, To go to market to buy goods. 瞽瞍妻握

登生舜于姚 | 故得姓姚氏 Koo-sow tse ūh-tāng sāng Shun yu yaou-k'heu, koo tih sing yaou she, Uh-tāng, the wife of Koo-sow, bore (the famous) Shun, at Yaou-k'heu, from which circumstance his family name was Yaou.

魯卞縣東南有桃 | 世謂之陶 | 相傳舜所陶處 Loo, pēn hēen tung nan yew t'haou-k'heu; she wei che taou-k'heu, seang chuen Shun so t'haou

ch'hoo, On the south east side of the district Peñ, in the state Loo (Shan-tung), there is a spot called Thaou-k'heu; the present generation call it T'haou-k'heu, and tradition says, it is the place where (the ancient king) Shun, worked at a pottery,—previously to his obtaining the Sovereignty. It is affirmed of him, that he 耕稼陶漁 Kǎng, kea, t'haou yu, Ploughed and sowed; made pots and fished;—and by undergoing the toil attendant on each of these professions, was fitted for the throne.

殷 | Yin k'heu, The name of a place where 盤庚 Pwan-kāng, held his court, (B. C. 1363.) 歸 | Kwei-k'heu, The name of a deep valley or pit, which is said to be 無底 Woo-

te, Bottomless, in the islands between Formosa and the continent, which are called 渤海 Pō-hac. The same term is applied to the Milky-way. 天 | T'hēen-k'heu, Seems also the name of a place. | 墓 K'heu-moo, A grave or sepulchre. 今俗商賈貨物輻湊處謂之 | 亦謂之集古謂之務 Kin sūh shang koo ho wūh fūh tsow ch'hoo, wei che k'heu; yih wei che tseih; kow

wei che woo, The place to which carts and men resort for trafficking in various commodities, is now vulgarly called K'heu; it is also called Tseih; in ancient times it was called Woo.

墀 SHEN, or Shén. 墀 墀

A level place at the foot of an altar; a place for sacrifice; where the earth is removed to level it or excavate it slightly; ground which is wild or common. Read T'han, Broad, wide. To rhyme, read Yuen.

築土爲壇除地爲墀 Chō t'hoo wei t'han; ch'hoo te wei shen, To build up earth makes (an altar called) T'han; to remove the earth makes Shen.

| 除地祭處 Shēu, ch'hoo te tse ch'hoo, Shen is a place for sacrifice, where the earth is removed. 爲三壇

同 | Wei san t'han t'hung shen, Made three altars in the same plain. (Shoo-king.) 築土爲三壇除地而同

爲一 | 以爲棲神之所皆正南向 Chō t'hoo wei san t'han; ch'hoo te urh t'hung wei yih shen, e wei tse shin che so; keae ching nan heang, Raised the earth and formed three altars; removed the earth and made one plain (around them), to be a place for fixing (the tablets) of the (departed) spirits; they all faced due south. The above T'han and Shen, are sometimes used for each other.

壇 E. 壇 S. C.

An obscure atmosphere; expressed in Chinese by 天陰塵也 T'hēen yin chin yay, The heavens opaque and dusty. She-king writes it 墀 E.

墀 SHEN. A white kind of earth; white clay.



**𡵓** K'HWEI.

The part of a shield which is grasped by the hand.

**埽** Vulgar form of 埽 Tae, see under 8 str.

**墾** Same as 埽 Fă, To till.

**璞** P'HŌ. **壖** S. C.

Same as 朴 Phŏ. A clod of earth. 王出亡野人枕之以璞 Wang ch'üh wang yay jiu chin che e p'hŏ, The king went forth a fugitive, and the country people gave him a clod for a pillow.

**墳** Same as 墳 K'hwae, A clod of earth.

Read T'huy, To fall; to fall in ruins. (Tsze-hwuy.)

**墮** TUNG, or T'hung.

**壘** Ting tung, A hillock or mound of earth; an ant hill. Read Twan, A place trodden by animals. These three characters 墮 暖 墮 are synonymous.

**藩** FAN, or Pan. A grave; a sepulchre.

**藩** Fan-lang, A grave. 東郭 1 間之祭者 Tung kŏ fan kĕen che tse chay, Those who were sacrificing amongst the tombs on the eastern suburb of the city. (Mǎng-tsze.) Otherwise written 墳 thus.

**墉** Same as 墉 K'heŏ, High land.

**墨** MIH.

**墨**

**墨**

From Earth and Black. Black, is from two fires and an

opening where the black smoke issues forth. Black ink; a dark colour; black as ink. One of the five Chinese punishments consisting in marking the face of a criminal. A measure of five cubits. Darkness of countenance. A dark visage. Obscure. The name of place. A surname. Read Mei, A weak frail appearance. **墨灰** Mih hwuy, An ink-like or black kind of ashes or dust. In the belly of old horses a substance is found which is called Mih, like a substance called **狗寶** Kow-paoa, dog-gem; which fable says, is extracted from the moon by dogs which sleep under moon light. **禹師** 1 **如見** Yu sze, mih-joo-kĕen, The tutor of (the famous) Yu, was called Mih-joo-kĕen. **翟** Mih-teih, A certain leader of a sect in the time of Mencius. **麟** Mih-lin, A person of note during the Dynasty Ming. **楊氏爲我** 1 **氏兼愛** Yang-she wei wo, Mih-she kĕen gae, (The leader Yaou-she, (or Yang-choo) was only for self; Mih-she for including all (equally) in his affections.—Mencius considered these as two extremes. The first he said was, **無君** Woo keun, without a lord or master; the latter, **無父** Woo foo, without a father; and hence, he affirmed, their opposite systems put them equally on a level with the brutes. (Mǎng-tsze.) **文** 1 **之人** Wǎn-mih che jin, A man of letters and ink; a literary man. **翰** 1 Han mih, Pencils and ink. Han is a poetical word for pencil. **磨** 1 Mo mih, To rub (Chinese) ink. **近朱者赤近** 1 **者黑** Kin choo chay, chih; kin mih chay hih, That which approaches rouge is made red; that which approaches ink, is made black—this expresses that men's characters and sentiments are affected by the company they keep. **筆歌** 1 **舞** Peih ko, mih woo, The pencil sings, and the ink dances: express the facility with which a person writes. **吮** 1 Shun mih, To suck ink; i. e. to wet the point of the pencil with the tongue. **落** 1 Lŏ-mih, To drop ink, i. e. to write. **淋漓** 1 Lin le mih, To shed forth ink as in watering plants; to write with great freedom; a flow of words. **潑** 1 Pŏ mih, Scattering ink, and **游** 1 Yew mih; Rambling ink; are poetical terms for sketching pictures more than for writing. **五刑** 1 **剕荆** Woo hing, mih, e, fĕ, kung, ta peih, The five punishments, To brand with ink; cut off the nose; to cut off



the knee pan or feet; to castrate; to put to death. 黥 | 額也 M'ih, k'hing gih yay, M'ih denotes, to brand the forehead with ink. 貪 | T'han m'ih, To covet ink;—denotes a magistrate's being corrupted by bribes. 貪則汚暗不潔白也 T'han, ts'ih woo gan p'uh ke'ih p'ih yay, He who covets is defiled and blackened; he is not pure and white. 繩 | 木工所以彈畫者此以諭章程法度 Shing-m'ih, M'uh-kung so yung e tau hwà chay tse e yu chang ching fa-t'hoo, String-ink (marking line) that which a worker in wood uses to strike lines, this is by allusion used to express regulations or laws. 彈 | 線 Tan m'ih s'een, To strike a line with a string. 黑 | H'ih m'ih, Black ink, may be used, but the word M'ih alone denotes black ink. Red ink is called 朱 Choo, not M'ih. (Tsze-hwuy.) 謹守繩 | Kin show shing m'ih, To adhere with, respectful assiduity to the marking line; is to observe scrupulously rules which are laid down. 卜人定龜史定 | P'uh jin ting kwei; she ting m'ih, The diviner determines what tortoise (is to be used in divination), the attending officer determines the lines drawn upon it with ink. (Le-king.) They mark the shell with ink (以求吉兆 E kew ke'ih chaou,) to supplicate felicitous omens. If the rent afterwards made in the shell was wide, and followed the line drawn upon it, the omen was deemed favorable; if it split in diverging angles from the line, it was infelicitous; there were five sorts of omens indicated in this way. The application of the word M'ih to ink, is fixed by the phrase 書 | Shoo m'ih, Book m'ih, i. e. ink. 膠煤爲之 Keau mei wei che, Glue and charcoal soot make it. (Tsze-hwuy.) Hence ink is called 煤 | M'ih mei. In the time of the Han Dynasty, (B. C. 1) 陰廩 | Yu-me m'ih, i. e. the ink of Yu-me, (the name of the place where it was made) was supplied to the court monthly. About A. D. 400, it was made of the soot obtained from the 黍 Shoo, Grain and fir. In the commencement of the T'hang Dynasty, (A. D. 650,) ink was annually brought from Corea as an article of tribute, and was called 松烟 | Sung yen m'ih, The pine or fir-smoke-ink. In the reign of H'ening; of the Dynasty Sung (A. D. 1085), one 張遇 Ch'hang-yu, 始用油烟入麝謂之龍劑 Che yung yew yen, j'uh shay wei che lung tse, Began to use oil smoke,

and put musk into it, which he denominated the dragon composition. It was otherwise called 御 | Yü-m'ih, Imperial ink. In old times, 李廷珪 | Le-ting-qwei's ink was the best. The person just now mentioned, Ch'hang-yu's ink, was the next in quality; and inferior to that again, was the ink of 陳朗 Chin-lang.

國有 | 一而不危者未之有也 Kwö yew m'ih-m'ih urh p'uh wei chay, we che yew yay, It is never the case, that the (Sovereign of) a nation is immersed in the darkness and stupidity (of sensual indulgence) without danger. Occurs in the sense of 默 M'ih, Silent. 千人之諾諾不如一士之諤諤 武王諤諤以興 紂 | 一以亡 T'sh'een jin che n'ü n'ü, p'uh joo y'ih sze che gö gö, woo wang gö gö e hing, Chow, m'ih m'ih e wang, A thousand men's obsequious tones of assent, are not equal to one good man's straight forward declaration of the truth. The king Woo (B. C. 1100) by plain speaking rose to dominion, whilst Chow by the obsequious silence (of those about him) perished. (She-ke.) | 一不得志 M'ih m'ih puh t'ih che, Moping silently, unable to obtain one's will. | 魚 M'ih yu, Name of a certain fish. In its viscera is a substance of which ink may be made, which at first (it is said) has the appearance of common ink; but which in two or three months becomes illegible. To prevent imposition from this cause, when framing contracts, each man occasionally provides his own ink. | 山 M'ih shan, The name of a hill. 姑 | Koo-m'ih, The name of a country. On epitaphs, the use of the word M'ih, implies the censure of corruption in a magistrate; and of slander, injurious to virtue and the virtuous.

墩 TUN. A hillock in the midst of a level space.

濠墩 Haou-tun, The place, on the river of Canton, denominated by Europeans, The Second-bar. 鴨 | Yä tun, Duck-hillock, is the name of a place in the same neighbourhood, at which salt is made. 烟 | Yen tun, Smoke hillocks; are hollow brick pyramids, about three or four feet high, placed all over China at military stations, intended to make signals by an ascent of smoke. 繡 | Sew tun, The embroidered



hillock, is a cushion, a few inches thick, placed on the ground, on which persons are allowed occasionally to sit in the Imperial presence.

塾

Same as the preceding.

樽

TSUN. A vessel for wine; a bottle.

玻璃樽 Po le tsun, A glass bottle. 酒 | Tsew-tsun, A wine bottle. Considered the same as these three characters 甌 樽 甌. Tse-hwuy distinguishes between having 土 T'hoo or 士 Sze by the side, but the other Dictionaries disapprove of the remark.

隆

Occurs for the character 地 Te, The earth.

盛

SHING.

A vessel to contain something. The same as 盛 Shing.

糞

The same as 糞 Fun, Excrementitious matter.

墳

FÜH. A den or cave in the earth for the habi-

tation of man. Occurs variously written. Some define it an interior cavern; a second den formed with bricks; expressed in Chinese by 復陶穴 Füh t'haou heuë; and by 重窯 Chung yaou.

塹

K'HĒĒ. A boundary or limit.

墜

SÖ, or Să.

墜 | Să să, The noise of something falling.

墮

T'HO.

墮 R. H.

To fall; to fall in ruins; used either literally, or figuratively of

the ruin of a family; to destroy, a city. To rhyme, read Ch'hoo. Occurs in the sense of 惰 To, Lazy; idle. Read Tsö.

墮 Pih t'ho, A certain kind of wine or spirituous liquor.

後 | Wei-t'ho, A female's hair bound up, not on the top of the head, but falling down on the neck; that mode of head-

dress is otherwise called | 馬髻 T'ho-ma-keih. 團 |

Twan-t'ho, expresses The priests of Buddah receiving or putting their food into a platter or dish peculiar to the sect;

the dish is called 鉢 Pö. They generally beg with it in their hands. | 落 T'ho lö, To fall down. | 落戶 T'ho

lö hoo, A fallen gate; i. e. a family reduced from affluence to poverty. 周道衰法度 | Chow taou shwae fa

t'hoo t'ho, When the cause of Chow dynasty declined, the laws fell into disuse. | 胎 T'ho tae, An abortion. | 名

城 T'ho ming ch'ing, To ruin a famous city. 漢高祖

自往擊之會天寒士卒 | 指者什二

三 Han kaou-tsoo tsze wang keih che, hwuy t'héen han sze

tsüh t'ho che chay, shë urh san, The first ancestor of the Han

dynasty (B. C. 189), went in person to attack those (who had

risen in rebellion in the north) where he was overtaken by the

cold weather; which caused the fingers to fall off from two or

three-tenths of his men. (She-ke.) 侈而 | 者貧

Che urh t'ho chay pin, The extravagant and idle will be poor.

不敢怠 | Püh k'han tae t'ho, I dare not be remiss and

idle. 春令則煖風來至民氣解 |

Ch'hun ling, tsih nwan fung lae che, min k'he keae t'ho, In

spring the warm winds arise, and the people feel remiss and

idle. Modern copies use 惰 To. 頽 | Tuy t'ho, Stupid

and idle; weak, feeble. 推 | Tuy t'ho, To push down.

顛 | Tëen-t'ho, To fall over, to push over, to subvert.

淚交 | Luy keaou t'ho, Tears intermixed fell down.

醉 | Tsuy t'ho, To be drunk and fall down. 雲 |

Yun t'ho, The clouds descending. 花 | Hwa t'ho, Flowers

falling. 幘 | Tsih t'ho, The cap fell off. 月 | Yuë

t'ho, The moon descending to the horizon. 謫 | Tsih

t'ho, To let fall reprehension. 損 | Sun t'ho, To break

and let fall, or to break by falling. | 馬 T'ho ma, To

fall from a horse. 天花 | T'héen hwa t'ho, Celestial

flowers falling; is said to denote a persuasive eloquence. 流

螢 | Lew ying t'ho, The floating glow worms fall.



隋

Same as the preceding.

墮

The same as the two preceding.

漢王急推墮二子 Han wang kěih tuy t'ho urh  
tsze, The king of Han precipitately pushed over, or knocked  
down, his two sons. 梁王 | 馬 Leang wang t'ho ma,  
The king of Leang fell from his horse.

塤

TSEIH. A spring issuing from the earth.

壇

T'HAN.

The name of a place. Also a kind of earthen vessel.

塏

TÄNG. A step; steps by which to ascend.

A small channel by which waters branch off. 飛陞謂之  
塏 Fei pe wei che täng, Flying steps are called Täng: It is  
閣道也 Kō taou yay, The path to an upper story. |  
道 Täng-taou, An ascending path; a pair of stairs. | 流  
十二同源異口 Täng lew shih urh; tung yuen, e  
k'how, Twelve streams all issuing from the same source, but  
having different mouths, by which they disembody themselves.  
十二 | Shih urh täng, Twelve streams. Täng, denotes the  
noise made in beating down a mud wall. Syn. with 墜 Täng.

塏

MOO. To measure or lay out ground for a

tomb. Read Woo, A tomb or grave. Read Poo, The limits  
of a grave.

塏

An ancient form of 垠 Yin, see under 6 strokes.

墳

FUN.

墳

墳

A tomb; a grave; a hillock; the bank of a stream. A great

bank; to fend off water. Great; vast. Read Fùn, Fat loamy  
soil. 土之高者曰 | T'hoo che kaou chay yuě

fun, High spots of earth are called fun. 凡高大者

皆曰 | Fan kaou ta chay keae yuě fun, Whatever is lofty

and great is called fun. | 燭 Fun chō, A great light.

塋域曰墓封土爲壟曰 | Ying yih yuě moo;

fung t'hoo wei lung yuě fun, The mark or boundary thrown

round a grave is called Moo; earth reared to form a ridge, is

called Fun. 古者墓而不 | Koo chay moo urh

pūh fun, In ancient times there were Moo, but not Fun. |

墓 Fun-moo, A grave, a tomb, a sepulchre. 拜 | Pae

fun, To worship at tombs, in the Chinese manner. 掃 |

Saou fun, To sweep or repair them. 荒 | Hwang fun,

A deserted grave. The same is expressed by 孤 | Koo-fun,

An orphan grave; 數尺 | Soo chih fun, A grave or

mound raised several cubits high; 皇 | Hwang fun, An

Imperial grave; 古 | Koo-fun, An ancient grave. 百

年 | Pih nēen fun, A grave a hundred years old. Read

Pun, The starting forth or rending of the earth; the rising like

a blister. 公祭之地地 | Kung tse che te, te fun,

Kung, poured out as an oblation (the poison) on the ground,

and the ground was rent.

三 | San fun, denoting To divide, to separate, or discrimi-

nate, is applied to 三才之分天地人之始

San tsae che fun; t'hēen, te, jin che che, The separation of

the three powers, the commencement of heaven, earth, and

man; which are the three Tsae—powers or energies. 三 |

San fun, Also denotes the books of the three Antedeluvian

kings, 伏犧神農黃帝 Fuh-he, [Shin-nung, and

Hwang-te; in this connection, the two words are said to denote,

大道 Ta taou, Great principles or doctrines. 倚相是

能讀三 | 五典八索九丘 E-seang she nang

tūh san-fun; woo-tēen; pā sū; kew k'hew, The Historio-

grapher) E-seang (B. C. 600) could read the three great works

of Fuh-he, Shin-nung, Hwang-te, the five records (of the

succeeding Sovereigns), the eight illustrations of the Kwa or

Diagrams, and the accounts of the nine regions of the globe.

(Tso-chuen.) 典 | Tēen-fun, Expresses those books col-

lectively. (She-king.) 羊 Fun-yang, is a sprite or



fairy of the earth, like a sheep; in which sense it is the same as  
 寶 Fun. 白 | Pih-fun, White loamy soil. 黑 |  
 Hih fun, Black loamy soil. 赤墘 | Chih chih fun, Red  
 clayey soil. 汝 | Joo fun, The bank of a certain stream.

𡵓 An ancient form of 野 Yay.

𡵔 An ancient form of 舜 Shun.

𡵕 Same as 塢 Hwang, A palace, a foundation

𡵖 An ancient form of 塵 Chin, Dust.

𡵗 An ancient form of 子 Tsze, A child.

### THIRTEEN STROKES.

塢 GAÓU. 塢 塢

Land near to a shore or coast; land habitable on all sides,  
 • a square piece of land which is habitable. A bay. Read Yüh,  
 in the same sense.

壘 A common form of the preceding.

Some write the Chinese name of Macao, viz. 澳門  
 Gaou-mun, with this letter. 洪壘 Ke-gaou, Kee-ow Point.  
 (Ross's Chart.) 大 | Ta-gaou, The island of Lan-tao, or  
 Tyho. (Ross's chart.) 隩 Gaou, and 奧 Gaou, occurs in  
 the sense of the preceding.

墻 A vulgar form of 牆 Tsäng, A wall.

塚 Same as 隴 Suy, The path to a tomb.

塹 An ancient form of 歷 Leih. Read Keih, Bricks or

earthen ware not burnt. 土塹 T'hoo keih, Express the same.  
 The name of a particular vessel with handles, or as the Chinese  
 express it, 有耳 Yew urh, Having ears. 炭 | T'han-  
 keih, A vessel into which burning charcoal and ashes are closely  
 crammed, and which the Chinese carry in their hands or place  
 at their feet to obtain warmth in cold weather. A similar vessel,  
 with basket work round it, is in Canton, called 手爐 Show-  
 heun, Hand-warmer.

塹 K'HEAOU. 塹 S. C.

Poor land. Same as 境 K'heaou. 察陵陸水澤肥  
 | 高下之宜 Ch'aling lö shwü tsih fei, K'heaou, kaou:  
 hea che e, To examine into the suitabilities of dry land and of  
 marshes; tracts, rich or poor, high or low. 韓地 |  
 民險介于大國之間 Han te k'heaou; min hēn  
 keae yu ta kwō che kēn, The territory of the state Han, was  
 unfertile; the people exposed to imminent danger, being  
 situated in the midst of larger states.

墾 K'HÄN. 墾 墾

To use effort in making or doing any thing, as is required  
 in first ploughing or turning up hitherto uncultivated land.  
 To wound, injure, or damage a thing, as the plough breaks the  
 ground. To rhyme, read K'heuen. 開墾土地 K'hae  
 k'hän t'hoo te, To break up fallow ground; to commence cultiva-  
 tion. | 地稅 K'hän te shwuy, The tax on newly culti-  
 vated land—is much lower than that on other land. 出都  
 查勘開 | 地畝 Ch'üh too cha k'han k'hae k'hän te  
 mow, Went out of the city to examine carefully newly cul-  
 tivated land—in order to determine the amount of taxes to be  
 levied. | 力治也 K'hän, leih che yay, K'hän denotes  
 Strength exerted in making or putting right. 凡陶旋  
 之事 𡵘 | 薛暴不入市 Fan t'hou-fang che sze,  
 kwä, k'hän, peih, paou, püh jüh she, In all pottery or earthen  
 ware work, whatever vessel is too thin, distorted, damaged,  
 rent, or blistered, does not enter the market. (Chow-le.)



塢

Same as 窩 Wo, A nest or lurking place for banditti.

澤

YIH. A road with ruts, or a carriage road.

Read T'hoo, A road; a public road for travellers.

墀

Same as 埤 Pe, see under 8 strokes.

解

HEAE. The name of place.

堊

Same as 塙 Chih, see under 8 strokes.

壑

HAOU. An earthen vessel for dressing food.

壁

PEIH.

壁

壁

A wall; a mud wall; or other military erection for the purposes of defence; a rocky precipice. The name of a constellation. The name of a country. 牆壁 Tseang peih,

A wall generally. 屋 | üh-peih, The wall of a house.

照 | Chaou-peih, A wall placed opposite the gate of government offices. 家徒 | 立 Kea t'hoo peih lei,

A family which possesses nothing but the bare walls of a house; a poor family. 間 | Keën-peih, or 隔 | Kih-peih,

A partition wall. 隔 | 鄰舍 Kih peih lin shay, A next door neighbour. 間 | 的 Këen peih teih, or

隔 | 的 Kih peih teih, Neighbours between whom there is only a partition wall. 堅 | 不戰 Këen peih püh chen,

Strengthened the entrenchments, and declined to fight. 四

| 蕭然 Sze peih seaou jen, The four walls silent, and fading; i. e. a poor deserted house. 挂 | Kwa peih, To

hang against the wall. 面 | 功深 Mëen peih kung shun, Face to the wall attainments profound—expresses the

benefit of undivided attention to literary pursuits, shutting out the world and attending only to study, 面 | 十年

始有此神悟 Mëen peih shih nëen, che yew tsze shin

woo, It must have required ten years abstraction from the world to originate such high intellectual discernment,—as appears in this composition. 泥 | Ne peih, or 土 |

T'hoo peih, A mud wall. 竹 | Chüh peih, A wall or fence made of bamboos. 赤 | Chih peih, The name of

a place in Keang-nan, where 曹操 Tsaou-tsaou, a famous general in the third century was defeated. 凡石厓之峭

削皆曰 | Fan shih yae che ts'heou seō keae yuē peih, All rocky banks which are abrupt and precipitous, are called

Peih. 複 | Füh peih, A double wall. 絕 | Tseuē peih, and 雲 | Yun peih, A lofty wall. 破 | 飛騰

Po peih fei täng, The wall rent and flew up into the air,—refers to a tale of 張僧繇 Ch'hang-sang-yaou, who painted four

dragons on the walls of a temple, but did not (點睛 Tëen tsing) add the life-giving dot to the eyes, affirming, that if he

were to do so, they would instantly fly away. People thought it nonsense, he therefore did dot the eye of one, and in a moment

thunder and lightning burst forth, in the midst of which the wall and dragon ascended to heaven. 椒 | Tseau-peih,

A pepper wall, referring to a room said to have been made by a certain queen. 粉 | Fun peih, A white-washed wall.

峭 | Ts'heou peih, and 厓 | Yae-peih, A lofty precipitous wall, or a wall-like precipice. 蘚 | Sëen-peih, A moss

grown wall. 塵 | Chin-peih, A dusty wall. 筍穿 | Sun ch'huen peih, A wall pierced through with the

spreading roots of the young bamboo. 燈映 | Täng yang peih, A lamp-illuminated wall. 千仞 | Ts'hëen jia

peih, A wall a thousand times seven cubits high. 東 | Tung-peih, The name of one of the Chinese 28 Constellations,

壁

T'HËEN. A hall or palace. The foundation

of a place. Sediment; that which settles at the bottom of a liquid. From 土 T'hoo, Earth, and 殿 Tëen, in the sense of Afterwards; or that which is behind.

環

HWAN. The same as 環 Hwan.

環堵 Hwan-too, A wall before one's face; a surrounding or enclosing wall. 堵蕭然 Hwan too seaou jin.

Bare walls all around, a state of poverty.



堞  
壇  
壙  
嬴

Same as 堞 T'hěě, see above.

The same as 疆 Keang, A limit or boundary.

Same as 窟 K'heuě, and 堀 K'heuě, A den or cavern.

An ancient form of 裸 Lo, Naked.

The propriety of the character is disputed.

埜  
壘

An erroneous form of 埜 Yay, Ground that is waste.

YUNG, or Yúng. 壘 R. H.

To stop or close up, as the channel in which water runs; to prevent information reaching a person. To add to, as mould and water to plants. The name of a medicinal plant or fruit.

茨實 Tsze shih, The fruit of the Tsze, otherwise called 雞壘 Ke-yung, and 雞頭 Ke-t'how, Fowl's-head. 下

流 | 壘 Hea lew yung sih, The channel by which the water flows up is stopped, 河水 | Ho shwü yung,

The waters of the river are stopped, 道路 | Taou loo yung, The road stopped up—by the crowd of passengers, or other cause. 賢路 | Hëen loo yung, The road (to

court) is stopped against virtuous men. 翳 | E-yung,

and 蔽 | Pe-yung, express To screen from; to obscure or put between, to prevent a person seeing. 奸臣 | Këen

chin yung, A bad minister conceals occurrences from his sovereign;—which is also expressed by | 於上聞 Yung yu shang wän, To prevent the person above hearing. 左右 |

Tso yew yung, Concealed by those on the right and left—by attendants. 人君有五 | Jin keun yew woo yung,

A sovereign is liable to five species of concealment. 臣閉

其主曰 | Chin pe k'he choo yñě yung, When a minister shuts the door of information against his master,—when he frames laws for his private emolument;—when he assumes the

right to give orders without referring;—when he acts by himself even in what is right;—when he plants his own people in office. 培 | P'hei-yung, or | Yung, alone, is a local term in Keang-nan for applying mould to the roots, or watering plants and flowers. Some affirm that it is used metaphorically for acts of kindness to a person. 河決不可復 | 魚爛不可復全 Ho keuě, püh k'ho füh yung; yu lan, püh k'ho füh tseuen, A river which has burst its banks cannot again be stopped in its career; fish which is rotten and broken, cannot be again lifted as a whole;—some evils are irremediable.

壙

Same as the preceding.

壙

The same as 壙 K'han. Originally written 坎 K'han.

壙

壙 K'han-k'ho, Very irregular, ill-managed, unprosperous.

壙

KEÖ. Mark of a rent in any vessel. Read Heö,

Stiff hard soil. One says, Hills abounding in great rocks.

壇

T'HAN.

壇

壇

An altar at which to offer up sacrifice, pronounce oaths, or perform other religious services; a temporary erection, or appropriation of a place for a sovereign to meet the princes of other states; for priests to perform religious services; an arena or place appropriated to some special purpose. Occurs in history denoting a centre hall. Read Shen, To put aside earth, or level the ground. Common or waste land. To rhyme, read Ch'hang. Occurs read Tëen. T'han denotes 祭場 Tse chang, An arena or level space on which to sacrifice. (Shwü-wän.) 壇之言坦也一日封土爲 | T'han che yen t'han yay; yih yüě fung t'hoo wei t'han, T'han expresses a level space; one says, Earth piled up makes T'han. 起土爲 | 除地曰壇 K'he t'hoo wei t'han; ch'ho te yüě shen, Earth raised makes t'han; the earth removed or levelled is called Shen. 石 | Shih t'han, A stone altar. 燔柴於泰 | 祭天也 Fan chae yu tae t'han, tse



t'hēen yay, Lit up the wood upon the great altar to sacrifice to Heaven. 積柴於上。加牲玉於柴上。乃燎之使氣達於天。此祭天之禮也。 Tseih chae yu t'han shang; kea sāng yūh yu chae shang; mae leaou che, sze k'he tǎ yu t'hēen; tsze tse t'hēen che le yay, Pile wood upon the altar, on the wood lay victims and precious stones, then put fire thereto, and cause the smoke to ascend to heaven; this constitutes the rite of sacrificing to Heaven. 泰 | Tae-tan, is a round hillock or altar; the word Tae, Great, is applied to shew respect to it. (Le-king.) The altar on which they sacrificed to the earth was square. 坎 | K'han-t'han, Was an altar on which they sacrificed to the four points of the compass; the sun and moon, heat and cold; the stars, clouds, hills, groves; all spirits and princes;—those who had lost their territory had no sacrifices offered to them. 山川 | Shan chuen t'han, The altars of the hills and rivers. 社稷 | Shay tseih t'han, Altars to the gods of the land and of the grain. 去祧爲 | K'heu t'heaou wei t'han, When ancestors are remote, they are not worshipped at their appropriate hall or temple, but an altar is erected to them. 遠廟八世祖則遷于 | Yuen meau pǎ she tsoo, tsih tsēen yu t'han, yew laou tsih tse, The service at the temples of ancestors so remote as eight generations, are removed to an altar; when prayers are to be made, sacrifices also are offered. (Le-king.) 其廣增諸祀 | 場 K'he kwang tsāng choo sze t'han chang, He increased the size of all the altars for sacrifice. 盟誓則立 | Ming she tsih lǐ t'han, When oaths or vows are taken, an altar is erected, 築 | Chūh-t'han, To erect an altar. 國君朝會亦設 | Kwō keun chaou hwuy yih shě t'han, The sovereign of a country assembling with other princes at his court, also appoints, or erects an arena or appropriate place. When the more powerful goes to the inferior prince, a t'han was prepared; when the inferior went to the greater, he was received. 苟舍 Kow shay, In any sort of ordinary apartment. When great commanders of armies and ministers of state were appointed, and made their prostrations, a T'han was erected; hence, 登 | Tāng t'han pae seang, A minister who has ascended the arena;—been fully installed. 文 |

Wǎn t'han, A place of meeting for literary men. 詩 |  
She t'han, A place to meet and compose verses. 吟 |  
Yin t'han, A place for reciting verses. 杏 | Hǎng t'han.  
The place where Confucius taught. 瑤 | Yaou-t'han,  
or 仙 | Sēen-t'han, The region of those genii called Sēen.  
騷 | Saou t'han, A place of concourse for music and amusement, 曼 T'han man, Wide extensive appearance.

塘

CHEN. To shade or skreen; to hide from view.

堀

The original form of 壙 K'heuē, A cave, a burrow.

壙

LAN. 坎壙 K'han-lan, Expresses the state

and feeling arising from being unable to obtain one's wish; an expression of disappointment. 坎 | 兮貧士失職而志不平 K'han-lan he! pin sze shih chih urh che pūh p'ing, Alas how disappointed! a poor scholar who has missed the obtaining an official appointment, and whose mind is rendered untranquil. One writes the characters thus 廩.

塲

Same as 塲 Mwan, Mire, plaster; to daub or plaster.

𨔵

KWĀ.

𨔵

S. C.

The escape of a prisoner; a prisoner's making his escape.

墟

K'HEU. The name of a place.

壇

An ancient form of 臺 Tae, see Rad. 至 Che.

臺

An ancient form of 堂 T'hang, see under 8 strokes.



## FOURTEEN STROKES.

漸

Same as 塹 Ts'hëen, see under 11 str.

塹

CH'IA.

塹

S. C.

To descend into; to sink down. One says, To add to; to pile up earth. Also read Chě, in the first sense.

臧

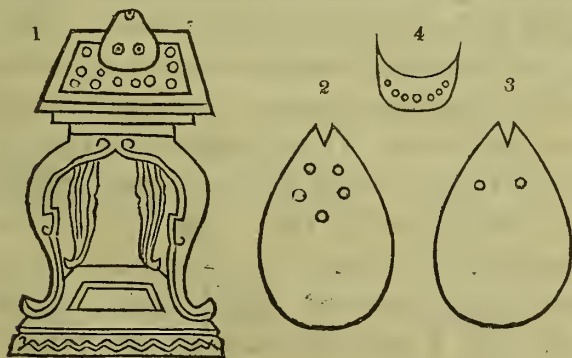
The mode in which Chow wrote 臧 Tsang.

壚

HEUEN, or Heun.

壚

An ancient instrument of music, made of burnt earth. There is a more modern one which is similar to that in former use. Also written thus 塹 and thus 塹. 壚土爲之大如鵝子 Heuen, t'hoo wei che, ta joo go tsze, The heuen was made of earth, and was as large as a goose's egg. It had six holes, according to some. 今大 1 八孔二前五後一 髹飾其上 Kin ta heuen pā kung urh tsëen woo how, yih hew shih k'he shang, Now the great heuen has eight holes, two before and five behind, one lackered adorns the top. They are thus differently represented by the Chinese.



The first represents the large Heuen on a stand. No 2, is the back of the modern one. No 3, is the front of the same; and No. 4, is a form which compares them to 稱鍾 Ching chuy, A suspended weight, used in weighing. 大 1 謂之壚

Ta heuen wei che keaou, The large heuen is (also) called Keaou. When as large as a goose's egg, they are called 雅 1 Ya-heuen; when the size of a hen's egg, they are called 頌 1 Sung-heuen. 1 之言熏也 Heuen che yen heuen

yay, Heuen's import is the ascending of vapour or smoke. 箎 1 Che, heuen, The names of two instruments which are played together, the first is made of bamboo, the other has been described above. 伯氏吹 1 仲氏吹箎 Pih-

she ch'huy heuen; Chung-she ch'huy che, The elder brother sounds the heuen, and the younger brother sounds the Che to accord with it. (She-king.) This is said in allusion to statesmen seconding the intentions of their Prince. 按 1

乃土器不堅之物故時俗指人慣弄虛澆者曰弄 1 Gan heuen nae t'hoo k'he, püh këen che wüh, koo she süh chë jin kwan lung heu keaou chay, yuë lung heuen, As the heuen is an earthen utensil, and not a strong material; hence in familiar language, when pointing to a man who is in the habit of playing hollow brittle tricks, it is said, he plays the Heuen. Read Heun, A certain vessel for containing rice.

舉

YU. A high and level space. An erroneous character.

堞

A vulgar form of 堞 P'hö, A clod of earth.

壘

Same as 壘 K'heaou, see under 13 str.

塹

HAN. Stiff hard soil.

五 塹

Woo-han, Yellow clayey soil.

1 塹

tan, A long level space of ground. Syn. with 塹 Lan.

璽

HÈ. A royal or imperial seal; the great seal of

a nation; commonly written thus 璽. See under 玉 Yüh.

王者印 Wang chay yin, The seal of him who rules.

1 所以主土故从土籀文从玉 Se, so e



choo t'hoo, koo tsung t'hoo; Chow wän tsung yüh, The signet is that which gives sovereignty over territory, and hence compounded of the character Earth; in Chow's mode of writing, it was derived from Yüh, A precious stone. 台 | Tae-se, A man's name.

壘 K'HEEN. A small mound or heap of earth.

壑 HÖ. 壑 壑

The bed of a torrent from the mountains; a valley; a small creek from a river; a ditch; a fosse; a pit. 壑 K'he-hö,

The streams that run in valleys amongst hills. 大 | Ta-

hō, or | 巨 K'he-hö, The sea, the ocean. 溝 | Kow

hō, A ditch or moat; as around a city wall. 山 Hō-

shan, The name of a hill. 死屍填溝 | Sze she

t'hēen kow-hö, Dead corpses filled the moats. 實壙實

| Shih yung, shih hö, Build higher the walls of the city, and

deepen the ditches. (She-king.) Vulgarly and erroneously

written 壘 thus.

壘 YAE, or Gae. 壘 S. C.

Dust. 軟埃蓋之混濁 Yih gae-gae che hiwän chüh, The foul obscurity occasioned by the dust of carriages

rushing forth. 幽泥化輕 | Yew ne hwa king gae,

The dark mud was converted into light dust. 不 | 水

Püh gac shwüy, Pure water. Also read K'hae, abbreviated

thus 蓋. Vulgarly written thus 蓋.

壘 Same as 壘 Tseu, see under 8 strokes.

壓 YÄ. 壓 壓

To throw down, as a wall; to crush; to suppress; to keep steady and settled; to oppress; to goad; to depress; to humble; to keep down; to subject. To stop or fill up by supplying what is deficient. Read Yē, To subject; to cause to unite. Read Nē, To feel with one finger, as when feeling the pulse.

Read Yen. To be satiated and disgusted with. By some written thus 壓 and thus 壓. 覆壓 Füh-yä, or |

倒 Yä-taou, To overthrow. | 壞 Yä-hwae, To crush to

ruin. | 死人 Yä sze jin, To crush a man to death.

| 落 Yä lö, To fall and crush. 傾 | King yä, To

subvert. | 伏 Yä fuh, To subject. | 守 Yä show,

To maintain possession of, to prevent passing from one. 鎮

| Chin-yä; 彈 | T'han-yä; | 住 Yä-choo, all

express, Keeping down; suppressing any evil, such as insur-

rection of the people, or any other calamity. | 害百

姓 Yä hae pih sing, To oppress and injure the people. |

驚 Yä king, To keep down alarm. 震 | Chin-yä, To

keep down by fear, as if terrified by thunder. 自 | Tsze

yä, To subject or humble one's self. 老太太的福

氣大. 不論什麼都 | 住了 Laou tae-tae teih

fuh k'he ta; püh-lun shē-mo too yä choo leaou, The old Lady's

blissful influences are great; no matter what (evils) they be, she

keeps them all down—prevents their rising to serious conse-

quences. 還要你費心費力將外頭的事 | 住纔好 Hwan yaou ne fei sin, fei leih; tsäng

wae thow teih sze yä choo, tsae haou, Still want you to

expend your heart and expend your strength, in order to

suppress the affair without side, and then it will be well.

因地震倒塌房屋 | 斃漢潘大小男

婦及喇嘛等二千八百餘名口 Yin te

chin taou tä fang üh, yä pe Han Fan, ta seaou, nan foo, keih

La-ma täng, urh ts'hēn pä pih yu ming k'how, In conse-

quence of an earthquake, houses were overthrown, and crushed

to death, of Chinese and Foreigners, great and small, men and

women, also the priests of Lama, two thousand eight hundred

persons and upwards. (Peking Gazette, A. D. 1816.) 擯 |

Pin-yä, To throw down or reject. 攘 | Yang-yä, By

superstitious rites to suppress any rising pestilence or other

calamity in a neighbourhood. 摧 | Tsuy-yä, To push

down. 沉 | Chin-yä, To sink down. 控 | Kung-

yä, To hold down, or repress. 山 | Shan-yä, Pressed

down by a mountain. 朕甚 | 苦之 Chin shin yä

k'hoo che, I the Emperor exceedingly dislike, and am

imbittered against it.



塹 TAOU.

A high mound of earth; earth raised up as a defence.  
Synonymous with these three characters 隄 島 疇

壕 HAOU. The ditch outside a city wall. The

name of a place. 夔城壕 Hoo ch'hing haou, To defend the ditches of a city. 鴈鳴寒雨下空 | Yen ming han yu hea k'hung haou, The wild geese cackled on the cold rain falling into the vacant ditch. 石 | 鎮在今陝州 Shih-haou chin tsae kin Shen-chow, Stone-ditch station, was situated at the modern Shen-chow, on the western border of the Province of Ho-nan.

壩 JUEN. Same as 坝 Juen. Land by the side

of a river; the ground outside a city wall. Ground between two walls. A lower wall beyond the principal one. 田其官壩地 T'een k'he kung juen te, Cultivated the ground between the two walls of the palace. 故盡河 | Koo tsin ho juen, Purposely occupied the whole of the land by the side of the river. 侵廟 | 爲宮 Tsin meaou juen wei kung, Usurped the outer wall of the temple to make a house.

塋 Same as 途 T'hoo, A road. 塋路 難 T'hoo loo shih nan, The road or path was rough and difficult.

塋 MUNG. Marshy; swampy. A bog; a fen.

塋 WEI. Nine or many, thoroughfares.

Read Kwei, Earth piled up. Same as 簍 Kwei, A basket for carrying earth. 爲山而不終踰乎一 | Wei shan urh p'uh chung yu hoo yih wei, To make a hill and not finish it for lack of one basket of earth.

壤 LĒĒ. Earthy; resembling earth.

An ancient form of 壤 Che, see Rad. 心 Sin, 15 str

壤

A surname. The pronunciation of which is not known.

壤

An old form of 熟 Shüh, Ripe, mature.

鹽

The carcase of a domestic animal.

HAN. Stiff, hard earth.

# FIFTEEN STROKES.

壘

A vulgar form of 壘 Chen.

壘

Same as 墜 Te, The earth.

壘

LÜY.

壘

壘

A military wall; a rampart or fence; piled or heaped up. The name of a star. The name of a public officer. A surname. A hilly appearance; the name of a hill. Reiterated, External form, figure or shape, strong and robust. Graves near to each other, and in a certain order. Occurs in the sense of 累 Luy, To involve. The same as 礪 Luy, A pile of stones; a pile of stones rushing down. Read Leüh, The name of a demon 深溝高壘 Shun kow kaon luy, Deep ditches and high ramparts. | 石 Luy shih, Stones piled up to form a wall or hill. | 石山 Luy shih shan, A hill formed by artificial rocks piled up, in the Chinese mode of mimicking the wild scenes of nature, the rocks are sometimes fastened together with lead. 危如 | 卵 Wei joo luy lwan, Dan-



gerous as a pile of eggs, i. e. in the same imminent danger of falling and breaking. 軍 | Keun-luy; and 軍壁 Keun-p'heih, or 壁 | P'heih-luy, A military wall; a breast work.

| 也屯軍之壁 Luy yay, tun keun che p'heih, Luy, is a wall within which to intrench an army. 畏 | Wei-luy;

玉 | Yüh-luy, The names of hills. 不憂其係 | 也 Püh yew k'he he luy yay, Be not grieved at the consequences which it involves. | 下 | 石 Hea luy shih, Caused a pile of stones or rocks to descend. 神茶

Shin-too, or Shoo, 鬱 | Leüh-yüh, The names of two brothers, said to have lived in high antiquity. They resided at the

度朔山 Too-sü-shan, The mountain Too-sa, in the eastern ocean. There they lived beneath a peach tree (桃樹

下) and exercised a superintendence over all spirits. Those which deviated from reason and propriety, were seized by them, bound and given to feed the tigers. The peach tree extended

its shady branches several thousand miles. The lower branches were towards the north, by which was formed an entrance called

鬼門 Kwei-mun, The gate of spirits. Here the two brothers sat and kept watch. 黃帝因立桃板門畫二

神以禦凶鬼 Hwan-te yin lei' t'haou pan mun, hwä urh shin, e yu heung kwci, The ancient king Hwang-te, (B. C.

2600) in consequence of this, erected a gate made of peach-tree boards; on the gate he drew (the above mentioned) two

gods or demons, in order to ward off evil spirits.—This usage continues in China to the present time. The figures, or the characters Shin-too and Yüh-leüh, are annually pasted

up, or written a fresh on people's doors at the new year. Hence also the peach tree is affirmed to have the property of

expelling demons. And a peach tree stick is employed to beat those, who under disease rave about ghosts and spectres.

In some of the Provinces, branches of the peach tree are stuck up at the door in allusion to the same legend. 臘祭夕

Lä tse seih, In the close of the year, sacrifices are offered in the evening—to these two demons. And 桃符之制

由此 T'haou foo che che yew tsze, The rules respecting peach-tree spells are derived from this.

敵 TEIH. A rampart; a parapet.

壙 K'HWÁNG.

壙 S. C.

A cave; a cavern. The grave or pit in which the dead are deposited. A desolate wilderness; an extensive region. 弔

於葬者必執引若從柩及壙皆執紼 Teaou yu tsang chay peih chih yin; jö tsung kew keih kwang,

keae chih fuh, The mourners going to the interment, must take hold of the cords of the hearse, (some go only half way, but) if

they accompany the coffin to the grave, they must all lay hold of the cords by which it is drawn. | 垠原野空廓貌

K'hwang-lang, yuen yay, kung k'hö maou;—K'hwang-lang, a wide waste, the appearance of an extensive, unoccupied region.

天下 | | 一人有之 T'hëen hea k'hwang k'hwang, yih jin yew che, Wide and extensive is the region over which

the heavens are spread, and One Man (the Emperor of China) possesses it. 幽 | Yew k'hwang, A dark wide region or

cavern. 此處係 | 野地方 Tsze ch'ho he k'hwang yay te fang, This is a desert place. 獸之走

| Show che tsow k'hwang, The beasts roam in the desert.

塵 Same as 塵 Chin, Dust.

塲 MEEN. That by which ground is levelled.

# SIXTEEN STROKES.

壚 LOO.

壚 塲

Black stiff earth; earth not yet broken up by cultivation.

高地則壤下地則壚 Kaou te tsih jang; hea te tsih loo, High land is of course soft; land being low is therefore

stiff. 凡耕之道必始于 | 爲寡澤而後枯 Fan kang che taou peih che yu loo; wei kwa tsih, urh

how k'hoo, According to every principle of agriculture, it is requisite to commence with the low stiff land, and make it a

little marshy, after which it will rot. 酒 | Tsew loo, A place in which to sell wine or spiritous liquors.



閭

YEN. The same as 閭 Yen, The inner door of

a lane or passage. 步閭 Poo-yen, Long flight of steps.

曲屋步 | Keüh üh poo yen, Winding or intricate rooms and a long flight of steps.

壺

T'HAN.

A vessel to contain wine. The same as 壺 T'han.

壇

WEI. A low earthen wall or dike; a low earthen

dike surrounding an elevated altar: 壇之外面平

地爲壇即場也壇邊低垣圍繞者爲

壇 Tan che wae mēen p'hing te wei tan, tseih ch'hang yay;

tan pēen te yuen wei jaou chay, wei wei, The level ground

outside the altar, is the shēn (that is a level area); by the side

of the altar, a low wall or dike surrounding it, is the Wei.

王之社 | Wang che shay wei, The wall surrounding the king's altars, to the gods of the land. | 宮 Wei kung,

A house or mansion made of such an earthen wall as has been described.

壞

HWAE.

斃

壞

To spoil; to injure; to go to ruin of its own accord, as a Verb Intransitive. Read Kwae, To spoil; to injure; to break; to ruin; to destroy, as a Verb Active. The name of a hill. Faded, as a diseased tree, or to cast off, as it drops its branches.

To rhyme, read Hwuy. The first sense, the Chinese express by 破敗 P'ho pae, Broken and ruined; or by 自毀 Tsze hwuy, Self ruined. The Transitive or Active sense, they express

by 毀之 Hwuy che, To ruin it. 凡物不自敗而

毀之則古壞切 Fan wuh püh tsze pae urh hwuy che

tsih koo hwae tsëë, Every thing which is not self spoiled, and

another thing destroys it, then the syllabic spelling is K-oo

H-wae, i. e. Kwae. 物自敗則胡怪切 Wuh tsze

pae, tsih hoo-kwae tsëë, If the thing is self spoiled, then it is

Hoo-kwae in the syllabic spelling, i. e. Hwae.—This distinction

is not always adhered to, Ching-tsze-t'hung rejects it. 損

| Sun hwae, and 破 | P'ho hwae, Express Injured, torn, rent, broken; spoiled in any way. The latter is the stronger expression. 你不可損 | Ne püh k'ho sun hwae, You must not injure, or spoil it.

有基勿 | Yew k'he-wüh hwae, That which has a foundation must not be destroyed; applied to persons or to things; probably in allusion to a tree or plant which still lives at the root; it must be manured and watered, not destroyed. 朽 | Hew hwae, A rotten tree;

a thing entirely spoiled. | 透了的小孩子

Hwae t'how leaou tēih seaou hae tsze, An entirely spoiled child.

| 了多少官 Hwae leaou to shaou kwan,

Ruined (I know not) how many officers,—by causing their degradation or dismissal.

顏色 | 了 Yen sīh hwae

leaou, The colour is spoiled. 敗 | 風俗 Pae hwae

fung sūh, To injure or corrupt the public manners. 摧 |

Tsuy hwae, To push, or persecute and destroy. 崩 |

Päng hwae, To rush down as a mountain and destroy.

| 人心 Hwae jin sin, To injure men's minds,—as by vicious

books. 魯恭王 | 孔子宅 Loo kung wang kwae

Kung-tsze tsih, Kung, the king of Loo, destroyed the house of

Confucius. 魯城門 | Loo ch'hing mun hwae, The

city gate of Loo, went to ruin. | 隕 Hwae-t'huay, The

name of a hill.—I cast off by my royal father,

譬彼 | 木 Pe pe hwae mūh,

疾用無枝 Tseih yung woo che;

心之憂矣 Sin che yew e,

寧莫之知 Ning mö che che.

And like that faded tree,

Diseased and branchless;

The griefs of my heart,

No man knows them. (She-king.)

壟

LÜNG.

壠

壘

A grave; a high place in the midst of a field. In some of the Provinces, the husbandmen inter in their own fields. Read also Lung. 比干之丘壟 Pe kan che k'heung lung, The grave (or hillock over the grave) of Pe-kan,—a person famous in Chinese history. (See View of China, page 54.)



The use of this word for 冢 Chung, A grave, prevailed in the ancient Chinese nations 秦 Tsin, and 晉 Tsin.

**壠** The original form of the preceding.

**壘** Same as 壘 Gö, see under 10 strokes.

**壘** Original form of 壘 Chan, see 8 str.

Read Kwö. 壘端 Kwö-twan, and 流沙 Lew-sha, (中國名 Chung-kwö-ming,) were names of China; the last one in the time of the Chinese Deluge.

**壘** An ancient form of 壘 Juy, see Rad. 又 Yew.

**壘** LAE. To add to, or increase.

**壘** K'HEÖ. Numerous hills with great rocks.

**壘** An ancient form of 壘 Yin, see above.

**壘** LEIH. A pit; a deep trench.

**壘** The same as 壘 Lan, see above.

SEVENTEEN to THIRTY-SIX STROKES

**壘** HE, or Kwei. To spoil; to ruin; to destroy.

One affirms it is an erroneous form of 壘 Hc.

**壠** LIN. Tilled ground; garden ground.

**壤** JANG, **壤** **壤**

Soft, fat, loamy soil; not in clods. Earth; a mound; a boundary; a place; that which is reared by culture, in contradistinction from what is spontaneous. Good and amiable, applied to children. Abundant; rich, applied to the year. Confused, in a state of disorder. The name of an ancient plaything for children. The name of a place. A surname. 壤赤土. 以萬物自生則言土. 土吐也. 以人所耕種藝則曰 | | 和緩貌

Jang, chih t'hoo, e wan wüh tsze säng, tsih yen t'hoo, t'hoo t'hoo yay, e jin so kang chung e, tsih yüë jang, jang ho hwan maou, Jang denotes a redish earth: In cases where all things grow spontaneously; it is expressed by T'hoo.—T'hoo denotes vomiting forth. In cases where there is ploughing planting, and human art, it is expressed by Jang; jang denotes the appearance of concord and slow progression. 三 |

San jang, refers to three classes of soil, by which the government fixed the land tax, or ground rent, to the people. 息 |

Seih jang, The name of a place, a hillock of dust; a bank to obstruct water. 白 | Pih jang, White soil. 黃 |

Hwang jang, Yellow earth. 擊 | Keih jang, An ancient play. The Jang was a piece of wood like a shoe, a cubit and four tenths long, and three tenths wide. One end was wide and the other pointed. The boys who played at it in the close of the year, divided themselves into two parties, and laying one Jang on the ground, walked with another in the hand to the distance of thirty or forty paces, from whence throwing the one Jang at that lying on the ground, he who inserted the one within the other, won the game. This is brought in to explain the following sentence in Woo-te-ke, an ancient book.

帝遊康衢老人擊 | 而歌于路 Te yew kew kang keu, laou jin keih jang urh ko yu loo, The Emperor (Yaou B. C. 2200) rambled on the high ways, and the old men played at the Jang, and sung upon the road.—This shews, 堯帝黎民之自得 Yaou te le min che tsze tih, The self



enjoyment of the black haired people, under the Emperor Yaou. Their song is said to have been,

日出而作 Jih ch'bhū urh tso,  
 日入而息 Jih jūh urh seih,  
 鑿井而飲 Tsō tsing urh yin,  
 耕田而食 Käng tūen urh shīb;  
 帝力何有於我哉 Te lei' ho yew yu wo tsae!

The sun comes forth, and we work,  
 The sun goes down, and we rest;  
 We dig a well and can drink,  
 We plough a field and can eat,  
 What's the emperor's power to us!—

They felt the benefits of good government, without seeming to know that a power ruled over them. Hence, 擊 | 而 歌 Keih jang urh ko, To play at jang and sing, denotes a period of general national prosperity; it cannot be used on any family or individual occasion of joy. | 子猶愛子 Jang tsze, yew gae tsze,—Jang-tsze, is equivalent to Gae-tsze, A beloved child. 蓋 | Kae jang, denotes Heaven and earth. 煩 | Fan jang, What remains after filth or excrements are imperfectly swept away. 糞 | Fun jang, Filth or excrementitious matter. 蟻 | E jang, An ant hill. | 奠 Jang t'hēen, A present of the produce of any particular place. 外 | Wae jang, and 內 | Nuy jang, The first denotes, an obscuration of the edge of the sun in an eclipse; the last—a central eclipse. The sense is obscure, being an allusion to their ridiculous jargon, about 吐 T'hoo, Vomiting; and 食 Shih, Eating, applied to eclipses,

天下 | | T'hēen hea jang jang,  
 皆爲利往 Keae wei le wang,

The world was all in confusion,  
 Every one running after gain.

As a local word, Earth that is thrown up by digging, or by rats and other animals that burrow in the ground, is expressed by Jang. 境 | King jang, A boundary or territory. 平 | P'hing jang, Level ground. 邊 | Pēen jang, Ter-

ritory on the borders. 接 | Tsēē jang, Adjoining boundaries. 鄰 | Lin jang, Neighbouring boundaries. 異 | E jang, Different or separate places. 同 | T'hung jang, Of the same place or country.

境

TSAN. The name of a dike, or whatever forms a limit or boundary, as around a tomb, or elsewhere.

壅

Same as 壅 Yung, To stop or fill up. See 13 str.

墮

T'HĀ. To descend or rush down.

One says, Low down on the ground. Some consider it the same as 塌 T'hă.

壩

CHE, or S'he.

A certain earthen-ware vessel to contain wine or water.

壚

An ancient form of 壚 Heuen, see 14 str.

壝

Same as 壝 Fun, To put away filth.

壝

An ancient form of 寅 Yin. See Rad. 𠂔 Mēen.

壝

An ancient form of 罌 Yin.

壝

Original form of 塞 Sih, To stop up.

壝

YEN. A den or cave in the earth.

壝處傾聽 Yen ch'hoo king ting, To bend the head and listen at a cave.



壘

Original form of 壘 Shüh, see 11 str.

墩

Original form of 墩 Tun, see 13 str.

壘

LUY. Thunder issuing from the earth.

One says, An old form of 壘 Luy.

堯

K'HEAOU. High, eminent.

塵

YUNG. To stop, or fill up.

These three 壘 堯 塵 are synonymous.

Taou yung, The road stopped up

道 |

聲 哀 哀 而 懷 高 丘 兮

愁 愁 而 思 舊 邦

願 乘 間 而 自 恃 兮

徑 逢 暄 而 道 |

Shing gae gae, urh hwae kaou k'hew he!

Tsow tsow urh sze kew fung;

Yuen shing k'een, urh tsze she he,

King yin e, urh taou yung.

Far from home 'mournful are the tones which I utter, whilst  
musing on my elevated mountains.

With accumulated sorrows, I think on my former abode;  
My desire is to seize an opportunity, and once more assert self-  
control.

But the road is enveloped in darkness, and entirely stopped  
up is the path.'

壩

PA. An artificial embankment raised on opposite

shores of a river, and extending considerably into the stream,  
so as to narrow the passage for the water, and to impede its  
course. In the course of the Great Canal, on the southern  
bank of the Yellow River, there is a remarkable abutment of  
this kind, formed of ropes, reeds, and the alluvial soil of that  
neighbourhood. Otherwise written 埧 Pa.

壤

NANG.

塊 壤 Yang-nang, Dust. One says, A cave in the earth.

塵

CHIN. Dust. The same as 塵 Chin.



## THIRTY-THIRD RADICAL.

士 SZÉ, or Shè. 士 靈 內

From Yih, *one*, the commencement of numbers, and Shih *ten*, a *perfect* number. A learned man; a scholar, one who devotes his mind to the study of moral duties chiefly; one who is complete; an appellative of men generally, and of soldiers; a general term for officers of the government. Name of a district. Ching sze 徵 | a scholar or man of talent, had in request by the Sovereign; the epitaph of Taou t'ing tsè 陶靖節 an accomplished and independant scholar of the fifth century. Heö sze 學 | a learned man, a title of office at court. Hè pan ta heö sze 協辦大學 | title of the fifth and sixth ministers of state: the four first are called *Ta-heö-sze*. Kè sze 傑 | or Tseun sze 俊 | eminent and virtuous scholars. Tsae sze 才 | a man of genius and learning, commonly without virtue. Tsaou sze 造 | or Seuen sze 選 | or Tseu sze 取 | to *make* or *select* a scholar, expresses the act of conferring degrees by the Emperor. Shoo keih sze 庶吉 | a graduate of the Han-lin rank, but without office. Sew sze 秀 | same as Sew tsae 秀才 lowest title of literary graduates. Shen sze 善 | a good man.

They divide the occupations of mankind into four classes; viz. Sze, nung, kung, shang, | 農工商 the learned, husbandmen, mechanics, and merchants; and hence the saying, Sze, wei sze min che show | 爲四民之首 the learned profession is the head-most (or the first) of the four occupations of men. Taou sze 道 | a priest of the sect Taou. Joo sze 儒 | or Sze tsze | 子 men of the learned professions generally. Sze lin | 林 a forest of scholars,

the learned generally. Sze foo | 夫 an able clever man in private life. Yih tse 逸士 a retired scholar. (For further illustration, see under Sze, Part II.)

肆成人有德 Sze ching jin yew tih;

小子有造 Seaou tsze yew tsaou.

古之人無斃 Koo che jin woo yih.

譽髦斯士 Yu maou sze sze.

(文王 Wän-wang, by his example)

Thus perfected the virtues of men,

And formed the manners of the young;

The ancient (monarch) was indefatigable,

And hence that Sage's name became illustrious. (She-king.)

壬 JIN. 壬 王

An astronomical character used in divination. That influence in nature which nourishes or sustains. To sustain; to bear; to be pregnant with; adulatory; great. Shih t'een kan che yih 十天干之一 one of the ten astronomical characters.

壯 CHWÁNG. 壯 壯

Large; great; strong; robust; to strengthen. Affluent; abundant. An epithet of the eighth moon. The age of thirty; manhood; strong hairs upon the forehead. To wound. To cauterize a place, is, in medical language, called Chwang. A surname. Miu chwang 民 | a kind of armed police or militia. Ke chwang 氣 | boldness, fortitude, firm, undaunted. Kih chwang 克 | over-powering force.

Chwang fe | 肥 fat and strong. Chwang che | 志



or Chwang sin | 心 firmness and strength of mind. Chwang k'een | 健 strong; robust. Chwang n'een | 年 the years of manhood. Chwang pei | 貝 one of five sorts of pearl shell. Chwang sze | 士 strong able bodied men or soldiers. Chwang shing | 盛 the exuberance of strength, high health; vigorous strength. Chwang ting | 丁 young men above sixteen years of age.

声 Vulgar form of 聲 Shing.

声 Ancient form of 聲 King.

## SIX STROKES.

壹 CHOO. 壹

From 出 Che, to bud forth, and a censer, or other sacred vessel; implying that the thing contained in the vessel reaches above its top, and is apparent; hence the sense of this character; a band of music standing up and shewing themselves. This definition is denied by Ching-tsze-tung, which affirms that | Choo, is an erroneous form of 豈 Ke, How.

## SEVEN to SEVENTEEN STROKES.

莫 KEE. 莫

The head leaning on one side; or the head inverted. This sense is controverted y Ching-tsze-tung.

壺 HOO. 壺 壺

Designed to represent the form of the vessel intended with its lid or cover. A bottle, or pot, as for wine, tea, and so on. Name of an office; name of a place; and of a hill. A surname.

P'ang yih hoo cha 烹一 | 茶 boil a pot of tea—make a tea pot full of tea. Tea pots are now in China much disused, and the infusion made merely by pouring the boiling water on the leaves in a tea-cup, which is covered over with its lid. Shih yen teih shwü hoo 食烟的水 | a vessel to contain water, through which smoke is inhaled; a hooka bottom. This mode of smoking is now much the fashion on the western side of China. P'een hoo 便 | a chamber pot. Yih hoo shwang leau tsew 一 | 雙料酒 a pot of double distilled spirits. To rhyme, read Yu.

壹 YIH. 壹 壹

From the preceding character, A bottle or close covered vessel; that which is close shut up, and not suffered to disperse or be dissipated. One; at once; when once; as soon as; the whole. Used as a verb. To unite in one. Sometimes answers to the article A. Used with words denoting fashion or manner, it denotes The same as; all one. Te yih 第 | order one; the first. Hwǎ yih 畫 | to draw one line, to act by one rule, to treat all in the same manner. Che yih, tsih tung ke, ke yih, tsih tung che yai 志 | 則動氣氣 | 則動志也 when the will is directed to one object, the animal spirits are influenced to follow it; when the animal spirits are addicted to one course they influence the will and draw it after them. (Mǎng-tsze.) This character is synonymous with Yih 一 which see.

萐 Ancient form of 蓑 So, A garment made of leaves.

壺 Same as 壺 Hoo, see above, and to be distinguished from 壺 Kwǎn.

壹 YUN. 壹

From bottle, and 兪 Heung, something falling into the midst of a pit. Confined vapour; steam not permitted to expand.



壻 SÉ.

婦

From a scholar and a man of talent. A superior; the person who is one's daughter's superior; daughter's husband is called Se by her father; a wife also uses the same appellation for her husband. In reference to this and similar appellations, different usages prevail in different parts of China. Neu se san chaou hwuy mun 女 三朝回門 a daughter with her newly married husband on the third morning after marriage, returns (from her husband's house) to visit her parents. Ne teih neu se hñ haou 你的女 狠好 your daughter's husband is a very excellent person. Ung se 翁 a father and his son-in-law. Ko seu'n tsih ta wei tung chwang se 可選擇他爲東牀 he is worthy to be selected as a son-in-law. Fan shüh tung chwang, keu wei pwan tsze 凡屬東床俱爲半子 all who are good sons-in-law, are considered half sons. Hén se yuě kwé se 賢 曰快 a virtuous son-in-law is called a pleasant son.

壺 KWĀN.

閨

A path in the ladies apartments of the palace. Kwei kwán 閨 a virtuous accomplished woman.

園 Same as the preceding.

鉅 MANG.

A person's name mentioned in the San-kwō 三國 narrative.

壽 SHÓW.

壽

壽

Longevity; great age; long life; used as a delicate term where death is really meant. Name of a star; and of a place; of a hill; and of a wood. A surname. Show ching 昌 a district in Ché-keang province. Show chang 張 a dis-

trict in Shan-tung. Show chun hwa 春花 name of a flower. Show chow 州 a district in Keang nan province. Show kwang 光 a district in Shan-tung. Show mūh 木 wood of which coffins are made; a coffin. Show ning 寧 a district in Füh-kéen Province. Show shan shih 山石 a species of marble with flesh coloured veins, on which seals and stamps are cut by the Chinese. Show yu 魚 name of a fish. Show yung tsaou 榮草 name of a herb. Show she leang e 世良醫 is an appellation applied to eminent physicians. Wan show täng 萬 簾 sort of vine stem, of which old men's staves are made.

Füh lüh show, san sing kung chaou 福祿壽三星 拱照 may the three stars, happiness, affluence, and longevity, shed down their united influence. Wan show woo keang 萬 無疆 an unlimited long life. Pae show 拜 to visit a person on his birth day. Pae wan show 拜萬 to perform homage on the Emperor's birth day. Wan show kung 萬 宮 a hall dedicated to the Emperor in every Province, in which annually the officers of government and principal inhabitants do homage three days before, and three days after the Emperor's birth day. The walls and all appendages are yellow. There are no seats. Every person who repairs thither, takes with him a cushion on which he sets cross-legged on the ground. Chùh show 祝 and Ho show 賀 express congratulating persons on their birth day anniversaries. Shang show 上 to offer birth day presents. Wang kung ta chin tsing tsaou show füh wan tsun 王公大臣請造 佛萬尊 the kings, nobles, and great officers, requested (the Emperor's) permission to make (of the willow tree) birth day Budh idols, ten thousand. Heang show pǎ shih yew tseih suy 享 八十有七歲 enjoyed the long life of 87 years. Sung keaou che show 松喬之 a life as long as the pine. Laou hǎ che show tsēn nēn 老鶴之 千年 long lived as the stork, one thousand years;—the stork and the pine are considered emblems of long life. Tsing kīh shih show tsew 請客食 酒 to invite guests to a birth day entertainment. Kaou show 高 lofty age? is a phrase by which old persons are asked their age. Also read Shów.



𡗗

Ancient form of 夏 Hea, Summer.

臺

Same as 臺 Tae.

𡗗

Ancient form of 壹 Yih.

壘

TSUN, or Ts'hun.

壘

Joy; the expression of joy by external gestures.

壹

Ancient form of 壹 Yih.

𡗗

HWAN.

Ancient name of a city near the Yellow river.

壘

Ancient form of 壹 Yih.

壘

Ancient form of 壹 Yih.

## THIRTY-FOURTH RADICAL.

久

CHE.

久

The lower part of the character is intended to represent a man's legs pacing along with a slow step. To drag one's legs after one sluggishly; to walk in a composed steady manner. To approach from behind; supposed to resemble the two legs of a man, with something pushing onward from behind; to walk slowly. Distinguished from the following Radical by the transverse line commencing outside on the left hand.

𡗗

K'HWA.

久

Formed from the reversed side of the preceding. To pace; to straddle; the space between the legs. Ko 𡗗 an earthen vessel is derived from this.

𡗗

KOO.

𡗗

From 𡗗 Nae, To wait till, and 𡗗 Seih the evening; or according to others, from Che 久 to come to market to buy and sell; now, though improperly written 𡗗 Koo, which is the name of a piece of water. Yin 盈 full, is derived from this character, which expresses, that as the approach of many persons fills a market, so by numerous additions, a vessel is filled.

𡗗

HEANG, or Keáng.

Ancient form of Heang 降 to descend to a lower place, said of superiors; to submit, said of enemies. From 久 Che, To approach to from behind, and 𡗗 Kwa, To stand apart: not daring to claim equality.



夂 Same as 學 Heö, To learn.

夂 FUNG. From Che, to approach to, and 丰 to

shoot forth branches and roots. To oppose, to push against, as horned cattle; also to draw; to drag along. Used in the sense of 逢 Fung, To occur or meet with. Read locally Mang, denoting Thick; abundant; and also a surname.

夂 HÄE, or Këë.

𠂔

From herbs growing in confusion, and to approach to. To screen; to cover or conceal from with an intent to injure. Name of a pavilion.

Fung, hae, heang, 夂夂夂 although distinguished as above, are often confounded in common writing.

夂 LUNG. Abundant; plenty.

夂 Same as 覺 Keö, To notice, or advert to.

夂 Ancient form of 黃 Hwang, Yellow.

夂 Ancient form of 屈 Keüh, To crouch under.

夂 Ancient form of 徙 Se.

To remove to another place.

## THIRTY-FIFTH RADICAL.

夂 SUY, Shuy, or Shwae. 𠂔

The lower part is intended to represent a man's legs pacing along with a slow step. To drag one's legs after one sluggishly; to walk in a composed steady manner. Ancient form of 緩 Suy.

夂 Anc. form of 屢 Püh, The appearance of walking.

### FOUR STROKES.

夂 TSEUN, or Tsun. 𠂔

From 允 Yun, To trust or rely on, and 夂 Suy, To drag

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one's legs after one sluggishly. To walk in a slow easy manner; appearing to make little progress; a proud gait. A name of an ancient Emperor.

夂 PÜH.

Reiterated Püh Püh, The appearance of walking.

夂 Ancient form of 陵 Ling, High; eminent.

From 夂 Che, To walk and 𠂔 Lüh, High. To ascend and pass over.

夂 MËEN.

The calvaria, or superior portion of the cranium.



𠂔

Ancient form of 長 Chang, Long.

SIX and SEVEN STROKES.

𠂔

FÜH.

To walk in the old road; to pursue the former path.

𠂔

TSUNG, or Tsúng.

𠂔

To draw up the feet as a bird in flying; certain ornamental trapping for a horse's head. The name of an ancient state.

𠂔

TSO.

To kneel awkwardly when performing obeisance. One says, To kneel, but not to the ground. A person's clothes spread out in an awkward manner.

夏

HEA.

𠂔

𠂔

Summer, the second of the four seasons; the time when nature expands freely. Name of an ancient Chinese dynasty. Name of a lake. The nine Hea, are nine tunes played at court on great rejoicings. A large house. A large vessel used in temples, variegated with the five colours. Read Kea, The name of a place, and of a wood. Also read Ho. Leih hea 立 | a term, May 7th, or when the sun enters the 15° of ♉ Taurus. Hwa hea 華 | a name of China. Hea che | 至 the summer solstice. Hea chaou | 朝 the dynasty Hea. Hea tēn | 天 summer season. Hea jīh ko wei | 日 可畏 'a summer's day is to be dreaded' on account of its heat. Wo gae hea jīh chang 我愛 | 日長 'I love a long summer's day' These two sentences are applied to holding offices in the state, they are at once desirable and to be dreaded.

Hea | and Tsoo 楚 were two instruments of correction used in schools in ancient times; the first of a round, and the other of a square figure. Hea e kih | 以革 occurs in the She-king, the sense is not clear to the Chinese, they suppose it means—not to yield to selfish feelings. Hea ūh | 屋 a large eating vessel. (Shoo-king.) Luy hea 雷 | the name of a place. (Shoo-king.) Hea teih | 翟 name of a variegated species of pheasant. Wo keu hea 我區 | my little China. (Shoo-king.)

Hea koo tsaou | 枯草 'summer rotten grass,' a small herbaceous plant, with a chaffy hairy spike of labiate flowers. Hea tsaou tung chung | 草冬虫 'in summer a plant, in winter a worm.' Also called Tung chung hea tsaou 冬虫 | 草 'a winter worm and summer plant,' a caterpillar with an elongation at the head, altogether about two inches long. (Vide Rees' Cyclopaedia, under *Hiastolomtehom* and *Plante Ver.*) Hea poo | 布 'summer cloth' a species of white linen cloth worn by the Chinese in summer. Hea keuh | 橘 name of a plant. Hea hēen | 縣 a district in Shau-se, N. Lat. 45° 7'. Hea yih hēen | 邑縣 a district in Ho-nan Province, N. Lat. 34° 20'.

Hea tsin hēen | 津縣 a district in Shan-tung, N. Lat. 37° 51'. Hea-how-tun | 侯惇 a person who lived during the San-kuō 三國. When a boy of fourteen, some one insulted his preceptor, for which he killed the offender. He became a general in the army, and was remarkable for his munificence. Hea-how-ying | 侯嬰 name of a person who lived during the Han Dynasty.

EIGHT STROKES.

𠂔

K'ANG.

𠂔

To carry the head erect in a proud haughty manner.

𠂔

Same as 𠂔 Hēen.



𡗗 FÜH.

To walk in the old path or road; to go the same way as before; to do over again. Now written 復 Füh. Synonymous with 𡗗 Füh, and 復 Füh.

𡗘 CHOW.

Name of an instrument used in husbandry.

𡗙 LING. 𡗚

To walk away; to go off.

𡗛 HEUEN.

To endeavour, or to seek to obtain. Also read Hing. To scheme; to plot. Distant; remote. A surname.

𡗜 Same as 𡗜 Hwän, Relating to marriage.

𡗝 Same as the preceding.

𡗞 Ancient form of 勝 Shing.

To overcome; to surpass.

𡗟 TSEUN.

Leather breeches for hunting in; soft leather.

𡗠 Ancient form of 夏 Hea, Summer.

𡗡 Original form of 猱 Naou.

A species of monkey, called an avaricious brute; also called a female monkey, having some resemblance to a human being.

𡗢 KWEI.

The appearance of respect and awe; strange demoniacal appearances, said to resemble a dragon with one foot; monstrosities from wood or stone; name of an ancient nation, of a plant, and of a statesman. In the Second part of this Dictionary, the character 𡗢 Kwei is incorrectly formed.



## THIRTY-SIXTH RADICAL.

夕 SEIH. 夕 夕 夕

Half of the moon appearing at sunset; the evening. The evening of the day; of the month, or of the year,—to each there is a peculiar epithet. The name of an office, of a place, and of a hill. A surname. Inclined, *at right angles*. Seih shih | 室 a house not at right angles. Chaou seih 朝 | morning and evening.

Ting keun yih seih hwa, shing tūh shih nēen shoo 聽君一 | 話勝讀十年書 to listen to the conversation of a wise and good man for *one evening*, is better than reading books for ten years. Tan seih 旦 | 'morning evening'—denotes being near at hand; imminent; impendent, as, 命在旦 | Ming tsae tan seih, Life in imminent danger.

Tseih seih 七 | the seventh evening of the seventh moon,—a Chinese holiday. It is said that Chih-neu 織女 the semstress, (α Lyræ, *Wega*) was the grandchild of Tēn-te 天帝 the Emperor of heaven, and he promised her in marriage to New-lang 牛郎 a star in the constellation of Capricorn. After the marriage of these two divine stars, New-lang repudiated Chih-neu, and the Ruler of heaven in anger recalled his grandchild to her former place on the east side of the river of heaven (the milky way), forever after permitting them to meet only on the 7th evening of the 7th moon. About A. D. 745, the ladies of the palace in China, introduced the worship of the semstress, and tried to thread a needle behind their backs; she who was successful, obtained the happy influences of the star, and increased in skill in needle work. Now, on the 7th evening, Kea kea chuen keih keaou che chin 家家穿乞巧之針 the females of every house (in China) thus thread the needle, and pray for skill in sewing.

外 WAE. 外 外 外

From *evening* and *to divine*. To ascertain what is *beyond* one's knowledge. Outside; to put outside; to exclude; foreign; beyond; not included in. Choo 除 in the beginning of a sentence, and Wae | at the close of it, denote Exclusive of; beside. Fang wae 方 | dispersed people. Ling wae 另 | something besides; something else. Tsze wae 自 | to exclude one's self. Nuy wae 內 | inside, outside; within, without; natives and foreigners. E wae 意 | beyond what one thought of. Too wae 度 | to put out of one's estimate, to lay aside. Wae kwō | 國 a foreign nation. Wae mēen | 面 or Wae tow | 頭 the outer surface; out side. Wae tsae | 才 external talents,—expresses a general knowledge of letters and mankind, more extensive than the routine of school learning. Wae wei | 委 an inferior military officer about the rank of a corporal or sergeant. Wae yang | 洋 abroad; far off. Kā fun nuy wae 各分內 | in every place a division made between the inner and outer. Choo jin sung yu urh mun wae 主人送於二門 | the host accompanies (his guest) to the *outside* of the second door. Tsae wae 在 | (he, she or) it is outside. Pāh wae yu she e 不 | 於是矣 not any thing beyond (or more than) this.

死 YUEN. 死 死 死

From *evening* and a *knot*. A knot making a person uneasy on his couch, and causing him to turn; to turn one's self over when lying down; to turn round; to yield or give way.



夕 Same as the preceding.

夕 Same as 夕 Wae, see above.

### THREE to FIVE STROKES.

夙 SŪH. 夙 夙

Early in the morning; respect and diligence shown in the morning. A surname. Sŭh tsaou | 早 the morning. Sŭh yay | 夜 morning and night.

多 TO. 多 多

The character *evening* repeated. *Evening* after *evening*, hence the idea, Many; much. Used also in a comparative sense. More; to crave for more; to add more. A term of commendation. A surname. Ke to 幾 | how much? how many? O to 阿 | a familiar term for father. Tae to 太 | or Kwo to 過 | an excessive quantity or number. To che | 之 to much him; i. e. to praise and flatter him. To chung | 重 heavier. To keen | 見 to have seen much. To ta nēn ke | 大年幾 what is your age? To sze | 事 busy, officious, meddlesome. To shaou | 少 or To kwa | 寡 many or few; i. e. how many? To yen | 言 much talk; loquacity,—one of the seven reasons which justify divorce. Heu to 許 | a great many; or a great deal. To sāng sze twan | 生事端 productive of a great many troublesome circumstances. Haou sze to wei | 好事 | 為 fond of interfering and being busy. To to yŭh shen | 益善 very advantageous to virtue. Yew to ta pun tēen | 有 | 大本錢 what quantity of capital? Pun shaou le to 本少利 | a small capital and large profit. Pŭh che tēen yew to kaou, te yew to how 不知天有 | 高地有 | 厚 know not the height of heaven nor the width of the earth; ignorant, inexperienced.

夙 Original form of 夙 Sŭh.

夙 By some said to be the ancient form of 亦 Yŭh, Also; and by others said to be the obsolete form of 掖 Yŭh, To support the arms.

夜 YÁY. 夜 夜

The sun gone down below the horizon. Night. Name of a kingdom. A surname. Kin yay 今 | to night. Tsŏ yay 昨 | last night. Ming yay 明 | to-morrow night. Pwan yay 半 | midnight.

Woo fun jŭh yay fā tsin 無分日 | 發進 proceeded on the journey whether by night or day. Yay keu ming lae | 去明來 as night goes day comes. Hŭh yay 黑 | dark night. Yay tsing | 靜 the stillness of night. Yin keun sing yay lae 引軍星 | 來 led the army by the stars of night; i. e. by star light; during the night. Yay hing too chuen | 行渡船 a passage boat that keeps on her course during the night. Chang yay shwŭy pŭh chŏ 長 | 睡不着 unable to sleep all the livelong night. Show yay 守 | to watch at night. Yay how yaon fang tsŭh | 後要防賊 after night comes on, it is necessary to guard against thieves. Yay hing pa fan yay | 行怕犯 | in walking about at night, there is danger of violating the patrol regulations. Kung tsŏ che jin tso yay kung 工作之人做 | 工 mechanics do night work. Mei yay joo tsze 每 | 如此 every night thus. Yay tan suy lŭh | 譚隨錄 'evening conversations, recorded at different times;'—the title of a story book, sometimes in six, also in eight, and in twelve volumes. The second character occurs written 談 Tan. Yay lŏ tung 樂洞 the grotto of nocturnal delight,—the name of a place on the Lo-fow-shan 羅浮山 in the province of Canton.

Natural productions mentioned in the 本草 Pun-tsaou.

Yay kwang mŭh | 光木 'the night shining tree;'



name of a tree. Yay ming sha | 明沙 the night shining pebbles,—a drug said to be the dung of bats. Yay lae heang | 來香 the night coming fragrance, name of a drug. Yay chaou | 焔 the night shiner. Yay hō | 合 closing at night. Yay hoo | 呼 the night caller. Yay kwang | 光 night shining. Yay yen | 燕 the night swallow. Yay keen new | 牽牛 the night dragging cow. Yay yew tsēang keun | 遊將軍 the night roving general.

Seuen yay 宣 | an instrument for observing the heavens. Chang yay 長 | or Yay tae | 臺 the grave. Yay hō | 學 a sort of night school. Yay heang lan | 香蘭 Polyanthus Tuberosus, or Tuberose. Yay hing e ho | 行以火 to go at night with a light. Yay kwang | 光 or Yay ming choo | 明珠 the Carbuncle. Yay lan hēang | 蘭香 Pergularia Odoratissima. Yay shin | 深 late at night.

姓 TSING.

From *evening* and *to produce*; also written *evening* and *star*, thus 姓 Tsing. A clear starlight evening; clear unclouded sky. The original form of 晴 Tsing.

𠂔 An erroneous form of 𠂔 Koo.

𠂔 YUN. To extend to every part equally.

𠂔 Ancient form of 夜 Yay, Night.

𠂔 NO. Many, numerous, much.

𠂔 SŪH.

From *evening* and *to grasp hold of*; to continue inde-

fatigably diligent during the evening and night. The original form of 夙 Sŭh.

𠂔 TAN. Many, much.

EIGHT to ELEVEN STROKES.

𠂔 Common form of 𠂔 No, see above.

𠂔 K'HÓW.

Much collected together; the desire satisfied; enough; sufficient. Kow 𠂔 is commonly used.

𠂔 Same as the preceding.

𠂔 CHEN. Much, abundant.

𠂔 Same as 𠂔 Le.

𠂔 K'HE, Much, or many.

𠂔 KAE. Much, or many.

𠂔 SŪH. Much, or many.

𠂔 MUNG. 𠂔 𠂔

The moon amongst clouds; obscure; to see obscurely,



to see appearances in one's sleep; to dream; a dream. Dreams, by diviners of their import, are divided into six sorts. The name of a marsh. Mung yih chang 一場 a dream; any thing that is like a dream; the present world. Mung chaou 兆 some intimation or prognostic in a dream. Mung keen 見 to see in a dream. Mung keen 間 in a dream. Mung mei 寐 dreaming in one's sleep. Mung seang 想 dreaming thoughts; reveries. Mung yen 魘 'unpleasant dreams,' occasioned they say by laying one's hand upon one's heart; the nightmare. Yih chang chun mung 一場春 'a vernal dream,' a visionary state or representation. Che jin shwō mung 癡人說 'a foolish man telling his dreams,' expresses the highest contempt for what a person says, implying that his discourse is not only the language of a fool, but of a fool dreaming. Shwō teih she mung hwa 說的是 話 what he says, is the raving of a dream. Yay keen fā mung 夜間發 to dream during night. Tseang mung 詳 a felicitous dream. Le-pih mung peih sāng hwa 李白 筆生花 Le-pih (a famous poet) dreamt that his pencil produced flowers. Jih yew so sze, yay yew so mung 日有所思夜有所 夢 that which is thought of by day, is dreamt of by night. Mung mei che sze pūh ko sin 寐之事不可信 a visionary affair that should not be believed.

蟲飛薨薨 Chung fei hung hung.

甘與子同 Kan yu tsze tung mung.

(As the sun rises in the east)

The insects fly and buzz about;

Shall I longer willingly dream with you? (She-king.)

乃占我 Nae chen wo mung;

吉 維何 Keih mung wei ho.

Divine then my dream;

What dream is felicitous? (She-king.)

It is replied that to dream of the 熊 Heung and 羆 Pei, (animals of the sus tribe) is Nan tsze che tseang 男子之祥 a prognostic of a male child. To dream of the 虺 Huwy, and the 蛇 Shay, (animals of the serpent species) is Neu tsze che tseang 女子之祥 a prognostic of a

female child. Yun too mung tsō gae 雲土 作 叉 drained off the waters of Yun-mung lake. (Shoo-king.)

To speak of dreams before breakfast is thought unlucky.

Dreams are divided into these six kinds; 1st, Ching mung 正 a regular, correct, perhaps, quiet dream; 2d, Gō mung 噩 an alarming frightful dream. Sze mung 思 'a thinking dream,' one that resembles rational thoughts. 4th, Woo mung 寤 'a waking dream,' a dream in which conversation is represented. 5th, He mung 喜 a happy cheerful dream. 6th, Keu mung 懼 a fearful dream.

To these six divisions of dreams this expression applies.

E jih yuē sing shiu, chen lūh mung che keih heung 以日月星辰占六 之吉凶 by the sun, moon, stars, and hours, divine the felicitous, or infelicitous import of the six dreams.

They also speak of Ta pūh chang san mung che fā 大卜掌三 之法 the chief diviner, directing the usages respecting the three (sorts) of dreams; which three are denominated; 1st, Che mung 致 dreams that arise from some apparent cause. 2d, Ke mung 畸 or Ke kwae che mung 奇怪之 strange, odd, monstrous dreams. 3d, Han mung 咸 dreams that rise superior to any thing previously thought of.

There is a play in Chinese, formed on a tale of Chwang-chow mung wei hoo tēē 莊周 為胡蝶 Chwang-chow having dreamt that he was a butterfly.

According to an ancient Chinese writer, in dreams, the parts of a human being which have figure, are closed, and the invisible anima circulates; and he adds, they refer to what the mind is accustomed to think of; and further, Ke mung tseu paon mung yu 飢 取飽 與 he who is hungry dreams of taking; he who is full dreams of giving.

In the Shoo-king, the ancient monarch Wān-wang is represented saying, Kung mih sze taou, mung te lae yu leang peih 恭默思道 帝賚予良弼 whilst reverently and silently meditating on virtue, I dreamt that the Supreme Ruler conferred upon me good ministers to assist me.



夢 Common form of the preceding.

暮 MĪH.

暮

Still; quiet; silent.

寅 YIN. 寅 寅 寅

Respect; reverence; veneration. To advance; continued succession; remote; distant. Name of a stream. Ta kan sze 打幹事 or Yin yuen 緣 to aim at promotion by every possible means; to intrigue. Yin yuen 緣 the influence produced by bribery. Tseang tsēn chūh tō yuē Yin-yuen 將錢囑托曰 緣 to bribe people to do what one directs them, is expressed by Yin-yuen. In the Royal Society's Manuscript Dictionary, Yin-yuen is defined thus, Per fas, et nefas, sibi superiores gradus procurare. Tung yin 同 弟 fellow officers.

In the Yih-king, occurs denoting the Loins or back.

寅 Same as the preceding.

綢 TEAOU. Many, much.

夥 HO. 夥 夥

Many; numerous; a band; a company; a crew. Many of

any thing. Many persons forming a group; a party; a banditti, persons of the same origin and of the same pursuits; partners in the same mercantile concern. Ke ho 幾 how many? Ho ke 計 a partner; a comrade; a companion; a person, who enters into the same schemes or plans. Ho tang 黨 a junta; a cabal; men combined for some secret design. Ho taou 盜 banditti of robbers or pirates. Hō ho tso sāng e 合 做生意 to become partners in trade. Kung chūh show ho sing ming 供出首 姓名 to tell in evidence the name and surname of the head, accomplice, or ringleader. Ta ho 打 to join in some partnership; to form into a society; to form a party. Ho pwan 伴 a partner; a comrade. Ho chang 長 the head partner; the leading associate,—applied to the mates of merchant vessels. Tso sāng e teih ho ke 做生意的 計 a trading partner; a fellow workman. Tung kae tēn teih ho ke 同開店的 計 a partner with whom one opens shop. Tso tsih teih ho ke 做賊的 計 to be a partner with thieves.

裸 Same as the preceding.

鍋 Same as the preceding.

夥 LOW. Many, much.

績 KWEI. Many; numerous appearance.



## THIRTY-SEVENTH RADICAL.

大 TA. 大 大

Large; great; to enlarge; to *greaten*; much; very. Plump; fat; extensive; long. Also read Tae. Forms a part of several proper names. Ta leau-tan | 了胆 or Ta chō tan tsze | 着胆子 enlarged his liver; i. e. assumed courage. Ta chang foo | 丈夫 a great man; a man of eminent talents and disinterested mind. Ta e | 意 'great idea'—of one's self, denotes the cold ungrateful indifference with which some person's receive benefits. Ta hēn | 限 the great limit; death. 'Mors ultima linea rerum est.' Horace. Ta heō sze | 學士 ministers of state. Ta jin | 人 *Magnates*, a title applicable to persons of the 1st and 2nd degrees of rank: Used by courtesy to inferior persons, and amongst the people to each other in private letters. Ta kea | 家 'a great family,' according to its connexion denotes either *an opulent family*; the same as Ta mun hoo | 門戶 or *the whole number of persons concerned*: Thus, Wo mun ta kea 我們 | 家 we all of us. Ta laou yay | 老爺 a title applicable to persons of the fourth and third degrees of rank. Ta leō seang kin | 略相近 generally speaking, nearly the same. Ta seaou | 小 great and small; old and young. Pūh ta. pūh seaou 不 | 不小 neither very large nor very small. Ta ting | 艇 a chop boat. Ta tsing | 青 smalts. Ta tsing kwō | 清國 China, under the Manchow dynasty. Ta tsing ping | 清兵 the army of the Manchow Tartars, is so denominated by the historian of Ming.

Ta'aon | 牢 a large victim for sacrifice; a bullock. Ta te | 地 a large territory; an extensive region; or in the language of Chinese geomancy, a lucky site for a grave. Ta fūng shwūy | 風水 a spot of ground, and an adjoining

landscape, which the geomancer pronounces indicative of prosperity. Ta tsze | 士 a great scholar; an eminent man. Ta hwang te | 皇帝 the great Emperor; viz. the Emperor of China. Hwang te ting ta 皇帝頂 | 的 the Emperor is the greatest—personage on earth. Keih ta 極 | 和 Che ta 至 | 至 the greatest. Ta sze | 事 a great affair, generally used as an expression of admiration or alarm. Ta fang jin wūh | 方人物 a man of enlarged and liberal principles; the opposite of | 方 Ta fang, applied to persons is 小器 Seaou ke, a *small vessel*; a narrow minded petulant man. Ta wei jin ching ta 他為人正 | 他 is a truly correct and good man. Mae tūh heae tsze, maou tsze too tūh ta 買的鞋子帽子都忒 | 大 the shoes and cap which were bought are all too large. Tsae mūh ta kwo ta teih 再沒 | 過他的 there is no other greater than it, or his.

Ta tsēn jīh 大前日 the day preceding that before yesterday, or three days ago. Ta how jīh | 後日 three days hence. Ta pae chang | 排場 or Ta pae ta chang | 排 | 場 very splendid; showy or pompous. Haou ta lēn mēn 好 | 臉面 a very great face, very respectable; sometimes used ironically, meaning its opposite. Leang ta seaou 兩 | 小 'two, a great and a small,' i. e. a wife and a concubine. Ta nēn | 年 'great years,' i. e. far advanced in life, aged. Ta pūh seang tung | 不相同 very dissimilar; very different; very unlike; this expression often implies in comparison *worse*; as, Kia nēn sāng e pe wang nēn ta pūh seang tung 今年生意比往年 | 不相同 this year trade is much worse than in former years. Kwae kaou chang ta 快高長 | 快 'make haste and grow tall and become a man', said to children, as a wish from parents. Ta taou | 道 a great road, a high way, a wide path; or, in



the moral sense of Taou, Grand principles; important doctrines. Ta hea 厦 a large mansion; used in complimenting a person respecting his house. Keau che tse yay, ying chang jih che che yay, ta, paou tén uih choo jih yay 郊之祭也迎長日之至也 報天而主日也 the sacrifice offered in the wilderness, occurs on the longest day in the summer solstice; in the great recompence (or thanksgiving) offered up to Heaven, the chief regard is had to the sun. (Le-ke.)

Ta tsae kēen yuen, wan wūh tsze che, nae tung tēen 哉乾元萬物資始乃統天 behold how great the originating principle (or power) of heaven! it gave beginning to all creatures (animate and inanimate) and pervades all the operations of heaven! (Yih-king.) On this passage one commentator says, 天地間凡 者皆為始始者便自 有生之初自然之理是如此 whatever is great on earth and under heaven, is that which is at the beginning (or first of the series); hence the first of all must of course be great by self necessity; thus it is with the origin of whatever is born (or produced) the self-existent principle; and 有生之後當然之序亦如此 and after creatures are produced, the proper order is also thus; viz. that the first should be considered the greatest. (Yih-king.)

變通莫 乎四時  
縣象著明莫 乎日月

Pēn tung mō ta hoo sze she;

Heuen seang choo ming mō ta hoo jih yüē.

There are no greater changes than those of the four seasons; Amongst the pendant signs of heaven, there are none brighter than the sun and moon. (Yih-king.)

Ta fūh pin lang 腹檳榔 the large bellied betel nut. Ta fūh pe 腹皮 the husk of the nut. Ta fung tsze 風子 seeds somewhat similar to those of the large fir. Ta hwang 黃 rhubarb. Ta hwuy 茴 star aniseed; otherwise called Pā keō 八角 eight angled seed. To keih 戟 an article in the Chinese Materia Medica, that looks like raspings of wood; also cut in slices; used in swellings of the abdomen. Ta tsaou 草 a name of li-

quorice root. Ta tsaou 棗 fruit of a Rhamnus; looks like a prune or french plum;—well tasted. Ta yuen 原 black root of a tree; a drug.

Ta tung 筒 a trumpet, with a cylindrical end, about 18 inches long; and a sliding tube at the small end, applied to the month. Ta pō 鈸 large cymbals. Ta tow tsae 頭菜 or Chin tsae 正菜 a species of turnip with the stem and leaves preserved in salt. Ta tsing tung 青艇 a species of libellula of a large size. Ta tsing lūh 青綠 a large green and pearly snail shell.

Plants described in the Kwan keun-fang poo 廣羣芳譜  
a Chinese Botanical work.

Ta ma 麻 hemp. Ta ma jin 麻仁 hemp seed. Ta fūh tsze 腹子 the large bellied seed. Ta ling tow 靈豆 the large efficacious pea. Ta shih kwō shoo 食國樹 the Indian tree.

The following are names of articles in the Materia Medica,  
taken from the 本草綱目 Pun tsaou kang mūh.

Ta chung chang 蟲杖 large insect staff. Ta hoo täng 瓠藤 large gourd tendrils. Ta hwang fung 黃蜂 large wasps. Ta ke 薊 the large ke plant. Ta keüh 菊 the large chrysanthemum indicum. Ta koo 苦 the large bitter. Ta kung 空 the large hollow. Ta lan 蘭 a species of Ependendrum. Ta leau 藜 the large acrid plant. Ta leih tsze 力子 the large strong seed. Ta lūh 綠 the deep green. Ta mih 麥 large wheat (barley.) Ta mih mei 麥莓 the large barley moss. Ta ne 泥 great mud. Ta péen 便 the great convenience; to ease nature by stool; excrements. Ta shih 室 a large mansion. Ta shih 適 the great occurrence. Ta swan 蒜 large leeks. Ta tow 豆 large pulse. Ta tow hwang keuen 豆黃卷 large pulse yellow curl. Ta tow she 豆豉 the large pulse condiment. Ta tseih 戟 the large spear plant. Ta tsew 就 the great approach. Ta tseau 椒 large pepper. Ta tsih 澤 large marsh. Ta tse 薺 the large tse plant. Ta tsze woo 鷓鴣 the large rough headed crow. Ta yē leih 葉櫟 the large leaved leih



wood. Ta yen tung | 眼桐 the large eyed *Jatropha-curcas*.

*Names of places.*

Ta ching hēn | 城縣 in the province of Chih-le N. Lat. 36. 44. Ta chūh hēn | 竹縣 in the province of Sze-chuen, N. Lat. 30. 44. west of Peking 9. Ta yih hēn | 邑縣 near the last mentioned place. Ta hing hēn | 興縣 one of the districts in which Peking is situated. Ta le hēn | 荔縣 districts in Se-gan province. Ta le foo | 理府 in Yun-nan province, N. Lat. 25. 44. W. of Peking, 11. 13. Ta ming foo | 名府 in Chih-le province. N. Lat. 36, 21; W. 1. 7. Ta ming hēn | 名縣 in the last mentioned Foo district. Ta-ning-hēn | 寧縣 in Shan-se province, N. Lat. 36. 30. There is another place of the same name in Sze-chuen province, N. Lat. 31. 40. W. of Peking 7. Ta poo hēn | 埔縣 in the province of Kwang-tung, N. 24. 40. Ta gay hēn | 冶縣 in Hoo-pih province, N. Lat. 30. 5; W. of Peking, 1. 30. Ta tēn hēn | 田縣 in Füh-kēn province, N. Lat. 25. 38. Ta yu hēn | 庾縣 near the Mei-ling mountain (which is otherwise called Ta-yu) on the side of Keang-se province, in the district Nan-gan-foo. Ta ting chow | 定洲 in Kwei-chow province, N. Lat. 27. 4. W. of Peking, 10. 56. Ta tsūh hēn | 足縣 in Sze-chuen province, N. Lat. 29. 51. Ta tung hēn | 通縣 in Kan-sūh province. Ta-tung-foo | 同府 in Shan-se province, N. Lat. 40. 6. W. 3. 12. Included in this district is a Hēn of the same name; i. e. Ta-tung-hēn. Ta yaou hēn | 姚縣 in Yun-nan province, N. Lat. 25 48.

The following are names of places in 廣東 Kwang-tung (Canton) province.

Ta tēn | 殿 the grand palace. Ta shih low | 石樓 the large rock-made upper room. Ta sze fung | 獅峰 the great lion peak. These four are all on the Lo-fow mountain.

Ta ling yih | 陵驛 the great mountain post house. Ta leih shan | 力山 the powerful hill. Ta kwan keang | 觀港 the stream of extensive prospect. Ta ching so | 成所 the place of great doings. Ta chow keang |

洲港 the large island stream. Ta lae gaou shan | 萊澳山 the great lae plant, and ravine mountain. Ta king shan | 慶山 the hill of congratulation.

*Titles of Emperors and dynasties.*

Ta shun | 順 the Kwō-haou, or Imperial title, A. D. 879. Ta hing | 興 title of Yuen-te 元帝 A. D. 313. Ta chung | 中 title in A. D. 837. Ta leih | 歷 title of Tae-tsung 代宗 A. D. 752. Ta ming | 明 the dynasty which reigned from A. D. 1397, to 1643. Ta nēh | 業 title in A. D. 608. Ta paou | 寶 title in A. D. 548. Ta tang | 唐 the dynasty which reigned from A. D. 631, to 897. Ta tung | 同 title in 496. Ta tung | 通 title in 496. Ta chung tseang foo | 中祥符 title in 989. Ta sung | 宋 the dynasty which reigned over China from A. D. 950, to the year 1281. Ta ting | 定 imperial title, A. D. 1157. Ta kwan | 觀 title in 1100. Ta tih | 德 title in 1296. Ta sung | 宋 the dynasty which reigned from A. D. 967 to 1281.

*Anatomy.*

Ta ling | 陵 the region of the wrist on the inside above the palm of the hand. Ta hih | 赫 the region on each side, at the lower part of the abdomen. Ta yuen | 淵 the top of the thumb inside. Ta paou lō | 包絡 the region in front near the armpit. Ta chang | 腸 the region about the loins, by the side of the 16th vertebræ. Ta shoo | 抒 the lower part of the neck near the clavicle. Ta koo küh hwuy | 顧骨會 at the top of the vertebræ. Ta chuy | 椎 the highest vertebræ of the back bone. Ta too heuē | 都穴 at the root of the great toe. Ta ying urh heuē | 迎二穴 near the joints of the lower jaw on each side.

*Books.*

Ta heō | 學 instruction for adult persons; or great men in power. Ta heō yen e poo | 學衍義補 supplemental notes to the paraphrase on the *Ta-heō*, by Kew-seun 丘濬 of the present dynasty. Ta pei chow | 悲咒 most merciful prayers; 1. vol. contains promises of mercy and unconnected prayers—published by Imperial authority; and referring to the goddess Kwan-yin. Ta pei tsan



fā 1 悲懺法 rules of prayer to the most merciful goddess Kwan-yin. 1 vol. Ta pei shin chow sin king 1 悲神咒心經 a sacred book for the heart, containing divine prayers to the most merciful. 1 vol. Ta fūh ting lāng yen chow 1 佛頂楞嚴咒 16 vol. a religious book of the Budh sect. Ta o me to king 1 阿彌陀經 a prayer book of the great Amida Buddha. Ta kin che 1 金志 memoirs of the (Tartar) dynasty. Kin, which reigned over the northern part of China during the 13th century. Ta tsing leūh le 1 清律例 laws of the Ta-tsing dynasty, or Penal Code of China, (translated by Sir George Thomas Staunton), 40 vols. Ta tsing hwuy tēn 1 清會典 the statutes or ordinances of the Ta-tsing dynasty, not exclusively of a penal nature like the preceding. Ta tsing yih tung che 1 清一統志 240 vols. a complete statistical account of the whole empire of the Ta-tsing dynasty, or Manchow Tartar sovereigns of China. Ta lūh jin 1 六壬 13 vols. a book on fortune telling.

𠂇 NĒĒ. The head hanging down inverted.

天 T'HĒEN. 𠂇 𠂇

From a line placed above great; that which is above and is great. The highest; that which is resident above to rule and keep in subjection the creatures below. HEAVEN is used for THE MATERIAL HEAVENS, the sky, and for A SUPREME and intelligent Power which views human actions and thoughts, and which rewards or punishes individuals or nations: for NATURE, as that word is often used in Europe, and seemingly to the exclusion of nature's God. Natural. Nan e of a star; of a particular divinity; of a public court; of certain music; and of a plant. A surname. Tēn is used as a Verb, To consider or regard as Heaven. M'n nae wang so tēn 民乃王所 1 the people are considered as heaven by the king. Tēn ta 1 大 as great as heaven. They say, Tēn ta sze, wo pan tih lae 1 大事我辦得來 I can manage the affair if it were great as heaven. Tēn ta, te how 1 大地厚

great as heaven and bulky as the earth; denotes, Vast as the universe. Shang che san shih san tēn : hea che shih pā t'ang te yō 上至三十三 1 下至十八層地獄 up as high as the thirty-third heavens; and down as low as the eighteenth hell.

Yew hwuy tēn che leih 有回 1 之力 has power capable of reversing the course of the heavens, said of a person who by his talents recovers some apparently desperate concern. Kwō e min wei pun, min e shih wei tēn 國以民爲本民以食爲 1 to a government or nation, the people are fundamentally important, and to the people food is their heaven. Tēn fow te tsae 1 覆地載 heaven overspreads, and earth contains.

Tēn often answers to the word day, as Kin tēn 今 1 to day. Tsō tēn 昨 1 yesterday. Ming tēn 明 1 tomorrow. Tēn tēn 1 1 daily. Tēn tēn tsae heō. tang le tūh shoo 1 1 在學堂裡讀書 was daily in the school or college studying.

Mwan tēn sing tow 滿 1 星斗 the whole heavens shining with stars. Tēn ne lew loo 1 倪流露 a development of natural principles or dispositions; referring to those sentiments in favor of virtue which are implanted by Heaven in the human breast; hence, a sense of shame discovered by some persons when detected in vice, is called Tēn ne lew loo; the workings of natural conscience in favor of what is good.

Tēn yae 1 涯 the horizon. Ching tēn keang 成 1 講 or Kang tēn hwa 講 1 話 to talk big; vain empty boasting; lofty but lying pretensions. Tēn-tsze che tsun woo urh 1 子至尊無二 heaven's Son (the Emperor) is supremely honorable and has no second or equal. 1 以下之心爲心古之論 1 者多以民心卜 1 Heaven makes the mind of mankind its mind; in most ancient discussions respecting heaven, its mind or will was divined from what was the will of mankind; vox populi; vox Dei.

Tēn wan 1 晚 the day drawing towards a close; towards evening. Tēn leang 1 亮 break of day; day light. Tēn 1 河 the river of heaven; the milky way. Tsing tēn p.h



jih 清 1 白日 clear heavens and bright day;—is often used to denote a well regulated government; a period in which justice is purely administered; and hence, a good local magistrate is called 清 1 太爺 Tsing tēn tae yay. Tsang tēn mēē leaou wo 蒼 1 滅了我 may heaven annihilate me!—a Chinese imprecation; used by people asserting their innocence of an alleged crime.

Tēn sāng tēh 1 生的 'produced by heaven,' a natural production. Tsang tēn 蒼 1 spring. Haou tēn 昊 1 summer. Min tēn 旻 1 autumn. Shang tēn 上 1 winter. Tēn hwa 1 花 the small pox. Tēn paou chwang 1 泡瘡 a disease of children resembling 水泡 Shwǔy paou, the watery pustule, or blister; perhaps a sort of chicken pox, the skin of the pimple is very thin and unctuous.

Tēn ping 1 平 a balance; the scales are called 銅盆 copper dishes. Tēn wǎn 1 文 astronomy. Tēn wǎn sāng 1 文生 an astronomer. Kin tēn kēn 欽 1 監 an astronomer appointed by the Emperor of China. Tēn wǎn too 1 文圖 a map of the stars.

Tēn taou 1 道 'the ways of heaven;' denote the principle of order in its operation on nature. Tēn ming 1 命 its operation on man and other creatures, according to the properties given by nature. Tēn le, leang sin 1 理良心 'heavenly principles and a good heart,' is an expression much used by persons protesting the purity of their motives, or calling on others to act conscientiously.

悠悠蒼 1 Yew yew tsang tēn,

此何人哉 Tsze ho jin tsae?

O ye azure distant heavens;

Who is this man! (who has caused the house of Chow's ruin.)

(She-king.)

Tēn yew san shīh san tēn, yūh hwang ta te choo tsae tsing tēn 1 有三十三 1 玉皇大帝住在青 1 there are thirty-three heavens; the perfect Imperial great ruler, dwells in the azure heavens.

The following are a few of the moral and metaphysical ideas of the Chinese respecting Heaven.

E-chuen shw 8, tēn e choo tsae wei che te 義川說 1 以主宰謂之帝 E-chuen said, heaven is styled Ruler

or sovereign from the idea of supreme controul. A Chinese writer thus argues against chance, and in favor of an intelligent and designing First Cause. 1 無心則須牛生出馬桃樹上生發李花 had Heaven no designing mind, then it must happen that the cow might bring forth a horse; and on the peach tree be produced the blossoms of the pear. Another Chinese author thus describes the Mahomedan religion 回回地雖接 1 然而俗與之異不供佛不祭神不拜尸所尊敬者惟一 1 字 1 之外敬先師孔子而已 although the country of the Mahomedans borders upon India, their customs are different; they do not worship Budh; they do not sacrifice to the gods; they do not worship the manes of their ancestors; that which they honor and reverence, is only the one word *Heaven*; besides Heaven they respect only the ancient teacher Confucius.

The Mahomedans in China themselves however use the word *Chao* 主 Lord, to express the Deity, and not the word Tēn. According to the Sing le ta tsuen 性理大全 1 vol. 5 page, *Heaven* does not appear the supreme intelligence. 太極只是 1 地萬物之理未有 1 地之先畢竟先有此理. 動而生陽亦只是理. 靜而生陰亦只是理 *Tae-keih*, is the *Principle of order* pervading heaven, earth, and all creatures; before heaven and earth were in existence, this *principle of order* must have previously existed;—by *motion* it produced the *Yang* principle; and by *rest* it produced the *Yin* principle.

In this quotation, the *Tae-keih* is represented as antecedent to *Heaven*; and heaven and earth, or nature, as having had a beginning. The word *Tae-keih* denotes the extreme bound or limit; the highest point of analysis; the first link of the chain; and in reference to the afore-mentioned *Principle of order*, they use the term *Woo-keih* 無極 without an extreme, or utmost limit; i. e. infinite; eternal. Thus in the same page of the above work, 無極者只是說這道理當初元無一物. 只是有此理而已 the term *Woo-keih*, expresses that this *reason* or *principle of order*, was at the beginning, when nothing else existed.—There was only this principle of order alone, and nothing else. That by *Le* 理 or a *principle of order*, they mean something different from



an intelligent being, appears from 朱子全書 the complete works of the Philosopher Choo-foo-tsze, vol. 20, page 4. It is there asked what is to be understood by such expressions as this 天祐民 heaven helps the people; 作善 1 降百祥 作不善降百殃 on the righteous, heaven sends down all blessings; on the unrighteous it sends down every infelicity. Is it, says the enquirer, 是蒼蒼在上者真有主宰如是耶抑 1 無心只是推原其理如此 that the azure heavens above in truth exercise a supreme intelligent controul? or that heaven has no designing mind, only when the subject is pushed up to its origin, it is inferred that the principle of order, or course of things, is thus.

Choo-foo-tsze elsewhere says very oddly, that to affirm 天有箇人在那裡批判罪惡固不可 that heaven has a man there to judge and determine crimes, should not by any means be said; nor on the other hand, must it be affirmed 全無主之者 that there is nothing at all to exercise a supreme controul over these things.

Again, 問 1 地之心亦靈否 Question, Is the heart of Heaven and earth (the mind of nature) intellectual (and intelligent) or not? 還只是漠然無爲 or is it merely a vast inert inactive expanse? 曰 1 地之心不可道是不靈 Answer, It must not be said, that the mind of nature is unintelligent. 但不如人恁地思慮 but it does not resemble the cogitations of man.

No Chinese definition of T'ien 天 raises the idea of it superior to mere matter; their definitions commonly run thus 混沌之氣輕清者上浮而爲 1 重濁者下凝而爲地 of the vapours of Chaos, the lighter and purer ascended and became heaven; the heavier and grosser descended, and forming a concrete mass became earth.

A certain Asiatic writer, when addressing by letter the Greeks and Romans of Europe, expresses himself to this effect,—“That the invisible things of God may be clearly discerned from the things which are made; but man, not liking to retain God in his knowledge, has lost a sure knowledge of the sublime subject; and by his own wisdom comes to no satisfactory conclusions respecting Him, whose greatness is unsearchable, and whose nature is incomprehensible.”

However, as the same writer remarked elsewhere, when addressing orally the same learned, but idolatrous Greeks, “God has not left himself without witness amongst the nations; but has done them good, and given them rain from heaven and fruitful seasons—to the end that they should seek the Lord, if haply they might feel after him and find him.”

The above quotations shew how the philosophers of China have groped as men in the dark, in their reasonings respecting the Deity; but they can scarcely be said to have found Him. They have come to this conclusion, that every chain must have a first link; every consecutive series must have a beginning; every produced being, seems to imply one original and unproduced; but of that Self-existent Cause or Being, they have attained to a very imperfect knowledge.

The T'ien 天 of China, is used nearly as the Heaven of the western nations; and denotes “The regions above; the expanse of the sky; the habitation of God, good angels, and pure souls departed; it is also used for the supreme power; the sovereign of heaven.” (Johnson.) Such is the popular use of the word; although several of the Chinese philosophers evidently sink into a sort of Atheistical materialism.

I shall close these quotations from the Chinese, respecting Nature, or the System of the Universe, with the following paragraphs from Choo-foo-tsze. 問 自開闢以來至今未萬年不知已前如何 Question, Since the opening out of the present system of nature up to this time does not extend to ten thousand years—what was the state of things antecedent to that period? 曰 已前亦須如此一番明白來 Answer, It appears plain that the antecedent system must have been the same as this.

又問 1 地會壞否 Another question, Is heaven and earth susceptible of being destroyed? 曰 不會壞只是相將人無道極了便一齊打合混沌一番 人物都盡 又重新起 Answer, They are indestructible; but when man arrives at the highest pitch of wickedness, the whole will be struck into a chaotic mass; and men and things be all annihilated; after which they will again be raised up anew. From these passages, it would



appear, that Choo-foo-tsze had imbibed the Buddha idea of a *Kulpa*.

The Chinese also theorize concerning the formation of the world, their *Cosmogony* runs thus; 1 地始初混沌未分時. 想只有水火二者. 水之滓脚便成地. 今登高而望. 羣山皆爲波浪之狀. 便是水泛如此. 只不知因甚麼時凝了. 初間極軟後來方凝得硬. 問想得如潮水湧起沙相似. 曰. 然. 水之極濁. 便成地. 火之極清便成風. 霆雷電日星之屬. 'I think that when Heaven and Earth were yet in a chaotic state, previously to their being separated, there existed only two elements, the matter of heat or fire, and water; and that the sediment at the bottom of the water, became the earth. Even now, when one ascends an eminence, and looks round to a distance, the groups of hills have all the appearance of waves, which arose from the water being agitated thus; only at what time the concretion took place, is not known. At first the mass was soft, and afterwards by cohesion it became hard. Query. I suppose there was some resemblance to the way in which the tides drive up the sand. Answer. No doubt. The more impure parts of water became earth; and the most pure parts of the matter of heat became the wind, and fleet halo, and thunder, and lightning, and the sun, and stars, and such like.' (Choo-foo-tsze.)

They imagine that the earth is kept in its place by the constant rotary motion of the Heavens, and hence the saying, She tēn che yun yew yīh seīh ting, tsīh te seu hēen hea 使 1 之運有一息停則地須陷下. Suppose the revolving heavens were to stop for a moment, the earth, would inevitably sink down.

Another idea of the same writer is this, which refers to a subsequent step in the creation, 1 地造化之運如磨上常轉而不止. 萬物之生似磨中撒出有粗有細. The creative rotary motion of heaven and earth, resembles the upper stone of a mill, which incessantly revolves without intermission; and the production of creatures resembles the middle part of the mill, from whence are thrown out both coarser and finer materials.

There is in China, a popular idea of a successive creation in days, or periods, which they express thus, 1 地初開一日鷄. 二日犬. 三日猪. 四日羊. 五日牛. 六日馬. 七日人. 八日穀. 故今人以正月初七日爲人日. 'at the creation of heaven and earth, on the first day fowls were produced; on the second, dogs; on the third, swine; on the fourth, sheep; on the fifth, cows; on the sixth, horses; on the seventh, man; and on the eighth, grain;' hence people now consider the seventh day of the first month of the year *man's day*. And on that day; as well as the following, no Chinese will *sweep* the house; being desirous to avoid the allusion of *sweeping* man and his food to destruction.

#### Mythology.

Tēn wang 1 王 'celestial king,' or a king in heaven, is a title given to many deified persons of the Budh sect. Sha-mun Tēn-wang 沙門 1 王 was worshipped by the emperor Tae-tsung 太宗 about A. D. 650. This Sha-mun Tēn-wang, was represented with the head of a swine, and the nose of an elephant. The Emperor Tae-tsung attributed success in his wars to this god, and issued edicts commanding him to be worshipped by sacrifices. The idol is often placed at the gates of Budh temples.

Tēn mo 1 魔 'bad heavenly spirits,' wicked angels are often spoken of; they are said 降伏 to have been subjugated when Shīh-kea, Buddha, attained divinity. Tēn-tsun-woo-shang 1 尊無上 the honorable in heaven who has no superior, is a phrase used by the Taou-sect.

Tēn how 1 后 the queen of heaven; or Tēn-how neang - neang 1 后娘娘 'her ladyship the queen of heaven,' was a young woman who lived in the province of Fūh-kēen, about the year, A. D. 811. Her name was Lin 林 at five years of age she learnt to recite the prayers addressed to the goddess Kwan-yin, and she early made a vow never to marry. She belonged to a seafaring family, and is said to have fallen into a sort of trance, or to have left the body during a gale of wind, for the purpose of saving her two brothers; but her parents hastily called her back and awoke her, from which cause she failed in saving her elder brother, who



was drowned. She died, or as they express it 昇化 ascended and was translated in A. D. 871. She afterwards often appeared to deliver people, and became the patroness of pregnant women. The Imperial family, during the Sung Dynasty, conferred the posthumous title 護國庇民 后娘娘 her ladyship, the queen of heaven, defender of the country and protector of the people.

Such are the gods whom the wise Chinese worship,—men and women whom they themselves have afflicted to deify, and the more magnificent and striking parts of the material world; but to The Great First Cause; the Omnipotent and All-wise God, they offer no worship.

## Books.

T'een chung pih tow koo fūh seaou tsae yen show meauou king 中北斗古佛消災延壽妙經 A super-excellent sacred book to melt away calamities and lengthen life by an ancient Budh, causing life durable as Ursa Major, heaven's centre. 1 vol. T'een yen shun lō 然訓略 1 vol. containing rules for the priests of Budh. T'een wang king 王經 one thin vol. of the Buddha sect. T'een how chuen 后傳 1 vol. with cuts containing memoirs of the queen of Heaven. T'een hwa tsing yen 花精言 a perspicuous account of the small pox, 4 vols. Medical book. T'een wān ta ching 文大成 a complete system of Chinese Astronomy,—or rather astrology, 40. vol.

## Title of Emperors and dynasties.

T'een ching 成 Imperial title, about A. D. 916. T'een fūh 福 title, A. D. 926. T'een fūh 復 title, A. D. 879. T'een fung 鳳 Imperial title, about A. D. 28. T'een han 漢 title, B. C. 135. T'een he 禧 title, A. D. 989. T'een hing 興 title, A. D., 1224. T'een-hwang-she 皇氏 title of twelve brothers, whose reigns amounted to 45,000 years, which closed about 45,000 years B. C. (Fabulous age of China.) T'een hwuy 會 title, A. D. 1125. T'een kang 康 title, A. D. 555. T'een ke 啟 title, A. D. 1624. T'een kea 嘉 title, A. D. 555. T'een keen 監 title, A. D. 496. T'een keuen 眷 title, A. D. 1131. T'een leih 歷 title, A. D. 1332. T'een ming 命 title, A. D. 1614. T'een paou 寶 Imperial title, A. D. 702. T'een shun 順 title, A. D.

1455. T'een shing 聖 title, A. D. 1014. T'een tih 德 title, A. D. 1145. T'een tsung 聰 title, A. D. 1630. T'een yew 佑 Imperial title, A. D. 195.

## In Anatomy.

T'een-choo 樞 'the hinge of heaven,' denotes the region about the navel. T'een-choo 柱 'the pillars of heaven,' refers to each side of the back part of the neck near the mastoid process of the temporal bone. T'een chung 衝 the part behind the top part of the ears. T'een chung 冲 the region about the ossa parietalia. T'een chwang 意 region at the lower part of the neck behind. T'een ke 谿 region on each side, upon the scapula. T'een keaou 窠 near the preceding; more inward. T'een foo 府 the front of the head of the os humeri. T'een ting 鼎 the lower part of the neck in front near the clavicle. T'een tseuen 泉 the front just above the arm pit. T'een tsing hō 井合 about the internal condyle. T'een tsung 宗 at the external part of the scapula. T'een tūh 突 the upper part of the thorax in the middle. T'een yew 膈 the lower part of the neck on each side. T'een yung 容 immediately below the ear on each side.

These terms refer to the blood vessels in the several parts above mentioned; and are of use chiefly in case of the acupunctural and burning.

## Natural productions.

T'een chūh hwang 竹黃 'natural bamboo yellow,' a white substance in small bits, procured from the inside of bamboos—Qu. Tabasheer? See Dr Russel's account, under the word *Tabasheer*. (Ency. Brit.) The old books called it T'een chūh hwang 竺黃 the Indian yellow, which seems to confirm the idea that it is Tabasheer. In prescriptions it is called simply Chūh hwang 竹黃 the bamboo yellow substance. Described in the *Pun-tsaou* as 甘寒 無毒 sweet, refrigerating, and not deleterious. Used chiefly in diseases of children to allay the effect of frights, convulsions, and loss of utterance. Found in the larger class of bamboos in the southern parts of China, and supposed to be a modified concretion of dust and sand in the centre of the bamboo. (See *Pun-tsaou kang-mūh*, 29 vol. 37 §,



page 25.) Tēn tung 冬 or Tēn mun tung 門冬 seems to denote a *winter plant*; it is a plant with a large root which is preserved as a sweat-meat, and its tubers used in medicine. Tēn kwei 葵 name of a plant, the leaves of which are used in medicine; they are of a crimson or purple colour, and produce a beautifully coloured infusion. Tēn ma 麻 a drug which appears to be the dried fleshy part of a large fruit. In the *Pun-tsaou*, Tēn-ma is given as a synonyme of Chih tsēn 赤箭 'the flesh coloured arrow,' from all the stalks resembling arrows, and being of a flesh colour; of a pungent and warming property; removes a sensation of heat and pains in the head; and relieves the pains and convulsive fits of children. Tēn heung 雄 a plant used in the *Materia Medica*; of a pungent heating taste, and highly deleterious; to its name Tsaou 草 herbaceous plant, is sometimes added. Tēn hwa fun 花粉 a synonyme of Hwō low 栝樓 a creeping plant that bears its fruit on the ground like the melon tribe, described as bitter, and cooling; not deleterious; refrigerating. Tēn hwa sin 花葶 called also 花菜 Tēn hwa tsae, A medicinal plant, said to destroy insects. Tēn ling tsaou 靈草 a medicinal plant. Tēn nan sing 南星 the southern star of heaven, a synonyme of the plant Hoo-chang 虎掌 'the tiger's paw,' named from having on the root prominences like a tiger's claws. Described as bitter and warm; highly deleterious. Tēn sēn kwo 仙果 'angel's fruit,' a species of ficus, described in the *Pun-tsaou*, under Woo hwa kwo 無花果 the fig. The *angel's fruit* grows on a tree eight or nine cubits high, and whose leaf resembles the *Dimocarpus* 荔枝 Le-che, but smaller; bears fruit without any apparent blossom. It resembles the cherry, and grows in clusters. Tēn show kǎn 壽根 the natural root of life,—a medicinal plant of a cooling property. Tēn sze leih 師栗 (*Chang*) the divine teacher's chesnut, named after a renowned Chinese philosopher. Tēn sēn tǎng 仙藤 angel's creeper;—a plant that grows in Keang-nan.

Tēn tsaou 棗 the divine date. A particular species of *cannarium* referred to in poetry. Tēn yu shwü 雨水 pure rain water. Tēn ming tsing 名精 called

also Tēn woo tsing 蕪精 Tēn man tsing 蔓菁 and Tēn mun tsing 門精 a plant that grows on plains and marshy places; in Canton province is planted on poor land, which it enriches, and from its seed an inferior oil is expressed and used with food. Tēn chüh kwei 竺桂 'Indian Cassia,' an aromatic, called by the Budha priests, Yuē kwei 月桂 the moon cassia.

#### Names of places.

Tēn-chang-hēn 長縣 a district in Keang-se province, N. Lat. 32. 44. Tēn-chin-hēn 鎮縣 a district in Shan-se. Tēn-choo-hēn 柱縣 in Kweichow province, N. Lat. 27. Tēn-ho-hēn 河縣 in Kwang-se province. Tēn-mun-hēn 門縣 in Hoo-pih, N. Lat. 30. 40. Tēn-paou-hēn 保縣 in Kwang-se. Tēn-tae-hēn 台縣 in Chē-keang province, N. Lat. 25. 7. Tēn-tseue-hēn 全縣 in Sze-chuen province, N. Lat. 30. 7. W. 13. 46. Tēn-tsin-foo 津府 or 衛 Wei, on the river leading to Peking from the gulph of Chih-le, commonly spelled by the English *Tien-sing*. N. Lat. 39. 10. E. 46.

#### The following are names of places in Canton province.

Tēn-han-keaou 漢橋 'the Galaxy bridge,' on the Lo-fow-shan hill. Tēn-ying-fung 鷹峯 the eagle's peak. Tēn-cho fung 柱峯 the pillar of heaven peak. Tēn ma shan 馬山 heaven horse hill. Tēn yin shan 印山 heaven seal hill.

太 T'HAÉ. 大

Large; great. Very great; excessive; broad and extensive. Used as a term of respect and honor. Forms a part of several proper names of hills, winds, districts, divinities, and so on. Slippery. A surname. Tae yang 太陽 the sun. Tae yin 陰 the moon. Tae kwo 過 in a very excessive degree. Tae tsze 子 the prince or heir apparent,—Shih-kea Budh, whilst at his father's court is so called. (For further illustration, see Part II. under Tae.)

Tae-keih 極 'inter entia supremum, immateriale, et eternum; cælum; est idem atque Le.' (M. S. Dict. and Des-



Guignes.) The *Tae-keih* of the Chinese is a Metaphysical term, improperly defined in the above quotation, as *Inter entia supremum*. It is a *First cause* or *Principle* universally diffused through matter; and operating *necessarily*, not a *distinct separate being*, endued with either will, *liberty*, or choice, nor clothed, according to the conceptions of the Chinese, with any natural or moral perfections. Choo-foo-tsze opens his remarks on the *Tae-keih* thus, 一極只是一箇理字 'Tae-keih, is merely the word *Le*,' which word seems to mean, *Principle of Order*. And on the next page, he says, 一極非是別爲一物 *Tae-keih*, is not a separate thing, existence, or being—but as he goes on to say, is diffused through the various forms of matter; hence 萬物各具一 一極 every separate existence is individually possessed of a *Tae-keih*.

It is objected, that according to this way of talking 則一極有分裂 it must be the case, that the *Tae-keih* is divided and torn asunder. The reply to which is, that 本是一 一極而萬物各有稟受. 又自各全具一 一極爾 originally it is one *Tae-keih*, from which every existence is a recipient; and every existence is possessed of a complete entire *Tae-keih*.

These extracts will show the reader that the term *Supreme Being*, cannot with any justice be applied to the Metaphysical *first cause* of the Chinese. They, as Dryden expresses it, "have certainly been led from cause to cause, to nature's secret head; and found that one *first principle* must be." But that *First Principle* has not the most distant resemblance to what the Almighty and ever-blessed God revealed, concerning himself to mankind, through the medium of the Jewish nation. Nor is Hooker's remark respecting the wise and learned heathen, who acknowledged a *Supreme Cause*, true of the Chinese heathen; he says, "They never otherwise spoke of that *cause*, than as an agent knowing what and why it worketh." The Chinese often speak of it as a sort of *necessary order*, destitute of any intelligent or designing mind. The philosopher Chow-tsze 周子 expressed by 無極 *Woo-keih* the same notions, as the other writers did, by *Tae-keih*.

*Tae-shang-laou-keun* 一上老君 'the supreme venerate

prince,' a title given to *Laou-tan-le-urh* 老聃李耳 a teacher who lived in China at the same time as Confucius; usually called *Laou-tsze* 老子 and his followers *Taou-kea* 道家 the *Taou* sect. Choo-foo-tsze describes him as rather an ascetic, and sums up his doctrines in these four words, 謙沖儉嗇 *humility, uprightness, economy, and a sparing use both of mind and property*. He taught and practised a weak inactivity and neglect of the world and its concerns, expecting to reform men simply by example. The same writer affirms of him, that he went beyond the principles which govern mankind, and 不好聲不好色又不做官 neither loved fame, nor pleasure, nor entered the public service; and he sums up the paragraph by calling him, 無見識底好人 an ignorant good man.

In popular books, the account given of him is that he was an incarnation of some superior being, and adds 無世不出 there is no age in which he does not come forth amongst men in a human shape; and they tell the various names under which he appeared from the highest period of fabulous antiquity, down as late as the sixth century, making in all seven periods.

The language of this sect is very peculiar, as well as are the titles they give to their founder; besides that mentioned above, he is called 一上三元 *Tae-shang-san-yuen*, 'The supreme trifold source.' *Tae shang-yuen-che* T'een-tsun 一上元始天尊 the *Supreme, the source or beginning; the most honored in heaven*. Wei san shing jin nae yih tae keih 唯三聖人乃一 一極 but the three holy men are one *Tae-keih*.

The 三元 three sources; or originators, they explain to be, three presiding persons; 上元 the highest, 賜福天官 the ruler in heaven conferring happiness. The next 中元 the ruler on earth pardoning sin; 下元 the third; the ruler of the seas, or waters; delivering from natural calamities. This 三元主宰 trifold source and *Supreme Ruler*, is represented as presiding in heaven amongst the assembled gods and kings, the sun, the moon, stars, and constellations; and at the request of 赤脚太仙 the barefooted great angel, delivering his 寶號 precious name, accompanied by many epithets of magnificence



and mercy, to be, by the said angel 下世流傳 promulgated in the lower world, that amongst men, all who see and recite that name may attain infinite happiness and complete deliverance from all evil.

*Imperial Titles.*

Tae-he 熙 imperial title, A. D. 260. Tae-che 始 A. D. 260, and B. C. 135. Tae-haou fūh-he-she 吳伏羲氏 B. C. 3369. Tae-ho 和 A. D. 362, and in 817. Tae-kang 康 A. D. 260, and B. C. 2133. Tae-kǎng 庚 B. C. 1681. Tae-keā, 甲 B. C. 1743. Tae-kēen 建 A. D. 564. Tae-keih 極 A. D. 699. Tae-ming 明 A. D. 450. Tae-ning 寧 A. D. 319. Tae-ping 平 A. D. 549. Tae-ping hing-kwō 平興國 A. D. 967. Tae-ting 丁 B. C. 1184. Tae-ting 清 A. D. 496. Tae-tsoo 初 B. C. 135. Tae-tsoo 祖 B. C. 200; this title Tae-tsoo, is often given to the founder of a dynasty; see again in A. D. 950, and 1636. Tae-tsung 宗 A. D. 631, and 967. Tae-woo 戊 B. C. 1627; Tae-yuen 元 title, A. D. 367.

*Books.*

Tae-shang kan ying pēn 上感應篇 the influence of human conduct on the ruling powers of nature; by Tae-shang, 'The supreme'; a title of the founder of the Taou sect, 1. vol. Contains many excellent precepts. Though attributed to the founder of the sect, it was not known in the world till A. D. 1265, which was seventeen hundred years after his time. The emperor Le-tsung 理宗 sent it forth, and gave a million pieces of brass coin to pay for the first edition.

Tae shang san yuen king 上三元經 a form of prayer to the god of the Taou sect, described above. Tae ping kwang ke 平廣記 the general peace extensive miscellany, 52. vols. Duod. First published about A. D. 970.

*Anatomy.*

Tae chung 太冲 pulse at the instep. Tae chung lö 鐘絡 pulse at the side of the heel. Tae ke yuen yu lö 谿原脰絡 pulse at the heel, near the tendon Achilles. Tae pih 白 at the great toe. Tae tun 敦

about the root of the great toe. Tae-yih 乙 about the region of the diaphragm on each side. Tae yang king ping 陽經病 a medical phrase to denote pain in the head; stiffness of the loins; fever; a dread of cold; a general sensation of pain, without perspiration and a large hard pulse. Tae yin king ping 陰經病 a medical phrase to denote a sensation of fulness in the abdomen; vomiting; loss of appetite; dryness of the throat; warmth in the hands and feet; no thirst, with a still small pulse.

*Natural productions.*

Tae-chin 真 the great true metal: a synonyme of Kin 金 gold; it is described as poisonous when taken into the stomach in its native state; anciently, in the form of gold leaf, it was blended with other medicines. Tae pih shih 白石 the very white stone: a synonyme of Yu-shih 礬石 a white calcareous stone: very poisonous;—applied to ulcers. Tae ping suy shing hwa 平瑞聖花 name of a plant that blossoms like the peach. Tae yang too 陽土 an article of the Materia Medica, composed of earth or mud, much exposed to the sun. Tae yih yu leang 一餘糧 considered the ancient name of Yu yu leang 禹餘糧 which looks like an iron ore; described as styptic; found in the province of Chě-keang, and in the lakes and islands of the eastern ocean; said to resemble 牛黃 New-hwang, or Bezoar. Tae yin heuen tsing shih 陰玄精石 or Tae yih heuen tsing shih 乙玄精石 also called simply Heuen tsing shih 玄精石 small regularly formed flattened pieces, apparently like fragments of flint, but breaking lengthways; with a smooth glossy fracture: this medicine is not found in the ancient pharmacopeia, but recently has been much employed as a strengthening medicine. Tae keih tsing 極青 the azure Tae-keih, (referring to the figure by which the Chinese represent their metaphysical First Cause Tae-keih :) the name of a papilionaceous insect, of beautiful appearance, with a spot on its wing resembling the Tae-keih figure, under the wings the colour is azure blue.

*Names of Places.*

Tae ping shih shan 平石山 'the rocky hill of peace,' name of a place in Canton. Tae ping foo 平府



name of a district in Keang-nan, N. Lat. 31. 4; east of Peking, 1. 4. There is another district of the same name in Kwang-se province. Tae-ping-chow 平州 in Kwang-se province, N. Lat. 22. 39. Tae-ping-hên 平縣 a district in Keang-nan; there are two other districts of the same name, one in Chê-keang province, and the other in Shan-se.

夫 FOO.

夫

夫

A general designation of men; porters or chair bearers are called Foo. A man of eminent virtue and talent, on whom others may depend for support is called 丈 Chang-foo. When men and women are married, they are called 夫婦 Fōo fōo husband and wife. Eminent teachers are called 夫子 Foo tsze: A wife calls her husband by this term. Name of an office, of a hill, and of a city. A man's name. Peih-foo 匹 a poor person of mean talent. Yih peih tsun foo 一匹村 a villager; a rustic. Käng foo 更 a watch man who strikes the hours at night. Foo ma 馬 or Foo yih 役 a carrier of burdens; a porter. Ma foo 馬 a groom. Tsow te foo 走遞 a courier; a carrier of despatches. Tseou foo 樵 a wood cutter for fuel. Chae me foo tse; tsew jow heung te 柴米妻酒 肉兄弟 fuel and rice, husband and wife, wine and flesh brother,—a saying designed to ridicule those whose friendship rests solely on personal gratification and convenience. Foo chang foo 'suy 唱婦隨 the husband sings and wife follows,—expresses domestic harmony. Foo pên tsze 編子 name of a plant originally from CochinChina; used in fowl and other soups. As an interjection, it is said 悲 Pei foo! O how afflictive! how much to be commiserated. Tseay foo 嗟 O alas! Yih foo püh käng hwǒ show che ke 一不耕或受之飢 if one man omits agriculture, it is possible that he may suffer hunger,—is an expression used when inculcating the importance of husbandry.

The following quotation shews the Chinese ideas of the state of women; and illustrates the word husband. 婦人從人者也。幼從父兄。嫁從夫。夫死從子。也者。也。也。以知師

人者也 Woman has ever to follow the will of man; in childhood, she must submit to the will of her father and elder brothers; when married, she must submit to her husband; when her husband is dead, she must submit to her eldest son. Husband denotes eminent man; eminent man means, one who by his knowledge can lead and direct other men. (Le-king.)

From this passage is derived the common saying 婦人有三從 a woman has three periods of submission,—viz. at home to her father and elder brothers; afterwards to her husband; and in case of widow-hood, to her eldest son.

The following example from the *Yih-king* is a striking instance of the same word being verb and noun, 父父. 子子. 兄. 兄. 弟. 弟. 婦. 婦. 而家道正. 正家而天. 定矣 when a father performs a father's duty; a son, a son's; older and younger brother's perform their duty to each other; a husband does his duty, and a wife her's, family principles will be correct, and when family principles are correct, the whole world will be in a settled state. Tsüng-tsze yüé, wo kwo e, wo kwo e, foo foo she yay 曾子曰我過矣我過矣 是也 Tsüng-tsze said, I am wrong; I am wrong; the gentleman is right. (Le-king.)

夬 K'HWÁE.

夬

夬

To pull or stretch out different ways; that with which the strings of an instrument or bow are stretched. Diffuent streams; soft; flowing; parting; dividing; to divide. Also read Keuǒ. Kwae 夬 in the *Yih-king*, denotes Unbending; stiff; decisive; determined; yet united with the mild and cordial.

夬

Same as the preceding.

夭

YÁOU, Yaou, or Gaou.

夭

Feeble as a new born infant, or to die as soon as born. Bent or crushed down; deflected; broken; calamitous. A



tender, exuberant foliage. A man's name. Yaou, show  
 1 壽 untimely death, and long life. Seaou urh sze  
 wei show yaou 小兒死為壽 1 a little child's  
 dying is called *Show-yaou*.

Keuē tsaou wei yaou 厥草惟 1 their plants are  
 chiefly low. (Shoo-king.)

桃之 1 1 Taou che yaou yaou;

灼灼其華 Chō chō ke hwa.

The peach tree how delicate and tender;

How luxuriant and splendid its blossom! (She-king.)

Woo fūh chaou; woo shā hae chung; tae yaou fe neaou;  
 woo me; woo lwan 毋覆巢. 母孩殺蟲. 胎 1  
 飛鳥. 母驕母卵 do not overthrow a bird's nest; do  
 not kill an embryo insect; nor a pregnant, nor an unfledged  
 bird; nor a young deer; nor eggs. (Le-king.) "Ye shall  
 not kill an ewe and her young in one day." (Lev. xxii. 28.)  
 "If a bird's nest chance to be before thee, thou shalt not  
 take the dam with the young." (Deut. xxii. 6.)

太

The original form of 立 Leih.

## II STROKES.

央

YANG.

𡗗

From 大 Ta, great, in the midst of 𡗗 Keung, A wide  
 space. In the midst of; separated in the midst; the half of;  
 to terminate; to finish. Wide; extensive; fine fresh appear-  
 ance. Commonly used to express making a request. Chung-  
 yang 中 1 in the middle of; in the centre. Yang mei  
 1 浼 to request; to solicit. The half of, as the night.  
 Extensive, entirely, is expressed by 1 1 Yang-yang. We  
 yang 未 1 the name of a palace under the dynasty Han.  
 Read Ying and Yang, The appearance of standards, and of  
 white banners spread out and producing a glittering effect.  
 Yay we yang 夜未 1 not yet mid-night,—or the night  
 is not yet spent. (She-king.)

PART I.

5 K

蒹葭蒼蒼 Kēen kea tsang tsang,

白露為霜 Pih loo wei shwang.

所謂伊人 So wei e jin;

在水一方 Tsae shwŭy yih fang;

邇迴從之 Soo hwuy tsung che,

道阻且長 Taou tsoo tseay chang;

邇游從之 Soo yew tsung che,

宛在水中 1 Wan tsae shwŭy chung yang.

The reeds and rushes are yet green;

Though the white dews descend in hoar frost;

The man of whom I speak,

Is on the water's farther shore;

Up the stream have I followed him;

The voyage was long and impeded;

Down the stream have I sought him;

And seemed to see him in the water's midst. (She-king.)

王命南仲 Wang ming nan chung,

往城于方 Wang ching yu fang

出車彭彭 Chūh chay pāng pāng,

旂旐 1 1 Ke chaou yang yang.

To Nan-chung is issued the royal mandate,

Forthwith to proceed to the northern city;

Out go the chariots rumbling along;

The colours and standards are bright and splendid.

𡗗

HANG, or Heang.

From great and strength. Using great effort to raise any  
 thing; or the cry made when exerting great effort. Ta  
 yew lan, yew hang sing tsze, yew pūh haou, yew mūh yung  
 他又懶. 又 1 性子. 又不好. 又没用 he  
 is both idle, and of an obstinate disposition; and vicious and  
 useless. Hoo too hang tsze 糊塗 1 子 a stupid  
 obstinate blockhead.

大

Original form of 亦 Yih.

From great, with the appearance of two supports;



𡗗 KÁOU.

From *great*, and two *lines* intimating *putting asunder*.  
To lay or put down. Occurs read as 昊 Haou, and in the  
sense of that character: luminous.

失 SHĪH. 𡗗 𡗗

Without controul; remiss; to err; to leave behind one.  
To lose; to fall. Failure; to slip; to miss; to neglect.

Tēn king yu min; min che so yō, tēn peih tsung che;  
urh shang peih yu yih jin yung tsing sze hae she tsae fuh  
ko shĭh 天矜于民.民之所欲.天必從之.  
爾尙彌予一人.永清四海時哉弗可  
| 'heaven compassionates the people, and what the people  
desire, heaven will assuredly grant; you must assist me,  
the chief man, to bring the world to a state of pure tran-  
quility.—This is the time! and it must not be *lost*;' said by  
Woo-wang, when about to subjugate 紂 Chow, B. C. 1100.  
(Shoo-king.) The doctrine taught by the commentators  
on this passage is, that princes are appointed by heaven for  
the sake of the people; and what the people generally wish,  
must be regarded as an intimation of the will of heaven.

Shĭh heü | 血 in medical language, a *loss of blood*,  
from the lungs or otherwise. Shĭh tsze sun | 刺孫 the  
name of a plant. Ko kēn le jang che yew tih urh woo shĭh  
yay 可見禮讓之有得而無 | 也 it may  
be seen that complaisant politeness, is a *guiner* and not a  
*loser*. Tih 得 to *obtain*, to *succeed*; is often used thus  
in contradistinction from Shĭh 失 to *lose*, to *fail*. Na  
poo shoo pūh che shĭh keō ho fang 那部書不知  
| 却何方 know not where that book is *mis-laid*,—or  
*lost*. Shĭh keu e wūh | 去衣物 *lost* some clothes  
and things. Shĭh sze | 事 to *err* in some transaction.  
Tsō shĭh 錯 | to *mistake* or *err*. Kwo sbĭh 過 |  
error; fault. Pūh ko shĭh leaou jin tsing 不可 |  
了人情 must not *fail to return* an act of kindness,—  
must not be *ungrateful*. E shĭh 遺 | to *mislay*.

本 TAOU. ‡ From *ten* and *man*. Advancing,  
or entering with celerity; the appearance of going and  
coming.

𡗗 TAE.

From *two* and *great*; alluding to the two greatest powers,  
Heaven and earth. Ancient form of 泰 Tae, Great.

奔 An erroneous form of 𡗗 Kaou, see above.

𡗗 YEN.

From *great* at top, and *small* at bottom; which is said to  
be the meaning of the character. Also to advance or enter in.

𡗗 Ancient form of 比 Pe, To compare.

夷 E. 夷 弟

To wound; to hurt; to destroy; to exterminate; to  
eradicate. To change; to level; to equalize; to class; to  
arrange. Arranged or classed in order. Great; good and  
long lived; easy; comfortable; pleased. The name of a place;  
the name of a hill; and of a river. A surname. A man's name.  
Foreigners on the east; foreigners generally. Employed as a  
syllable in some of the translations of the Buddha sect. E yew  
| 鴨 or Yew 由 the same as Woo shoo 鵝鼠 flying  
squarrel, found on Lo-fow-shan hill. E-tsze | 子 a pre-  
paration used as a *soap* in Keang-nan province; it is also used  
as a *Cosmetic* to cause a gloss on the skin, which is admired  
by the Chinese. Ming-e le kēn ching 明 | 利艱貞  
in the time of *evident danger*, the most advantageous course  
is to bear difficulties with unyielding rectitude. (Yih-king).  
In this sentence, which refers to the 圭 Kwa, E | has the  
sense of Wound, injury, danger. Yu-e 嵎 | ancient name



of Corea. He-e 希 | minute; subtle; obscure. In the *Lun-yu* 論語 the word E occurs in the sense of *sitting squatted* cross-legged. YUEN-YANG e sze, tsze yuě, yew urh pūh sun te; chung urh woo shūh yen; laou urh pūh sze; she wei tsih, e chang-kow ke king 原壤 | 俟. 子曰幼而不孫弟, 長而無述焉. 老而不死是爲賊以杖叩其脛 'Yuen-yang SAT SQUATTED down waiting for Confucius (and did not rise as he approached) which caused Confucius to say, 'In youth you were a disobedient brother; in manhood you did nothing worth recording; and now you are old and won't die; you are a nuisance to mankind!—and with that he thumped him on his legs with his stick.' (Lun-yu.)

Heang fūh kung e 降福孔 | send down abundant happiness. Fan wei jin tsze chele, tung wān, urh hea tsing; hwān ting, urh shin sing; tsae Chow-e pūh tsāng 凡爲人子之禮冬溫而夏清昏定而晨省在醜 | 不爭 the rules of propriety for all children require that in winter they should render their parents warm, and in summer, cool; that in the evening they should compose their minds; and in the morning ask kind questions; and that when classed together they should not wrangle. (Le-king.)

E chi | 茶 Bohea tea; E being an abbreviated expression for *Woo-e-shan*, the hill where the black tea comes from.

夸 KWA.

From *great* and *a bow*. Originally denoted the men of the east; foreigners to the Chinese, hence the original form of 夷 E, A foreigner.

夸 K'HWA, and K'hóo. 夸

Striding and strutting; big; self-conceited; extravagant. A surname. Also read Kew and Ko. Hwa yen woo shīh yuě kwa 華言無實曰 | language all flowers and no fruit—is expressed by K'hwa.

奔 The same as 奔 Keae, To assist.

矣 HE.

The print of a beast's foot. The name of a city.

肉 Ancient form of 肉 Nuy, Inside.

本 Ancient form of 青 Tsing, Azure.

本 Same as 夸 Kwa, see above.

会 YÜN.

会

From *great* and *cloud*. Large; lofty; high.

奄 SHUN. Great.

奄

夾 KEÄ.

夾

To take under each arm; double, or laid one on another. To carry secretly; to hold fast as with nippers or pincers. Near to; connected or joined. Read Kěä, By the side; to grasp A certain kind of sword. Kēen keä 鉗 | to grasp with nippers; a specious artful statement, which leaves no room for suspicion or escape. Keä tae | 帶 to carry secretly about one's person; to smuggle.

Keä pan | 班 and Keä chin | 疹 are red spots that sometimes suddenly appear after the second or third day's fever, with the small pox; probably the red spots in malignant fevers, called in Europe *Petechiae*, from the Italian *Petechio*; A flea bite, to which indeed the Chinese also compare them. 身發出紅點一層如蜜文蚤所咬者 there break out on the body red spots, close and small, like the spots bit by a flea—or 跳蟲 the *leaping* insect; which shews the allusion to be the same as the Swedish *Lappa*,



or English Lop. Keă che | 持 to take hold on and support on *each side*. Keă kung | 攻 to attack on *both sides*. Used both as a military and a medical phrase; in the latter sense, it means to apply both internal and external remedies. Keă foo | 輔 is an epithet applied to minsters of state. Ho kên keă tan 火鉗 | 炭 to take hold of charcoal with the fire tongs. Keă tsă püh tsing | 雜不清 *mixed blended and impure*. Koo jin ching kên wei keă 古人稱劍爲 | the ancients called a sword Keă. Keă kwăn | 棍 an instrument of torture for compressing the ancles; it is made of *three* pieces of wood, and hence the saying, 三木之下何求不得 under the *three bar-torture*, what evidence may you not procure? Urh hō püh keă, keae, gae wo chow wang, heang tēen che ming 爾曷不 | 介乂我周王享天之命 why do you not *aid*, assist, and support me the king of Chow, who enjoy the command of heaven to rule the world? (Shoo-king.) Pa show keă chō scay 把手 | 着些 with the hand *press* it a little closer. Tan keă che keă 單 | 之 | the keă which is the opposite of *single*. Tan keă e fūh 單 | 衣服 *single and double garments*.

奎

E. A man's name.

FIVE STROKES.

𡗗

WA. Large; great.

𡗘

CHÀ. Large; big; ostentatious; boastful.

𡗙

PWÀN.

Large; great. One says, Pwan denotes one night's liquor; the meaning of which is probably liquor distilled over night.

𡗚

TE. Large; great.

𡗛

YEN, or Gan.

𡗜 𡗝

From 大 Ta, Large, and 申 Shin, To *extend*. An overplus; an excess; something due. Something spread out as a covering. To cover over or shelter. One says, With haste; precipitately. A man's name. To detain for a long time; name of a state; the name of a village. Wang ae tsze yen che yu tsung chow 王來自 | 至于宗周 the king (*Woo-wang*) came from Yen to Tsung-chow. (Shoo-king) Yen yew sze fang | 有四方 *extend to every point of the compass*,—said of the illustrious virtues of certain ancient kings. (She-king.) Yen kwan chih gae | 觀鍾艾 *all come to see the sickle thrust into the grain*. (She-king.) Yen lew | 留 to detain a long time. Ke scih yen yen 氣息 | | 'still having a little breath,'—said of a person approaching death.

𡗞

Ancient form of 軍 Keun, An army.

𡗟

P'HAOU.

From *great* and a *period* of time; the approach of the important period; viz. harvest. To offend or insult persons by talking in a pompous or domineering manner.

𡗠

NĒĒ.

𡗡

That by which people are alarmed or frightened; uninterrupted acts of robbery.

𡗢

PEĪH.

Large; great. To contradict; to oppose; to remonstrate.



𡗗 Same as the preceding.

𡗘 KEUEN.

Very large; exceedingly great. A man's name.

臭 KA'OU. 𡗙

From *white* and *large*; very white; glossy; shining; a smooth rich lustre. Read Chih, in the same sense.

𡗚 TSEAY.

Appearance of a large mouth; wide; great.

𡗛 PWAN.

To go; to progress: a fellow or companion.

奇 K'HE. 奇 𡗜

Different from the common state of things; unusual; extraordinary; strange; wonderful; surprising; mysterious; marvellous. Name of a divinity. When applied to numbers, it denotes Single; *odd*, as San shih yew ke 三十有 | thirty and odd. Yih, san, woo, tseih, kew kae ke yay 一三五七九皆 | 也 one, three, five, seven, nine, are all *odd* numbers. Shwüy kea yew ke ho 誰家有 | 貨 who has any *rare* commodities? Lew chüh ke ke 六出 | 計 six times produced extraordinary stratagems. Sze püh ke püh chuen 事不 | 不傳 unless an affair be *extraordinary* it is not transmitted to posterity. Ke kwae sing tsing woo so püh ke | 怪性情無所不 | *strange* odd disposition; there is nothing that he does which is not *strange*. Chay yang chüh ke 這樣出 | so very extraordinary. Le ke kwang kwae 離 | 光怪 an extraordinary brightness and singular

splendor, applied to the fine appearance of landscapes. Ke tae hēen | 台縣 a district in Kan-sūh province. Ke chih | 隻 single; one only. Ke gow | 偶 single and double, or an even number. Ke ling | 零 a remainder; an odd number. Ke seay | 邪 strange, out of the way; in a bad sense, applied either to conduct or to garments. Kwō keun püh shing ke chay 國君不乘 | 車 the sovereign of the country must not ride in a distorted carriage; rectitude must appear in every things connected with him. (Le-king.)

奈 NAE. Same as 奈 Nae.

Under the Radical Mūh 木 a certain fruit; also denoting To do something to; commonly used with 何 Ho. Mūh nae ho 沒 | 何 not any thing can be *done*; the case is desperate. Nae ho tsaou | 何草 'the *doing* for him plant.' (Pun-tsaou.) Sze yew naeho; yew woo nae ho 事有 | 何有無 | 何 there are affairs which are *remediable*; and there are affairs which are *irremediable*. Joo püh nāng nae ta ho; wo nāng nae ta ho 汝不能 | 他何我能 | 他何 you can *do* nothing to him; but I can *do* for him.

奉 FÜNG. 奉 𡗞 𡗟

To receive or offer with both hands in a formal respectful manner; to receive or to present to with profound respect; to give or offer up to. A surname. Read Fung, Emoluments received by the officers of government, for their support. Fung hēen | 獻 to offer up; to present to a superior, or to the gods. She fung 侍 | to stand and wait upon.

Fung shin keaou | 宸橋 the bridge of retirement; or that receives the rising sun; name of a place on Lo-fow-shan. Fung yang | 養 to support and comfort one's parents. Fung sze | 事 or Sze fung 事 | to serve or wait on a superior; Fung hēen | 憲 to receive the orders of the higher officers of government. Fung keaou | 教 to receive instruction; to adopt certain doctrines. Fung tēen ming | 天命 to receive with reverence the command of heaven; used by Chinese Emperors to declare their divine right; and since the officers of government deem the Emperor their god, (as



Virgil did the Roman Emperor, *Deus nobis hæc otia fecit*) they by a blasphemous adulation, apply this phrase to the Imperial commands.

Names of Places.

Fung e chow 1 議州 a district in Kwang-se Fung  
hëen 1 賢 a hëen district in Keang-nan province. Fung  
hwa 1 花 a hëen district in Chë-keang province. Fung sin  
1 新 a hëen district in Keang-se province. Fung tsëe  
1 節 a hëen district in Sze-chuen province.

𡗗 HEAE. 𡗗

Spread out large and wide; to open the eyes and stare.

𡗘 HËË. 𡗘

To lean the head on one side in an affected manner; bashful; wanting in resolution.

哭 An ancient form of 軍 Keun, An army.

𡗚 An ancient form of 吳 Woo.

哭 Same as the preceding.

SIX STROKES.

𡗛 HWAN, and Han.

Large; extravagant; wide mouthed.

奎 K'HWEI. 奎

The space enclosed by a person's striding; between the legs. The name of a star; one of the twenty-eight constellations which

consists of sixteen stars, and looks like a person striding. Kwei keu 1 踳 the appearance of raising the feet and walking. Kung chung kwei peih hwny kwang 宮中 1 壁輝煌 in the midst of the palace, the stars of Andromeda and Pegasus shed their lustre. Se fang shih lew sing, seang leang pe, koo yih yuë kwei 西方十六星 象兩髀故亦曰 1 in the west are sixteen stars resembling the two legs of a human body, and therefore they also are called Kwei; or Kwei sing 1 星 in the neighbourhood of Andromeda.

𡗜 KOO. A large great appearance.

𡗝 NAOU.

From great and good. A soft, delicate, and elegant appearance.

𡗞 K'HWANG.

From great and name. Large, great.

奏 TSOW. 𡗟 𡗠

To introduce and offer up to. To cause the Emperor to hear or to know; any representation made to the Emperor, either verbally or by writing, is expressed by Tsow; music striking up in his hearing, is also expressed by Tsow. Yë keu jüh tsow 樂具入 1 the music entered and struck up in the retired apartments of the temple. (Sbe-king.) The rites of sacrifice were performed in the Tsëen meau 前廟 or front part of the temple, which was chosen out of respect for the gods; the feast upon the sacrifice was in the How tsin 後寢 or back parts of the building; where also the sacred vestments were placed. In the ode from which the quotation is taken, the whole party 既醉既飽 after being drunk and satiated; are represented as congratulating the host on 神嗜飲食 the gods having relished his meat and his drink, and anticipating that they would in



consequence confer long life and happiness. The poet even affirms that 神具醉止 the gods had all retired drunk; which language the Commentators say intimated the highest veneration for the invisible gods; in as much as it speaks of them as if they had been actually seen present at the sacrificial feast.

E tsow foo kung 以 膚公 to effect and state (to the throne) great military exploits. (She-king.) Foo tsow e yen 敷 以言 state in order to the monarch whatever had been done. (Shoo-king.) Tsow teih le 狄黎 the presented Tartar plant,—name of a plant in the Pun-tsaou.

Tsow chang 章 and Tsow chě 摺 or Tsow pun 本 denote an official document to be laid before the Emperor. Tsze sze chung ta, ying tang pae pun tsow ming hwang shang 此事重大應當拜本 明皇上 'this is a weighty and important affair; it is requisite to do obeisance to a document, and state the matter clearly to His Majesty.' When an officer of state writes to the Emperor from any of the provinces, the document is laid in state in the great hall of the court; a salute of three guns is fired; the gates are thrown open; and the courier stands in waiting, till the person addressing the Emperor, kneels thrice and puts his forehead to the ground nine times; which act of homage being finished, the document is immediately despatched. This ceremony is what, in the preceding phrase, is denominated Pae-pun.

Ke tsow 啟 以 to begin to speak to the Emperor. Mēen tsow 面 以 to speak face to face, or verbally, to the Emperor. Some say Kow-tsow 口 以 may be used in this sense. Tsow yō 樂 to strike up music. Tsěe tsow 節 以 to tune instruments, or tune and modulate the several parts. Chang tsow 章 以 and Te tsow 遞 以 and Tsow wǎn shoo 文書 all denote Addressing the Emperor by a written document.

奐 HWAN. 靨 𩇛

Large; an easy slow deportment; variegated; coloured; bright gay. A surname.

伴 爾游矣 Pwan hwan urh yew e;

優游爾休矣 Yew yew urh hew e.

豈弟君子俾爾彌爾性 Ke te keun tsze pe urh me urh sing;

似先公曾矣 Sze seen kung tsew e.

O thou who enjoyest a cheerful mind;

O thou who art prosperous in all thy ways;

Happy and indulgent Prince, may long life be given thee,

And as with thy (royal) predecessors, may it close in peace!

(She-king.)

契 K'HÉ. 契 契

A bond; that form of bond which succeeded knotted cords; in ancient times, consisting of two parts, corresponding to the modern check of Europe; it was used also in the government; one half being retained by the prince, and the other half given to the person serving; close union of friends. An utensil for scorching tortoise shells; in reference to divination. Timid. Read Sěě, A surname. Read Kěě, Enduring suffering; separated from friends; wide open place. To carve; to cut off; to terminate. Read Keih, Name of a northern tribe. To play.

Shang koo kěě shing urh che, how she shing jin yih che e shoo-ke 古結繩而治後世聖人易之以書 以 in high antiquity knotted cords were employed by government; but in subsequent ages the Sages exchanged them for written documents, or books. (Yih-king.) Tēen ke 田 以 a deed conveying a piece of land. Fang ke 房 以 the deed of a house. Ke yō 約 and Ke shoo 書 denote a written agreement between two parties. Leih wǎn ke 立文 以 to draw up a written agreement or bond. Yin ke 印 以 and Hung ke 紅 以 a deed or bond stamped or sealed by government, which requires a stamp duty on all deeds of houses and lands, not only when sold, but also when mortgaged for a certain number of years. Paying the stamp duty is called 稅 以 Shwūy-ke. The law runs thus, 凡典買田宅不稅 以 者笞仍追 以 內田宅價錢一半入官 whoever mortgages any land or houses, without



paying the tax on the deed shall receive fifty blows, and forfeit to government half the value of the lands or houses so mortgaged. (Ta-tsing-leüh-le.) Ke foo 父 a bond father; Ke moo 母 a bond mother; Ke tsze 子 a bond son, and Ke neu 女 a bond daughter,—are terms applied to *adopted* parents and children: and parents thus designate the children they would have *adopted* or taken under the special protection of some divinity. The act of *adopting* is called 拜 Pae ke, and is accompanied by various presents, and feasting between the parties, and their friends. The adopted parents are called 乾爹 Kan-teay, and the adopted child 乾兒 Kan urh. When parents cast their children on the care of some idol, or some old tree (which is also done), they write on a slip of red paper the child's name with the words 男 Ke nan or 女 Ke neu, as it happens to be male or female, and paste the paper on the idol's body, or the tree's trunk; and priests or diviners attend to perform certain rites.

Chih yew ke 執右 1 took hold of the right hand part of the bond,—to give to another person. The bond consists of two parts, like the checks of Europe, and contrary to modern usage in China, the *right* hand was the place of honor. 古者以 1 爲信. 居者執左 1 出者執右 1 in ancient times the *ke* was to induce mutual trust between two parties; he who remained at home took the left side *ke*, and he who went from home took the right hand *ke*. (Le-king.)

Tsuy seang ke teih päng yew 最相 1 的朋友 friends bound by the closest ties—of congenial dispositions and sentiments. Read Këë, in the phrase, Këë kwö 1 闊 far removed from; widely separated; diligent and painful concerns of life. Sze sāng këë kwö 死生 1 闊 dying, or living, or far removed from each other, we shall still cherish mutual remembrance. (She-king.)

Read Sëë, The name of an ancient statesman. 帝曰 1 百姓不親. 五品不遜. 汝作司徒. 敬敷五教. 在寬 the king Shun said to his minister Sëë, when the people are wanting in natural affection to their kindred; and submit not to the duties of the five social relations (subsisting between father and son, prince and minister, husband and wife, brothers, and friends), and you act as their guide and teacher; to be able to make yourself respected, and

to diffuse the five precepts, (applicable to the above-named five relations) depends on kindness and clemency, (Shoo-king.)

大

K'HAE.

A big, large appearance.

大

SHE, and Hëë. Full, gross, fat, large.

奔

PUN.

奔

奔

From three cows in a fright. To walk or run on the high way, to run about in haste; precipitation; hurry. To run away with fear of what is coming after. To contract a marriage in an irregular hurried manner, without the necessary presents. *Pun*, signifying locomotion, may be affirmed of any creature; birds, brutes, or human beings. Pun tsan 1 散 run-away and dispersed; said of banditti, &c. Sung keun täng she ta lwan; tuy woo püh ching; sze hea pun tsow 宋軍登時大亂隊伍不整四下 1 走 the army of Sung was immediately thrown into great confusion; the ranks were broken, and (the soldiers) fled in all directions. Kew yew tsih keih ke tso; kew tso, tsih keih ke yew; she teih pe yu pun 救右則擊其左. 救左則擊其右. 使敵疲於 1 when the enemy endeavours to save his right wing, then attack the left; when he endeavours to save the left, then attack the right; and so weary him by running backwards and forwards. Jin che seang pun 人之相 1 people running amongst each other,—often applied to illicit intercourse of men and women. Sze pun 私 1 illicit intrigues between the sexes. Jih yay pun tsow woo hew 日夜 1 走無休 running about incessantly day and night. Pun lae pun keu 1 來 1 去 running hither and thither. Pun chüh wae kwö 1 出 外國 running abroad to a foreign country. Pun chüh kō sāng 1 出各省 running from home to every province. Wei kow pun she 爲口 1 馳 'running about for the sake of the mouth; i. e. for food to eat. Chung jih pun mang 終日 1 忙 running bustling about the whole



day. Pun ma tsaou 1 馬草 the run away-horse plant, a synonym of Tan san 丹參 a medicinal plant said to produce its effect on the heart; and to strengthen the muscles of the legs, so as to enable a man to overtake a run-away horse; from which circumstance it derives one of its names. Made into a powder, it is employed in complaints of the uterus, and of pregnant women. The roots sliced are used as a substitute for Ginseng.

鶉之 1 1 Sun che pun pun,  
 鵲之 彊彊 Tseö che keang keang,  
 人之 無良 Jin che woo leang;  
 我以爲兄 Wo e wei heung.

The quails fly together,  
 The magpies sort in pairs;  
 When man is dissolute,  
 Shall I yet call him brother? (She-king)

The poet pointed at a man who cohabited with his mother; and whom he represented as worse than irrational creatures.

Tseun pun tso w tsae meau 駿 1 走在廟 with the utmost speed repair to the temple,—to sacrifice. (She-king.)

Mei tsae hwan yen 美哉 奐焉 elegant and splendid. (Le-king)

鹿斯之 1 Lüh sze che pun,  
 維足伎伎 Wei tsüh ke ke.

The deer run together,  
 With their feet wide expanded.— (She-king)

The commentators remark that deer are by 天性 'natural instinct' attached much to their own species; and when about to feed, have a cry to invite the companions of their herd.

𡗗 CHA. To stretch out; to extend; to open or spread out. Cha-hoo 1 戶 to open a door. Cha-yen 1 言 stretched out words; ostentatious speech.

奕 YIH. 弈 奕

From great and the sound yih. Large; extensive; of long continuance, applied to families; following in consecutive order. Elegant; beautiful; used in the sense of 弈 Yih, Chess. Part of the name of a divinity, denoting To ramble from place to place. Mournful; sorry.

The following quotation from the works of Mǎng-tsze, who lived about 300 years, B. C. illustrates one use of the word Yih, and proves the existence of a chess game at that period in China. 今夫 1 之爲數, 小數也. 不專心致志則不得也. 1 秋通國之善 1 者也. 使 1 秋誨二人 1. 其一人專心致志. 惟 1 秋之爲聽. 一人雖聽之. 一心以爲有鴻鵠將至. 思援弓繳而射之. 雖與之俱學. 弗若之矣. 爲是其智弗若與. 曰. 非然也. now chess in an art, but only a petty art; yet, unless a man's attention be solely directed to it, and the will be brought to dwell upon it, none can succeed; (the man named) chess-autumn, is the best chess player in all the country: suppose chess-autumn were to teach two men chess, and one man devoted his attention, and brought his will to it, and listened to nothing but chess-autumn: whereas the other man, although he heard him also, suffered his attention to be drawn off by a bird that approached, and his thoughts run upon stringing his bow to shoot it; although both these people learnt, yet not in an equal degree;—was it because their capacity to acquire knowledge was different? by no means so; (but arose from different degrees of attention.) Mǎng-tsze (or Mencius) was in this passage preaching to a king, the importance of close and unremitted application.

The Chinese have two games of chess, the Wei ke 圍棋 the enclosed chess, invented (they say) by Yaou 堯 B. C. 2200 years, with a view of fixing the attention of his dissipated son Tan-choo 丹朱 the other game (which is that referred to in the Ency. Britannica, under the word Chess,) is called Seang ke 象棋 the ivory chess, invented by Woo-wang 武王 the martial king, B. C. 1110. years. It was called the ivory



chess, from the pieces being made of that material, and was intended to teach his army the military art, or as they express it 進退攻守之法 the rules by which to advance, to retire, to attack, and to defend. (Koo-sze-keung-lin.)

The San-tsae-too-hwuy (or Chinese Encyclopedia) states that the ancient chess and the modern, though called by the same name, are really different: the chess invented by Woowang, employed the sun, moon, and stars, as names of the pieces; whereas that in modern use, and which employs military terms, was suggested in a dream to Tsin-shun 岑順 about A. D. 745.

Leang jiu hea ke wei pō yīh 兩人下棋爲博 | two persons playing at chess, is expressed by Pō-yīh. Shin ming yew yew yīh shin 神名有遊 | 神 amongst the names of divinities there is one called *the rambling god*. Ching jin kea she, wei yīh she yun heang 稱人家世爲 | 世芸香 when complimenting a person's family, it is said—It has *extended through distant and successive ages*, with the odour of frankincense.

新廟 | | Sin menon yīh yīh.

奚斯所作 He sze so tsō.

The new temple, how magnificent,

Which He-sze (the master builder) hath reared! (She-king)

庸鼓有鞀 Yung koo yew yīh;

萬舞有 | Wan woo yew yīh;

我有嘉客 Wo yew kea kih;

亦不夷懌 Yīh pūh e yīh;

Pervade every part, does the drums full sound,

Ten thousand varied sports in due order pass;

I have worthy guests;

Should I not rejoice! (She-king.)

This language does not refer to common convivial entertainments, but to feasts and various amusements, both martial and civil, which succeeded to sacrifices offered to the manes of deceased monarchs, they supposed that 神降而尸乃食 'the spirit descended and ate' of the victim sacrificed. In ancient times a living person represented the deceased; a tablet, with the name engraved on it, is now substituted for the living representation; the feast is yet laid out, and sup-

plications offered to the manes to come and partake of it. Yīh yīh leang-shan | | 梁山 *great and lofty* is the Leang mountain. (She-king.)

## SEVEN STROKES.

套 T'HAOU.

From *great and long*. Large and wide; that which is put outside over something else, as a case or external covering; any thing superadded. A snare; particles or phrases of general application. Name of a place. Hwō taou 活 | or Tung taou 通 | of general application; what will fit any thing. Tō taou 脫 | to throw off the trappings of custom, and the general usage of worldly people,—to regulate one's conduct more by reason than the usage of the day or the fashion. Taou e | 衣 or Wae taou 外 | large garments that are put on over others.

棗 HWÄN.

From; *large and bound together*. A large bundle of things tied together.

獎 CHWÄNG.

𡗗

Full; large; strong; robust; stout; an able bodied man.

𡗗

An erroneous form of 𡗗 Pun, see below.

奚 HE.

𡗗

𡗗

A waiter, servant, or attendant. The name of a place. Name of a hill. A particle of interrogation implying uncertainty or doubt. How? why? A surname. A large belly. Hwō wei Kung tsze yuē; tsze he pūh wei ching 或謂孔子日子 | 不爲政 some body said to Confucius,—Confucius, *why* are you not in the government? The



Philosopher, deemed it inexpedient to give a direct answer; and having argued that the fulfilment of relative duties in a family was a species of government; asked in his turn, He ke wei wei ching 其爲爲政 why should a person act in the public government, ere it can be said of him that he rules. (Lun-yu.)

**畚** PUN. A kind of basket used by bricklayers and builders of mud walls; a basket for carrying earth or manure.

**奩** Original form of 奩 Hwan, see above.

**奧** An ancient form of 牢 Laou.

From a cow enclosed, and great, placed before. Closely and securely confined.

### EIGHT STROKES.

**萌** HĒEN. From great and bright. Splendid.

**齋** PĒĒ. Large, great.

**奩** Ancient form of 壹 Yih, One.

This character was introduced during the dynasty Han.

**峯** Same as 奏 Tsow, see above.

**斐** FE. Large; great. A surname.

Applied also to a sort of leopard; vulgar form of 斐 Fe.

**喬** TAOU.

Large; great; much; many. A man's name.

**奎** SUN, and Suy. **奎**

From large and the tail of a bird; to spread the wings and fly away.

**𡗗** YIH. The appearance of great strength.  
Read Heuě, Square, large.

**套** Same as 套 Taou. They are both vulgar characters.

**𡗗** KĒEN. A small bundle; a faggot or sheaf.

**奄** Original form of 奄 Yen.

**執** Same as 執 Chih, To take and keep hold of.

**𡗗** KĀNG.

From large and a pair of wine cups. The appearance of great strength.

**奧** An ancient form of 衡 Häng, A balance.

**奎** K'HWEI. Name of a star and constellation

in the region of Andromeda; now written 奎 Kwei.



夔

An ancient form of 瑟 Sih, A stringed instrument.

NINE STROKES.

奠

TĒEN.

尊

奠

From wine placed on a stand. Fixed; settled; lofty mountains and large rivers; to separate and discriminate; to present before, to offer up to,—said in reference to sacrifices and the gods; to pour out a libation; to place in a certain position. Read Ting, A petty writer of annals. Fan heō chun hea shih tēn yu ke sēn sze, tsew tung yih joo she 凡學春夏釋 1 於其先師秋冬亦如是 at all colleges, oblations of food and libations of wine, are offered to ancient masters at the spring and summer terms, in the same manner also at the autumnal and winter terms. (Le-king.) In modern use, fowls, geese, and pigs are sacrificed to Confucius; and the students who attend, after the ceremony is over, feast upon the sacrifice.

Beside these regular periods, the rule is 凡始立學者必釋 1 於先聖先師 Fan che leih heō chay peih shih tēn yu sēn shing, sēn sze, 'Whenever a college is newly established, oblations and libations must be offered to the ancient sages and masters.' (Le-king.) These sages and masters have been different persons at different periods of Chinese history. One commentator says, that these sacrifices, 主於行禮非報功也 are chiefly ceremonial and not eucharistic.

Pwan käng ke tsēn, tēn keue yew keu 盤庚既遷 1 厥攸居 when Pwankäng removed (his royal seat) and fixed the place of his abode. Yu foo too, suy shan kan mūh, tēn kaou shan ta chuen 禹敷土隨山刊木 1 高山大川 Yu (after the deluge) divided the land; and accordingly as the hills required it, cut down the forests and fixed the lofty mountains and deep rivers—as boundaries.

Tēn che, urh how tseu che 1 之而后取之 (the man) shall put it down on the ground, and afterwards

(the woman) shall take it up;—said in reference to certain vessels in the temple during sacrificial rites. (Le-king.) Tse tēn 祭 1 to sacrifice and to pour out libations. Tēn e 1 儀 the ceremonial of libations.

兔

CH'HO.

Name of an animal resembling a

rabbit, but larger of a green color; also a man's name.

梟

GÁOU.

梟

Lofty; high headed; assuming; remiss; negligent; inattentive; proud; haughty. A man's name.

缺

KEUE.

Same as 缺 Keuē.

Chipped off; broken; injured; dishonored.

奢

CHAY, or Shay.

奢

奢

Affluent; wide spread; extravagant; prodigal; wasteful. Name of an ancient beauty. A surname; the name of a divinity. Following O 阿 it denotes a person who marries an old woman. Following Lan 蘭 to praise; to flatter. Wūh chay urh fei haou ke tsze tsae 勿 1 而費耗其資財 be not extravagant, and waste the property. Chay che fan hwa 1 侈繁華 extravagant and prodigal expenditure, for mere pomp and show. Chay hwa tsae choo new, tso tsew seih yay 1 華宰猪牛做酒席也 an extravagant sacrifice of pigs and cows, for an entertainment. Jin tsing yew kēen, yih chay, e; yew chay yih kēen nan 人情由儉易 1 易由 1 易儉難 the human disposition is such, that man easily changes from economy to extravagance; but it is difficult for him to change from extravagance to economy.

報

PAOU.

Original form of Paou 報 to announce or render to.



𡗗

HEUNG, or Kwang. From *heaven* and *bright*. A clear bright sky; shining, luminous. Name of a bridge at *Soo-chow*; name of a divinity of the *Taou* sect.

𡗘

An ancient form of 衡 Hǎng, A balance.

𡗙

An ancient form of 眞 Chin, True.

𡗚

HEIH. Fat; lusty.

𡗛

P'HWAN. From *large* and *face*. A large face. Read: Tae, Big jaws, a term of abuse applied by the people of the south of China to those born in the north.

### TEN STROKES.

𡗜

KEAOU.

From *large* and *sheep*. Fat; strong-smelling; large.

𡗝

SZE. Large; great.

𡗞

WOO. Big; large; an affair or business.

𡗟

GAOU, and Yaou.

𡗟 𡗟

From *a void space* and *vegetables*. Dwelling in a retired corner; the south west corner; a corner, or deep bay. Recondite; abstruse. The name of an office; accumulated toge-

ther. Five sacrifices to four points of the compass, and to the centre place. Name of a hill. To blend together by boiling. Read Yŭh, A bank under water. Read Tswan, The spirit which presides over the furnace where food is prepared; also the sacrifice offered, which is called *the old woman's sacrifice*.

Taou le shin gaou 道理深 | very profound reasoning, or doctrine. Wǎn tsze shin gaou 文詞深 | a style of writing very abstruse or erudite. E le gaou meaou 義理 | 妙 a wonderfully profound sense or meaning; a subject of thought remarkably recondite.

Jin tsing e wei tēn, koo jin e wei gaou yay, 人情以爲田故人以爲 | 也 'the human mind may be considered a field; and hence it must be cultivated by other men,'—viz. the Sages who are its lords or proprietors.

Wei jin tsze chay, keu pŭh choo gaou 爲人子者居不主 | those who are the sons of men, must not sit it the south west corner of the house in which they dwell,—because it is the retired and most honorable part of the house.

昔我往矣 Seih wo wange;

日月方 | Jih yuě fang gaou;

A long time ago I went forth;

The sun and moon having just become warm,—viz. in the spring of the year. (She-king.)

𡗠

Original form of 奪 T'hŭ, see below.

𡗡

An ancient form of 韋 Wei, Leather.

### ELEVEN STROKES.

𡗢

LAN.

𡗣

A box to contain perfumes; a lady's toilet. Chwang lēn 牀 | a bride's portion; a toilet and whatever else her parents may give her. King lēn 鏡 | or King keā 鏡匣 a dressing case, used by females. Kea lēn 嫁 | marriage



presents,—given by parents with their daughters. Kea neu yaou pe chwang léen 嫁女要賠牀 | when giving a daughter in marriage it is necessary to add a toilet and other presents.

奮 TOW. To grasp, to seize, to take.

契 TSUY. Large; great.

奪 T'HO 奪 奪

To take by violence; to grasp; to seize; to criticise, lop off, and decide upon; to deprive of rank or emolument; a narrow path. Also read Keuě, Peih, or Teih. Hwě wán Kwang-chung; yüě, jin yay tō Pih she ping yih san pih, fan soo shih, mih che woo yuen yen 或問管仲曰人也。| 伯氏駢邑三百飯疏食沒齒無怨言 somebody asked about Kwan-chung; (Confucius) said, that is a man indeed—he deprived Pih-she of the revenue of three hundred families, and reduced him thereby to live on the coarsest food, yet to the close of his life Pih-she never uttered the language of resentment—being convinced of the justice of what Kwan-chung had done. (Lun-yu.)

Tō jin sogae | 人所愛 to take away violently any thing on which people's affections are set. Keun-tze woo tsang woo tō 君子無爭無 | a good man does not wrangle, nor usurp what belongs to others. Tō tseu jin wih pih haou jin yay | 取人物不好人也 he who robs another person of his property is a bad man.

獎 TSEANG. 獎

From to take and large,—to take a liberal view of a person's conduct. To assist; to praise; to encourage; to laud; to commend. Tsäng keuen | 勸 to encourage by commendations. Tseang le | 厲 to encourage and stimulate exertion by rewards or promises. Tseang shang | 賞 to encour-

age by rewards. Paou tseang 褒 | to praise; it sometimes means in an excessive degree. Kwa tseang 誇 | to boast and praise one's self; or to praise others too much. Jin yew paou tseang wo; wo woo paou tseang jin 人有褒 | 我我無褒 | 人 men have over praised me; but I do not over praise any man—only speak the real sentiments of mind.

戡 CHIH. Large, full, abundant.

濟 YUN. Yun wan | 潑 a deep wide sheet of water; the appearance which it presents.

TWELVE STROKES.

頤 SHIH. 頤

Full; plentiful; carnation colour; anger. Name of an ancient statesman. A surname. Loo keu yew shih 路車有 | or Heih, The military carriages are of a red colour.

戾 YEN. 戾

Big; large, ugly; a good fist; valiant with the fist.

奪 An ancient form of 奪 Tō, see above.

奉 An ancient form of 奏 Tsow, see above.

飢 Ancient form of 載 Tsae, To contain.

奪 Has the sense of 無 Woo, A negation.



奮 FUN. 奮 奮

From to extend the wings, and fly off a field: alluding to a bird rising from the ground. Impetuous vehement motion or action; to excite; to rouse, as by an earthquake, or by thunder; to extend; to press forward to. To dash or brush away dust. A surname. Fun e yew yew shang, tseu urh suy kwei shing 1 衣由右上取貳綏跪乘 (the charioteer) having shaken the dust from his clothes ascends on the right hand side; taking hold of the second strap to mount and kneels in the carriage,—waiting for the Prince. (Le-king.)

日居月諸 Jih keu yuě choo,  
胡迭而微 Hoo tēē urh we;  
心之憂矣 Sin che yew e,  
如匪澣衣 Joo fe hwan e;  
靜言思之 Tsing yen sze che,  
不能 1 飛 Pūh nāng fun fe.

The sun dwells constant, whilst the moon  
Alternate wanes and waxes.

My heart, alas, how dejected,  
Like one amidst sackcloth and ashes,  
I mutter in solitude and muse;

O that I could shake myself from the dust and fly away.  
(She-king)

Hān pūh nāng fun ke, urh fei ken yay 恨不能 1  
起而飛去也 angry because unable to mount up and  
fly away. Joo neaou fun yīh urh fei keu yay 如鳥 1  
翼而飛去也 as a bird shakes its wings and flies away.  
(She-king-choo.)

Jin sāng ke wei fun ke 人生氣爲 1 氣 a man's  
becoming angry is expressed by Fun-ke, extruding breath.  
Fun yung 1 勇 rousing courage. Fun leih 1 力 exert-  
ing strength. Fun mēen 1 勉 energizing. Fā fun 發  
1 sending forth effort—are all phrases which apply either  
to active bodily public service; or to the studies of the closet.  
Fun mēen keih kung pan le to sǔ 1 勉急公辦理  
妥速 with energy and ardour applying to public business,

and effecting it well and expeditiously. Fun fā 1 發  
to rush or burst forth. Fun chin 1 震 to quake; to shake;  
to bound with a subsultory motion; to skip or dance. Luy  
chūh te fun, yu sēen wang e tsǔ yǔ, tsung tīh, yin tsēen che  
Shang-te, e pei tsoo kaou 雷出地 1 豫先王以  
作樂崇德殷薦之上帝以配祖考 when  
the thunder's voice issues forth, the earth bounds in respon-  
sive dances, which suggested to ancient kings, the invention  
of music, for the honor of virtue; to offer up the full  
chorus to the most High Ruler, joining in concert with  
the manes of ancestors. (Yih-king.) The thunder's roar,  
and the tremulous motion of the earth, by mankind deemed  
so awful, is in this passage represented as the singing and  
dancing of nature; intimating (as they say) the most complete  
harmony pervading every part of the grand system; as 人  
至樂則手欲鼓之足欲舞之 'when man feels  
the highest joy, his hands desire to drum to it, and his feet  
to dance to it;' so the thunder's voice and the accompanying  
subsultive motion shew 天地之和 the harmony of  
heaven and earth. (Yih-king-choo.)

𡗗 HŌ.

Vacant and large; the motion or rolling of the eyes.

𡗘 The same as 𡗘 Keuě, see above.

𡗙 YEN. Large and ugly. Same as 𡗙 Yen.

𡗚 An ancient form of 韋 Wei, Leather.

瑟 SĪH.

An ancient form of 瑟 Sīh, A stringed instrument.



霍

HWAN:

The beginning; commencement of change.

喪

An ancient form of 喪 Sang, Funeral mourning.

奮

LUY

Great placed about earth, thrice repeated. Large, great.

頤

An ancient form of 頤 Shih. See under 12 strokes.

𡗗

PE.

𡗗

Formerly written thus 𡗗 three eyes and thrice big. Large and robust, to urge and tyrannize over; to be angry without the influence of liquor.

𡗗

An erroneous form of 𡗗 Kō.

To flutter as a bird escaping.

𡗗

CH'HAY, or Ch'hen.

Wide; large; extensive; an epithet of an ancient king. Read To, Thick.

## THIRTY-EIGHTH RADICAL.

女

NEU.

𡗗

𡗗

𡗗

Name of a star; of a river; and of a state. The female of the human species; a woman; a daughter. Read Néu, To give a daughter in marriage. A married woman is called 婦 Foo, an unmarried woman, Neu. Foo-neu 婦 | wives and daughters. Choo-neu 處 | a young lady not introduced to society. Ching neu 貞 | or Tung neu 童 | a virgin. Neu chih | 姪 a niece. Neu kung | 工 women's work. Neu sāng | 僧 a priestess or nun. Neu se | 壻 a daughter's husband; a son-in-law. Neu tsze | 子 a woman; a girl. Neu urh | 兒 or Hae neu 孩 | a female child; a girl; a woman.

Neu tseang | 牆 an embrasure, on the top of a wall. Le neu 烈 | or 節 | Tsē neu, a woman who maintains perpetual virginity; these same terms, Lē and Tsē, joined with 婦 denote a woman who refuses ever to marry after the

death of her husband. Heuen neu 玄 | a queen in the ninth heaven. Kin neu 金 | a royal mother in the west. Tsing neu 青 | the goddess of hoar frost. Tō neu 妖 | a red oxide of mercury. E neu 緘 | name of a shell fish of the cardium species. Seih e neu 雪衣 | the snow clad girl,—a name of the parrot tribe. Jung neu 戎 | name of a small insect, otherwise called 蛉 | Ming ling; of which the popular belief is, that it has not the power of propagating its own species, but having enclosed in clay a something that it finds in the fields, or other places, it remains by the cell seven days, crying 類我 Buy wo, give me of my own species,—finally an insect comes forth of its own kind.

Neu sing | 星 a star in Aquarius, a general named 景丹 King tan, who lived under the Han dynasty; at that period there were twenty-eight persons who materially aided the dynasty, and who were hence called an incarnation of the twenty-eight constellations.

Tsze sāng nan tsze, shē hoo yu mun tso, neu tsze, shē



shwŭy yu mun yew; san jŭh che foo tsze, nan shay, neu fow  
 子生男子設弧於門左。1子設帨  
 於門右。三日始負子男射1否 when  
 a child is born,—if a son, a bow is set at the left side of the  
 door; if a girl, a napkin is placed on the right side of the  
 door; after three days, the child is carried about; the boy  
 shoots the bow, the girl not. (Le-king.) This usage, the  
 Chinese say, does not exist at present, for, notwithstanding  
 the pertinacity of European writers, in affirming that Chinese  
 customs never change, the modern manners in this case  
 於古禮總不同 are altogether different from  
 ancient usage. The Commentators add, that 古之人重  
 男1之別 the ancients laid much stress on distinguishing  
 the men from the women,—or boys from girls, by positive  
 marks of superiority and inferiority, as in the above ca e;—  
 and also by causing the boys 寢於牀之尊 to have the  
 honor of sleeping on a bed; but the girls 寢於地之卑  
 to be degraded by sleeping on the ground. The dignity of the  
 one, and the abject state of the other, they endeavoured to  
 mark also by the dress and the toys of the children.

The same doctrine is taught in the following quotation  
 from the *Sheking*, by which woman is scarcely allowed the rank  
 of a moral agent; it begins by stating the dignity of man.

乃生男子 Nae sŭng nan tsze,  
 載寢之牀 Tsae tsin che chwang;  
 載衣之裳 Tsae e che shang,  
 載弄之璋 Tsae lung che chang,  
 其泣嗶嗶 Ke/keŭn hwang hwang;  
 朱芾斯皇 Chòo fŭh sze hwang,  
 室家君王 Shih kea keun wang.

When a son is born,  
 He sleeps on a bed,  
 He is clothed in robes;  
 He plays with gems;  
 His cry is princely loud;  
 His Emperor's knees are clad with purple,  
 For he is to be the domestic prince and king.

Then follows in the next verse a description of the abject  
 state of woman.

PART I. 50

乃生1子 Nae sŭng neu tsze;  
 載寢之地 Tsae tsin che te;  
 載衣之楊 Tsae e che te;  
 載弄之瓦 Tsae lung che wa;  
 無非無儀 Woo fei woo e;  
 唯酒食是議 Wei tsew shih she e;  
 無父母詒罹 Woo foo moo e le.

But when a daughter is born,  
 She sleeps on the ground,  
 She is clothed with a wrapper,  
 She plays with a tile,  
 She is incapable either of evil or good;  
 It is hers only to think of preparing wine and food,  
 And not giving any occasion of grief to her parents.

The strange assertion in the fifth line is explained in a  
 manner equally strange, 有非. 非婦人也. 有善  
 非婦人也 if she does ill, she is not a woman; if she  
 does well, she is not a woman;—a slavish submission is her duty  
 and her highest praise. 善惡非婦人之所有耳  
 virtue or vice cannot belong to woman;—though her actions  
 may be virtuous or vicious, she is not allowed by these ancient  
 sages, the rank of a moral agent.

Nan ching wei hoo wae; neu ching wei hoo nuy; nan  
 neu ching tŕen te che ta e 男正位乎外. 女正  
 位乎內 男女正天地之大義 man's  
 proper place is abroad in the affairs of the world; women's  
 proper place is at home; that men and women should keep  
 their proper places, is nature's great principle of righteousness.  
 Yih neu pŭh chih, hwŏ show che han 一1不織或  
 受之寒 if one woman neglects to weave, she may  
 happen to suffer cold—for want of raiment. Koo she neu  
 tsze urh shih, urh kea 古時1子二十. 而  
 嫁 in ancient times a woman married at the age of  
 twenty.

1子之生以身事人. 則當與之同生.  
 與之同死. 故夫死稱未亡人. 言亦待  
 死而已. 不當後有他適之志也. woman  
 is born to serve man with her person, and therefore she



ought either to live or to die with him; hence when a husband dies, she calls herself A person not yet dead—expressing that she waits only for death; and ought not to have the purpose of re-marrying.

The abject condition of woman in China is supported by the doctrines of materialism maintained by her Philosophers. In the Yihking it is taught, that 乾道成男坤道成 1 the celestial principle becomes the male, and the terrestrial principle, the female. Choo-foo-tsze, a much later philosopher expresses his fullest conviction that heaven is male and earth female; and that the existence of male and female pervades not only all animated creatures; but every material existence in the universe. He says, 天地父母分明是一理 it is most manifest, that heaven and earth, father and mother, are one and the same principle. From these premises it is inferred that man is as much more honorable than woman, as heaven is higher than the earth.

The following quotation exhibits an instance of a departure from the opinion of Confucius; and a change of ancient usage, for all marriages in China are now accompanied by music and feasting. 孔子曰嫁 1 之家三夜不息燭思相離也娶婦之家三日不舉樂思嗣親也 Confucius said, the family which gives a daughter in marriage, must not extinguish the candles for three nights, in token of their thinking on the separation from their child; and the family which receives a son's wife into the house, must not strike up music for the space of three days, in token of thinking of the implied decrease of parents, when they would raise up posterity.

The following passage from the *Four Books*, shews the use of *Neu*, as a verb, To give a daughter in marriage. Mencius intends to shew the respect kings in former times had for eminently good men. See, says Mencius, 堯之於舜也. 使其子九男事之二女女焉 (the king) 'Yaou's behaviour to Shun (whilst yet a husbandman) he gave his nine sons to wait upon him, and his two daughters in marriage to him,—and finally he resigned to him the empire, entirely from a veneration for his character. Modern Chinese say, they would not believe this case ever occurred, but for the authority of the book in which it is narrated.

The abject condition of women in China, and the contempt thrown on them by the doctrines of her atheistical philosophers, probably tend to harden the hearts of wives and mothers, so as to induce them to acquiesce in the murder of their female infants; against which practice some of the more benevolent religionists thus argue, in an essay called 戒溺 1 說 a discourse against drowning female children. 溺 1 一事罪孽甚大 the drowning of daughters is a most wicked thing. 爾之母亦人之 1 也 爾之妻亦人之 1 也若無 1 爾焉得有母 you mothers, are the daughters of men; you wives are also the daughters of men; were there no daughters, there could be no mothers. 諺云. 虎毒不食兒. 是孽畜猶知愛其所生. 而人殺其女是真虎狼之不若矣 the proverb says,—The savage tiger does not eat its whelp; the cruel brute yet knows to love its own offspring; but men who murder their daughters, are truly worse than wolves or tigers; and 律云溺 1 者王法所不宥矣 the laws says, to drown daughters is what the royal law will not excuse; &c. (Vide, 全人矩矱 the whole duty of man, 4 vols.)

Neu wo she 1 媼氏 a fabled person placed in the Chinese annals, B. C. 3254 years; who is said to have repaired the heavens; the name *Neu wo* is not intended to express the sex of the person, but the sound of the name which tradition

as handed down. Qu. 何何 Eve?

Names of plants in the *Pun-tsaou*.

Neu ching	貞	the virgin.
Neu fūh	復	the returning female.
Neu keūh	麴	the female wine-making plant.
Nen tsēang	匠	the female mechanic.
Neu hāng	莖	the female stem.
Neu lan	蘭	the female Epidendium.
Neu lo	羅	the female net.
Neu wei	萎	the female drooping plant.
Nen tsēē	節	the chaste female.
Neu tsing	青	the female azure.
Neu wri	葦	the female luxuriance.
Neu hwa	華	the female flower.



## Names of Books.

Neu he8 yen hing tswan | 學言行纂 a compendium of anecdotes, essays on female studies, and duties, 2 vols. large print.

Neu s8en wae she | 仙外吏 the external historians of female angels,—a novel with a double meaning; colloquial style, in 20 and in 12 vols. price 9 mace.

Neu tsae tsze chuen | 才子傳 narrative of a female genius, 4 vols. price 1 mace. A novel, rather colloquial, middling print.

Neu ko king lun | 科經綸 4 vols, a medical work on female complaints. Price 2 mace, 5 cand.

Neu ko ts88 yaou | 科切要 2 vols, the most important parts of medical practice in female complaints. Price 1 mace, 6 cand.

Neu sze she chaou | 士詩抄 odes transcribed from lady poets; 4 vols. Price 1 mace, 5 cand.

Neu heun e kwei | 訓遺規 a legacy of rules and advices to females, 2 vols. Price, 1 mace.

Neu sze shoo | 四書 the female's four-books, 3 vols. Price, 1 mace, 8 cand.

Neu heaou king | 孝經 the classic on filial duties, for females; 1 vol. Price 2 cand.

妣 A form of 妣 Pe, A deceased mother.

妣 CH'HĪH. A woman inattentive to female duties. To be distinguished from the preceding character.

奴 NOO. 奴 奴

A slave; anciently persons who had committed some crime; it now denotes persons bought with money. The reigning family sentences many light offenders to slavery. Applying the word *slave* to those bought is not now sanctioned by law.

Noo p8 | 僕 a slave man. Noo pei | 婢 a slave woman. Noo-tsae | 才 a slave; or one possessing abilities not superior to a slave. Used by Tartar statesmen for *I* or *me*, when addressing the Emperor.

N8en noo | 念 name of an officer appointed to controul prostitutes. Yung noo | 雍 name of a place. Fei noo | 飛 the flying slave,—a name of a species of Columba, said to carry letters through the air. L8 noo | 酪 the cream slave—a name given to cream, because 與茗為 | 也 it is subsidiary to tea; or attends upon it as a slave. M8h noo | 木 an epithet given to a certain species of orange.

Noo hwuy | 會. and Noo hwuy tsze | 會子. or Noo chay | 柘. and Noo ko s8 urh | 哥撒兒 are names of natural productions mentioned in the *Pun-tsaou* and *Kwang-keun-fang-poo*. The *Noo-chay* is a plant said to resemble the mulberry; to have thorns, and to be an evergreen; on its leaves the silkworm can feed; produced in Keangnan province. The *Noo-ko-s8-urh* is a plant brought from the western territories of China; said to resemble a Mandarin orange; it is chewed and applied to certain ulcers, and ruptures of the tendons, in healing which, it is very efficacious.

Ch8h noo | 竹 or Tsing noo | 青 a sort of bamboo pillow, used by Chinese to lounge upon in the hot weather, otherwise called 竹夫人 Ch8h-fu-jin. Seih noo | 錫 a sort of warming pan for the feet; heated by enclosing in it boiling water. Le che noo | 荔枝 a name of the Dimocarpus Lungan. Le noo | 狸 name given to the otter.

Noo pei chay, nan wei noo, neu wei pei | 婢者男為 | 女為婢 amongst slaves, the men are called Noo, the women Pei.

She yung che jin wei noo, ching kea noo | 使用之人為 | 稱家 the people who sent and employed (about personal and household affairs) are slaves, they are called domestic slaves. Neu tsze tsze ching wei noo kea | 子自稱為 | 家 a woman calls herself *Noo-kea*, A slave.

Pae pa tsze too she noo tsae, pa la | 拜把子都是 | 才罷咧 sworn comrades are all slaves,—be it so. The last word *La*, is a mere tone, which is intimated by the addition of *how*, or *mouth* to it.



Noo pŭ tae che kwān shoo 1 僕待之寬恕 slaves and servants,—treat them with a liberal indulgence. Wives are exhorted 寬待 1 婢 to treat with clemency slaves, both men and women; and in the Chinese scale of virtues and vices, 將 1 婢動輒毒罵 to take the slaves and on every turn to scold them vehemently, is rated at *one* fault for every scolding fit, and 視疾不救勞役如常 to see them ill, and not rescue them, but require severe labour as usual—is rated at *ten* faults, 銅 1 婢不嫁娶 to disallow slaves marrying—is rated at *one hundred* faults, 不許人贖男 1 to refuse assent to men and women slaves being ransomed—is rated at *fifty* faults.

Chinese writers consider *crime* as the origin of slavery, it being both in ancient and modern times inflicted as a punishment. The existing government in China frequently sentences offenders against the laws to be given as *slaves* to the soldiery. The poor often sell themselves, or their children to be slaves. In times of scarcity a lad may be bought for the value of half a dollar. 今之爲 1 婢古之罪人 the *slaves* of the present day were the criminals of antiquity. (Chow-le) 古者男女有罪入官爲 1 in ancient times, men and women who committed crimes became the property of government, and were made slaves. Ketsze, wei che noo 箕子爲之 1 KE-TSZE was made a *slave*. 因佯狂而受辱 he having affected madness (as Israel's king did, about the same period, and for the same purpose; viz. to save his life) was therefore thus degraded.

The laws against slaves are severe; they run thus, 凡 1 婢罵家長者絞 all male or female slaves who use abusive language to the head of the family, shall be strangled. 凡 1 婢毆家長者其毆之 1. 1 不分首從皆斬 all slaves who strike the head of the family, (whether the slaves who do so are the principals or accomplices) shall every one be decapitated. 凡 1 及顧工入姦家長妻女者各斬決 all slaves and hired labourers who debauch their master's wife or daughters shall every one be decapitated without respite. (Ta-tsing leüh-le.)

Chüh noo 燭 1 candle slave,—a sort of candlestick of wood, with carved figures on it

To express the condition of the society in times of public commotion the Chinese say,

世敗 1 欺主 She pae, noo ke choo,

神衰鬼弄燈 Shin shwae, kwei lung tǎng.

When the world is revolutionized, slaves insult their lords; The gods decline, and devils play with the lamp—before dedicated to sacred uses.

倭 NEW.

倭 S. C.

An ancient form of the preceding.

婷 TING. A woman's name.

THREE STROKES.

奸 TSEEN. A female name; some think it an erroneous form of the following character.

奸 KĒEN. 奸 奸

Read Kan and KĒEN. A violation of decorum and moral propriety; to introduce confusion and anarchy into the moral or civil relations of life, applied both to the adulterer and to the corrupt statesman; clandestine; fraudulent; vicious; villainous; traitorous.

KĒen cha 1 詐 false; deceitful. KĒen keaou 1 巧 crafty; cunning. KĒen niang 1 佞 a specious fraudulent loquacity. KĒen tsih 1 賊 a fraudulent thief; a villain. KĒen hae jin 1 害人 to injure people by fraudulent practices. Tso kwan keaou gō teh wei kĒen chin 做官梟惡的爲 1 臣 a high degree of wickedness in a statesman, constitutes him *kĒen chin*, a corrupt bad public servant; or a traitor to his sovereign.

上古的曹操秦檜嚴嵩王景若李



林甫皆是 | 臣也 in former times Tsaoultsau, Tsinkwae, Yensung, Wangkinjö, and Lelinpoo, were all corrupt bad statesmen.

Kēen kwae jin che tse neu, he tsuy hwae che jin | 拐人之妻女係最壞之人 he is a most abandoned man, who *deceives* and kidnaps men's wives and daughters. Shwüy kan tsö kēen, fan ko 誰敢作 | 犯科 who dares act the *villain* and violate the laws,—this implies that the higher departments of the government are filled by able and good men.

Kan tseuē wo haou | 絕我好 thrown into entire confusion, those with whom I was on good terms. 使神人各得其所而不相 | that gods and men may all attain their proper places, and there be no confusion.

Occurs in the sense of Kan 干 to rescue or save. E kan chay, tseih shih urh kēun 以 | 者七十二君 by saviours—seventy-two princes. (Chwang-tsze.) 尚以漁釣 | 周 Shang by fishing rescued Chow. (She-ke.) Shang was an eminent person in ancient story, who in troublous times betook himself to fishing; but was useful in establishing the Chow dynasty.) Chinese self-constituted attorneys (for none are permitted by law) are described as, | 頑好事之徒或詭計挑唆或橫行嚇詐 villainous and perverse vagabonds, who are fond of making a stir, and who either by fraudulent crafty schemes excite discord; or by disorderly illegal proceedings intimidate and impose upon people.

1 險之人切莫交  
語中針刺笑中刀  
莫言意氣甜如蜜  
稍有參差易改操

Kēen hēen che jin, tsēē mō keaou;  
Yu chung chin tsze scaou chung traou;  
Mō yen e ke, tsēen joo meih,  
Shaou yew tsau tsze, e kae tsaou.

With crafty dangerous men, resolve to have no intercourse.

In their words there is a sharp spear, and in their smiles a sword.  
Say not their tempers and disposition are sweet as honey,  
On the slightest difference they are easily changed to enemies,  
and will grasp hold of you.

她 TSEAY.

An ancient form of Tseay 姐 an elder sister. In the state Shüh 蜀 a mother was called Tseay; in Hwae-nan 淮南 called 社 Shay. Also written Tseay | or Shay, and otherwise 娒 Chay. Read Tso, A mother. Read Che, A woman's name.

姤

KEAOU.

From one woman placed superior

to another. An ancient form of Keaou 姤 beautiful.

姤

KÉW.

披

From long endurance and woman. A female name; one says, A woman who maintains modesty and propriety of conduct in a state of virginity or widowhood. Also written 姤 Kew.

姤

NAN, or Nwan.

From two women placed on an equality. To altercate; to wrangle; to bicker; to brawl; to quarrel clamorously; to scold.

姤

CH'HÁ, and Too.

姤

From woman and bending down the head like an ear of grain. A young unmarried woman; a beauty.

姤

YIH.

A female officer appointed by government; referring to an ancient Empress who took in her train certain ladies of the palace, to perform the rites of sacrifice to the silk-worm spirit.



好 HAOU.

好 好

Good; a general term applicable to whatever is good of its kind. Read Haou, To esteem good; to like; to take pleasure in; to answer the purpose well; to enable one to do; that one may have it in one's power. Kind; salutary; useful; valuable. Well; right; very; in a good or considerable degree. As an interjection, Well! right! having moral qualities, virtuous. Proper; fit; convenient, skilful. Haou woo e | 武藝 to be fond of martial pursuits. Haou wān chang | 文章 attached to literature. Kēn paou yǐh yǐh jīh, haou yǐh jīh 見寶玉一日 | 一日 a precious gem seen a day, is loved a day; i. e. it is admired as long as it is seen. Haou heō | 學 to be devoted to learning. Tow ke so haou 投其所 | throw in what he likes; hit his liking or his wishes. Haou tsew | 酒 addicted to wine. Haou sīh | 色 dissolute; debauched; a slave to sexual gratifications. Haou le | 利 fond of gain; covetous. Haou ming | 名 a lover of fame: ambitious. Haou tsew sīh che too | 酒色之徒 a drunkard and a debauchee. Haou seay | 些 a good many; rather much. Haou ke tsze | 幾次 a good many times. Haou shīh fan | 食飯 good or fit to eat rice; i. e. either so well as to be able to eat; or it is the proper time to eat; or when ridiculing a person, it implies that he is good for nothing else but to eat. Tso haou jio, hing haou sze 做人行 | 事 be a good man and do what is right. Haou haou sēn sāng | 先生 a very good tutor. Haou pūh jē naou | 不熱鬧 a very warm bustle; a great concourse; heat and clamour; a fête that goes off well. Pūh tīh seang hwuy haou sāng mun mun 不得相會 | 生悶悶 being unable to have a meeting (with the person alluded to) I have become very sorrowful and melancholy. Pūh che haou tae 不知 | 歹 does not know good and evil—is ignorant of what is proper and fitting. Haou tīh hān | 得很 very good. Haou shwang kwae | 爽快 very well in health and cheerful; very pleasant. Ping haou leaou 病 | 了 recovered from sickness. Haou joo mei yūh | 如美玉 as good as (or very like) a beautiful gem. Haou seang yu | 相與

easy of access; agreeable; amiable. Haou pe k<sup>c</sup> | 脾氣 'a good spleen aura,'—good tempered. Haou sing tsing | 性情 a good natural disposition. Haou san tsun | 三寸 the aperture three inches.

匪報也 Fei paou yay.

永以爲 | 也 Yung e wei haou e.

— Not as a recompense,

But that we may forever love. (She-king.)

The simplicity of ancient manners is shewn by the following verse, in which a wife awakes her husband to proceed at dawn of day and procure game, whilst she prepares the feast at home.

弋言加之 Yīh yen kea che,

與子宜之 Yu tsze e che.

宜言飲酒 E yen yin tsew.

與子偕老 Yu tsze keae laou.

琴瑟在御 Kin sīh tsae yu,

莫不靜 | Mō pūh tsing haou.

To bend the bow and shoot it,

Is my husband's proper duty;

'Tis roine to prepare the banquet;

Till we grow old together.

The harp and viol shall ever be before us;

And never shall we cease to cherish tranquility and love.

The people address a favorite prince thus,

豈無他人 Ke woo ta jin;

惟子之 | Wei tsze che gae.

There are others we could serve,

But for our love of you. (She-king.)

我不去而歸往他人者. 乃念子而愛 | 之也 our not departing, and going over to some other person, arises from our consideration of you, and affection for you.

The | 賢 Haou hēen, or 'love of virtuous and eminent men,' much referred to by all Chinese moral writers, is exemplified in the following verse; in which the Poet laments his own defects in being unable to draw good men about him; and



compares himself to a solitary tree by the way side, that is inadequate to afford either shelter or shade to the passing traveller.

有杕之杜 Yew te che too ;  
生于道左 Säng yu taou tso,  
彼君子兮 Pe keun tsze he,  
嗟肯適我 She käng sbih wo,  
中心一之 Chung sin haou che,  
曷飲食之 Hō yin sze che.

There's a solitary *too* tree,  
Grows on the road's left side ;  
Ah ! yonder worthy good man ;  
How deign to come to me.  
I love him in my heart ;  
Would that I could entertain him ! (She-king.)

以杕杜比寡弱者. 詩人 1 賢之謙詞 the Poet, by using the solitary *too* tree, represented his own loneliness and weakness, and humbly expressed his being unworthy of the friendship of good and eminent men, whom he loved.

妯 SĒEN. A woman's name.

尅 FÁN. From woman and a round ball. Various knowledge and talent, capable of being turned or applied to many purposes ; a clever woman.

改 KE. A woman's name.

妯 CHŌ. 尅 如

A go-between in making marriage alliances ; to consult about uniting two families. Chō, chō nrh s'ing che hō chay yay 1 酌二姓之合者也. Chō denotes a con-

sulting about the union of two persons of different surnames. Mei chō tung yen foo moo ting ming, jen how nan neu ko tsēh hwān yin che le yay 媒 1 通言父母定命然後男女可接婚姻之禮也 the go-between communicates with the parents of each party, and they determine ; after which the marriage presents from the man, may be accepted by the woman.

姤 Same as 嫖 Hoo, Good and beautiful.

奸 YU. Decorous intercourse between different persons. This character is dubious.

如 JOO. 如 如

As ; according to ; like, seeming as if ; manner, in these senses it sometimes follows two or more Adjectives. To go towards ; the second lunar month. Used for 而 Urh, in Joo kin 1 今 now. Forms a part of several proper names. Joo tsze 1 此 as this—thus. Joo ho 1 何 as what—how. Joo e sze 1 意事 what is agreeable to one's wishes. Wan sze joo e 萬事 1 意 all affairs, and every occurrence agreeable to one's wishes.

人有 1 意有不 1 意事. 亦有 1 意有不 1 意. 1 意者事之順遂者也 amongst men there are both agreeable and disagreeable ; and amongst affairs or things, there are also agreeable and disagreeable ; by agreeable is meant things that go according to one's wishes. Pūh joo 不 1 not as ; and Mūh joo 沒 1 not so, not as, answer to the word *better*, referring to two ways of acting, the first mentioned is not so good as the last, or the last named is *better* than the other. 百聞不 1 一見 once seeing for one's self, is *better* than a hundred hearsays.

Joo tsze fang haou 1 此方好 it must be *thus*, and then it will be well. Sze tsing joo ho pan le 事情 1 何辦理 how is the affair to be managed? . Ne yaou joo ho



你要何 *how do you wish it?* Yew pūh ko joo ho  
che sze 有不可何之事 there is an affair in  
which not any thing can be done. Sāng pūh joo sze che wei  
gan 生不 死之爲安 there is more repose in  
death than in life;—this is either the language of personal  
discontent or, abuse of other people; meaning that they are  
troublesome and useless, and had better be dead. San yuē te  
joo shang too 三月帝 上都 in the third moon the  
Emperor repairs to the higher Imperial residence.

Joo yay 也 as if; appearing as if; seemingly. Oc-  
curs sometimes, placed after the circumstance of which it  
speaks; for example, 孔子於鄉黨恂恂 也似不能言者 Confucius amongst the village as-  
semblies of his kindred, appeared as a plain honest person,  
and seemed as one unable to speak;—but it is added, that in  
the legislative assemblies, he 便便言 debated and argued  
questions,—yet in a respectful manner. (Lun-yu.)

孟子曰 霸者之民驩虞 也王者  
之民皞皞 也 Mencius said, under an active  
despot, the people have seeming rejoicings and gladness; but  
under a legitimate king, they seem to have a more free, and  
quieter enjoyment of themselves. (Māng-tsze.)

突 其來 焚 死 棄 as if  
abruptly so is its coming; like a flame bursting forth, like  
death, like complete rejection. (Yih-king.)

Joo yu Chang she 愚章氏 and Joo kwei Le she  
圭李氏 two eminent scholars of the Sung Dynasty,  
and commentators on the five ancient books, called Wooking.

Joo-lae fūh 來佛 the As-if-coming Budh; which  
phrase the Chinese consider a translation of the Indian word,  
or words, which they express by the sounds 阿伽度  
To-o-kea-too. Joo-lae Budh, is that divinity whose rule  
over the world is represented as past.

Joo mēen tan 面談 as if conversing face to face;  
name of a novel, 5 vol. Price, 1 mace. 8 cand.

Joo she wo wān 是我聞 thus I have heard. A  
novel, 4 vol. Price 1 mace, 4 cand.

Joo tsau 草 the name of a plant.

Joo kaou hēen 皐縣 A hēen district in Keang-nan  
Province.

妃

FE, or Fei.

妃

Royal or Imperial concubines. The 妻 Tse, Wife or  
Queen, is called 后 How; those next in rank, viz. the 妾  
Tsē or Concubines, are called Fei. The term is also applied  
to the wife of the heir apparent.

Hwang te yew san shih lūh kung fei neu 皇帝有  
三十六宮 女 the Emperor has thirty six apart-  
ments, containing concubines. Tung kung fei 東宮 the  
concubines in the eastern apartments. 西宮 the  
concubines in the western apartments; according to Chinese  
usage, those on the west side, are inferior to those on the east;  
the middle space is the most honorable; hence Ching-kung 正  
宮 the middle apartment or palace, denotes the person who re-  
sides in it, viz. the Emperor's Tse 妻 wife, the Queen. Tēn  
tsze che tse yuē how, yew yuē kwō moo 天子之妻曰  
后又曰國母 the son of heaven's wife is called How,  
and also called the nation's mother. Tsē yuē fei 妾曰  
the concubines are called Fe, or Fei. Tae tsze che fei  
太子之 妻 the wife of the heir apparent. Kwei fei  
貴 貴 貴 is now the title given to the Imperial  
concubines. Tēn fei neang neang kin kea fung tēn shang  
shing moo 天 娘娘今加封天上聖母  
her ladyship the Queen of heaven, has been promoted by  
an act of the Imperial government, to the title, *In heaven  
above, the holy-mother.* Ching fe 正 is used in the  
Le-king to denote the first in rank of the two wives of the  
ancient monarch 舜 Shun, and Chang fei 長 is used in  
the same sense. Sang ke fei, gw 喪其 耦 lost his (or  
her) partner—in this expression Fei has the sense of Pei  
配 a fellow; a comrade; a partner.

The ancient distinction of titles or terms for wives of  
different ranks, as given in the Le-king, is this 天子之  
妻曰后, 諸侯曰夫人, 大夫曰孺人, 士  
曰夫人, 庶人曰妻 the Emperor's wife is called  
How; princes of state, wives are called Foo-jin; governor's  
wives, Joo-jin; scholar's wives, are called Foo-jin, and the  
common people's wives are called Tse,—by this, it appears that  
the terms Fe and How, were anciently applied to the same



person. The reigning Tartar dynasty in China will not now admit the word *How* being applied to European Queens, but employs the word *Fei*, which is the subject of the above example.

妄 WÁNG. 𡗗 𡗘

From *fugitive* or *abandoned* and *woman*. Confused; incoherent; irregular; disorderly; untrue; immoral; wild; extravagant. A negative; not existing; to cease to exist. Occurs in the sense of 凡 Fan, All.

The expression Woo wang 无 | not disorderly, in the Yihking, is differently understood by commentators; instead of the sense above given, some think it means *not falsely*; and that it corresponds to the term Che ching 至誠 utmost sincerity; in the second of the four books, viz. 中庸 Chung-yung.

天下雷行. 物與以无 | 先王以茂對時育萬物 when under the heavens the thunders act, all things are kept in *order*; the ancient kings imitated this, and in proper season afforded nourishment to every creature. They consider thunder, not as symptom of disorder, but the contrary, and say 雷行於天下陰陽交和相薄而成聲 when it thunders, the negative and positive powers (Yin and Yang) harmonise, and their coming in contact makes the sound. 无 | 之往得志也 proceeding without confusion, obtains the accomplishment of its wishes or success. (Yih-king.) 无 | 之道 the principles of *order* or of perfect sincerity; the natural, and true course of nature which is imitated by every good man.

Kwang wang che jin, pūh ko seang keaou 狂 | 之人不可相交 with a crazy disorderly person it is improper to have any intercourse. Wang tsō wang wei che too | 作 | 爲之徒 a disorderly ill-behaved blackguard. Woo che wang tsō 無知 | 作 ignorant and irregular conduct. Che sin wang seang 癡心 | 想 a foolish heart and disorderly thoughts. Shih shūh tan ta wang wei 實屬胆大 | 爲 really shows great audacity, and disorderly behaviour. 心每有 | 發以經書聖賢之言制之 whenever disorderly thoughts arise in the mind, correct them by the sayings of the sages and worthies contained in

sacred books. 認 | 爲真雖真亦 | 在 hastily acknowledging an *incoherent tale* to be true; should it even prove to be true, such conduct is *irregular*. Wang ching | 証 to give false evidence. Wang tseu | 取 to take what does not belong to one. Kin chung jin che ming joo yay wang 今衆人之命儒也 | now-a-days to the multitude called literati, the term is *misapplied*. (Le-king.) The Joo, or learned of ancient times, were students of moral propriety, as well as of letters; and the appellation was nearer the western designation of a stoic philosopher, than merely a learned man; the Le-king thus describes the feeling of a joo, 儒有不隕穫於貧賤不允詘於富貴. 不恩君王不累長上不閱有司故曰儒 the philosopher is not broken spirited under poverty, and a mean condition; he is not elated by riches and honors; kings and princes cannot by any tyranny make him disgrace himself; nor can the oppression of inferior rulers cause him to abandon his principles. They go on to say, that the Joo, or philosophers, falsely so called 小人觀美而近名 study for *mere fame* or interest; and in pursuit of these ends, they 指白爲墨誣善爲惡 point out a white colour, and call it black as ink; they calumniate virtue, and call it vice.

The phrase | 人 Wang jin, occurs in the writings of Mencius, denoting A brutish person, who is lost to all feelings of moral propriety; and whom the kindest, most meak, and reasonable behaviour, fails to influence. The passage is known by the appellation 三自反 the *three self examinations*: because Mencius recommends the 君子 good man, when he meets with 橫逆 Hung neih, Unreasonable opposition from other persons, to 自反 turn back his thoughts on himself, and examine whether or not he has been 仁禮忠 kind and civil, and faithful, which are the *three* things referred to above: if he can answer to himself in the affirmative, he then determines to consider the other man a beast, and not vex himself further about him. (Māng-tse.) 此亦 | 人也已矣 this is a disorderly brutish person with whom nothing can be done.

𡗗 HUNG. A woman's name.



妍 An ancient form of 姬 Ke, A concubine.

𡵚 YEN. A wife with her dress adjusted, and all things placed in order. Smart, active.

FOUR STROKES.

婉 TAN. Delight, joy.

𡵚

妊 JÍN.

妊

From woman and to sustain. Pregnant with young; to be with child.

𡵚 FOO. To covet. One says, The appearance of a woman. Read Yew, To look with indignation or resentment.

妍 Same as 妍 Yen, Flattering; pleasing.

姘 TSING. Still; retired; quiet; the disposition which constitutes the chief excellence in woman.

𡵚 HEÁE.

Dislikes; jealousies; envy. Ho heae 𡵚 petty jealousies.

𡵚 JEN. Tall elegant figure; slender and flexible.  
Jen-jö 𡵚 tall and delicate.

姁 WÁN. A woman's name; to bear; to live.

姁 HAOU. Open; vacant; coarse.

姁 CHUNG. In some places is applied as a designation of a husband's elder brother; and in the northwest part of China, is applied to A husband's father.

𡵚 PA. A woman's name; or according to others, Pa tow 1 頭 denotes the single tuft of hair braided up to form a woman's head-dress.

妒 TÓO. 妒 妬

From woman and additional apartment; or from stone, implying barren. A wife who envies or is jealous of her husband. Envy; envious; jealousy and ill-will appearing in the countenance; when by actions, it is expressed by Ke 忌 a selfish mind. Sǎng too sin 生 1 心 to become jealous. Tseih too 嫉 1 envy; jealousy and ill-will generally. Too foo 1 婦 an envious woman,—peculiarly applicable to families in which polygamy exists, where envy and ill-will prevail much. Too foo 1 婦 the envious wife; name of a plant in the Pun-tsaou.

Foo jin hēn tǐh, pūh sǎng too sin 婦人賢德不生 1 心 or Foo hēn woo too ke 婦賢無 1 忌 if a wife possess the virtues proper to her sex, she does not cherish envy nor ill-will (against the other females of the family). Foo jin kēn foo tsen tsěě, tseih sǎng too sin 婦人見夫娶妾即生 1 心 when a wife sees her husband marry a concubine, she immediately becomes envious. Hwae neu jin ching wei too foo 壞女人稱爲 1 婦 a spoiled bad woman, is called Too-foo, an envious wife.



The tyrants of the female sex in China are induced by their system of polygamy, to write and talk much against the vice of envy in wives, who see concubines preferred to themselves, by their husbands. Grave moral writers adopt the same strain; thus a wife who sees 丈夫寵愛婢妾不 | 不虐二百功 her husband's affections set upon a slave girl, or a concubine, without *envy* or ill-treating the parties, has merit to be rated at *two hundred*, in the scale of virtues and vices. However, on the other hand, to avoid giving unnecessary cause for envy, they say to the husbands, that he who 對婢侍苟接笑語致婦疑 | 不睦一次三過 at improper seasons admits the presence of the servant maids, and talks and laughs with them, so as to cause his wife to become suspicious and *envious*, and to disagree with the servants, commits a fault to be rated at *three*, every time such conduct is repeated. (Tseuen-jin-keu-hwō.)

That the prosperous man is often *envied*, is thus taught by an ancient writer, 人有三怨. 爵高者人 | 之. 官大者主惡之. 祿厚者怨逮之. there are three circumstances for which a man is hated of his neighbour,—He who attains high rank amongst the nobles is *envied* by others; he who holds a place of high authority in the state, is hated by his prince; and he whose emoluments are great, has the dislike of every body who come with it. Sun-shih-gaou 孫叔敖 to whom this was addressed, said in reply, that he hoped to avoid these resentments by this means, 吾爵益高吾志益下. 吾官益大吾心益小. 吾祿益厚吾施益博. the *higher* I rise amongst the nobles, I try to shew a more *lowly* temper; the *greater* my authority in the state, I study to be *less* ambitious; the *richer* my emoluments become, I extend more widely my *charities*. (Lëh-tsze.)

An ancient historian says, that *envy* is a constant attendant in the harems of despots, and in the courts of princes—His words are 女無美惡入宮見 | 士無賢不肖入朝見嫉. a woman, whether fair or ugly, when she enters the harem is sure to be *envied*; and a scholar whether virtuous or vicious, when he enters the court, is equally liable to the same bad passion. (Urh-shih-yih-she.)

# 妓 KÈ. 妓 妓

From *woman* and *branch*; a base woman. Women of pleasure; singing girls; players on musical instruments; whores; prostitutes. Professed prostitutes were first introduced in the armies of the Han dynasty.

Since no one can innocently hire another person to commit a crime, the Chinese moralists reject the absurd pretext made by dissolute men, that as 青樓紅粉受我貲財淫慾無害 prostitutes receive a pecuniary compensation there is no harm in a lewd intercourse with them. And the penalty they threaten consists in a sort of retribution, which falls on those connected with the offender. They call upon abandoned husbands and fathers to reflect that if 我今夜淫人子女而子女今夜未必不受人淫 I to night debauch the daughters of other parents; it is likely that other men may this night debauch my daughters; but should this immediate retribution not take place, they then teach, that Such men 天必積怒 “treasure up the wrath (of heaven) against the day of wrath,” and it will fall upon them more heavily at a future period; and 後世妻妾子女為 | 為娼 in succeeding generations their wives, concubines, or daughters will become whores and prostitutes. (Tseuen-jin-keu-hwō.)

Ke yih yüē chang foo; neu yō; yin foo laou keu | 亦曰娼婦女樂淫婦老舉 a prostitute is also called a singing woman; female musician; lewd woman, and an old go-astray. The last word *keu* is an example of severing the parts of a character and giving the whole a meaning which it does not in its usual acceptation possess, thus they say, *Keu* is made of 舛 Chuen, To err or go astray, and 與 Yu, With, and so make *Keu* mean, a woman who goes astray with a man.

Ke neu tsë kih tso sāng le yay | 女接客做生意也 a whore receives visitors for a livelihood. Jin süh ke neu wei peaou kih 人宿 | 女為嫖客 men who pass the night with whores are called *Peaou-kih*, whoremongers. Ke kea yew kwan yüē hwa-lin; kea choo chuen, yüē hwa ting; ke kea choo shwü pëen, yüē shwü leaou | 家有錦日花林家住船日花艇 | 家住水



邊曰水寮 when prostitutes have houses they are called forests of flowers; when they live in vessels on the water, they are called flower boats; when they live by the water side, these prostitutes habitations are called water tents.

青樓之 1 女殊名謂錢樹子。一點紅油水梳無廉耻 whores of the blue loft, are otherwise called Tsên-shoo-tsze, the money-making trees; Yih-tên-hung, specks of red; Yew-shwüy-soo, the perfume combs, and persons devoid of shame.—These names with the exception of the last, were assumed by notorious courtizans of former times. The Tsing-low, blue or azure loft, is a term applied to bawdy houses: Hung low 紅樓 a red loft, in contradistinction from blue or azure loft, denotes the apartments of virtuous women.

Sin yang ke 潯陽 1 a famed prostitute and player on the 琵琶 Pe-pa (a sort of guitar) who lived about 1800 years ago, on the banks of the great river Yang-tse-keang. Ke neu 1 女 name of a plant, Quædam species lilii rubri. (MS. Dictionary.)

姮 KANG. A beautiful woman.

Read Hang, A woman's name; a perverse disposition.

妯 CHUNG. A woman's name.

妖 YAOU. A woman laughing or smiling.

A strange, unaccountable, superhuman appearance or sound; faries; elfs, &c. Unusual, strange dress.

Yaou tsing 1 精 a supernatural essence; a spirit, elf, or fairy; an imaginary genius, conversant on the earth, and distinguished by a variety of fantastical actions, either good or bad; often appearing among mountains, caverns, and grottos; sometimes imagined to be women, who, (as Jervaise Tilleberry, Marshal of Arles, said of fairies in the 13th century) choose themselves gallants from among men, who are generally made to smart severely for such unnatural

intercourse; a sort of yellow jaundice and extreme emaciation being the result.

Yaou-tsing, of the Chinese, like the Nymphs and demons of Theocritus, often appear on the mountains and in caves, having the resemblance of beautiful women. The 狐狸精 the fox sprite, or fairy, sometimes appears as a most beautiful nymph; and sometimes as a venerable old man. There is a romance in 16 duod. vols. called Leau chae che 聊齋志異 the fortuitous narration of strange occurrences, which is the *Faery Queene* of China. The writer's object is said to be an exhibition of the visionary fleeting nature of all terrestrial things. There is another small romance of a similar kind, in 5 thin vols. called Luy fung tā 雷峰塔 thunder peak pagoda.

Pa ne ta pan tih sze yih ko-laou yaou tsing teih yang tsze 把你打扮得似一個老 1 精的樣子 take you and dress you up in the fashion of an old demon fairy. Ta pan tih yaou teaou fe chang 打扮得 1 調非常 dressed like a most extraordinary and fascinating sprite.

Yaou kwae 1 怪 strange unnatural appearances, refers to portents, omens, and prodigies; amongst the Yaou e 1 異 ominous, portents are mentioned 雄雞自齧斷其尾 a cock biting off its own tail, and 雌雞化為雄 a hen being changed into a cock. (Urh-shih-yih-she.) There are 服 1 Füh yaou, Monstrosities in dress, either of form or colour, which portend something bad, such as the conceit of the dandies in England, which as the Chinese say of similar fancies, indicates an innovating revolutionizing spirit. The present fashion of wearing yellow in China is thought very ominous of a change of dynasty. She yaou 詩 1 poetical monstrosities; such as Lord Byron's Poetry. Tsaou yaou 草 1 vegetable monstrosities, which arise from cutting down trees in an improper season. Koo yaou 鼓 1 strange drumming sounds, which are heard without being able to account from whence they come. Yay yaou 夜 1 night omens, such as of the clouds and winds.

A brief enumeration of yaou kwae prodigies may be seen in the 101st vol. 淵鑑類函 Yuen-keen-luy-han, The ocean mirror classified.



In the account called Tso-chuen, of the wars amongst the Chinese states (B. C. 250), there is mentioned 蛇鬪之 | or as it is otherwise called 蛇 | a portentous omen of snakes fighting. They teach in the same work, that 1 不自作 these portentous omens do not make themselves—and that heaven does not send them without cause, but that 1 由人興也 portentous omens arise from man,—he draws them upon himself by his extravagant crimes. 人棄常則 1 興 when man abandons the ordinary course of moral propriety, these portentous omens arise. (Tso-chuen.)

Heuen-tih 玄德 a famous general during the civil wars of China, in the 3rd century, said of his opponent, that as 彼用 1 術 he used magic spells, he purposed to 宰猪羊狗血 t ke the blood of slain pigs sheep and dogs, and having caused his men to 伏於山頭 lie in ambush at the top of a hill, till the enemy came up, he would then spurt down the blood upon them, and so loosen the spell. Yew kin show yaou, yew hwa mih yaou 有禽獸 1 有花木 1 there are *sprites* of birds and beasts, and there are *sprites* of flowers and trees. Hing yaou tsö kwae 興 1 作怪 raise the *faries* and do strange things. Yaou tsing me jin 1 精迷人 *sprites* and *faries* stupify men.

姸 CHEN, or Këen. 姸

Chen këen 婆姸 a pleasing laugh. Read Hëen or Han, Beautiful; some say, A woman of a light and flippant deportment. Read Kin, Applied to an uncle's wife.

姪 YUN. A surname. 姪

妙 MEAOU. 妙

From *woman* and *small*; woman is the most fascinating and divine part of the creation. Spiritual, and incomprehensible transmutations; delicate; minute; fine; subtle. Spiritual; abstruse; wonderful; good in a high degree; excellent. A delicate and attractive smile; a flattering winning manner.

PART I. 5 R

Chung jin kan leaou, too ching ke meaou 衆人看了都稱奇 1 when they all saw it, every one pronounced it extraordinarily admirable. Tsing we gaou meaou 精微奧 1 subtle, minute, profound, and admirable. Meaou show 1 手 a most admirably skilful hand—in any department; whether as a writer, or in the medical profession, &c.

Sze e wang, püh chuy tseu meaou 事已往不追最 1 when an affair is past and gone, to relinquish the pursuit of it, is the very best thing that can be done. Shaou yen chin mih tsuy meaou 少言沉默最 1 to say little, and to think deeply, is the very best line of conduct. We we, meaou meaou 微微 1 1 subtle and abstruse in the highest degree. Joo wei jin keih meaou 汝爲人極 1 you are a most admirable person. Ke jin shin meaou 其人甚 1 that man is very extraordinary. Wän chang keih meaou 文章極 1 a most admirable piece of writing. She tso tih meaou 詩做得 1 the poetry is admirably composed. Keaou yen meaou yu 巧言 1 語 clever language and admirable conversation, wittily.

Kung täng yew ho meaou ke ko too che 公等有何 1 計可圖之 gentlemen what good plan have you, that may induce the hope of success. 湘雲笑道這山上賞月雖好. 總不及近水賞月更 1 Seaouyun laughing said, although on the hill the moon shine is good, it is not at all to be compared to the moon shine by the side of water,—that is more admirable. They say, on the hill there is but one moon; near the water, many moons appear reflected.

The Yih-king thus speaks of *Spirit*, 神也者 1 萬物而爲言者也 spirit is so called from its being the most *inscrutable* of all things;—they explain spirit so as to denote, not an independant, intelligent being, but an invisible intangible essence, that pervades every thing, and is always present with material forms. 萬物有迹可見. 而神在其中. 無迹可見. 然神不離乎物也. 則萬物之中而 1 不可測者神也故曰 1 all material existencies have traces which may be seen; but the spiritual essence which is in them, has no traces that can be seen; yet spirit is never



absent from matter; thus that *admirable* (or *subtile*), and inscrutable something which is in all material existencies is spirit; which is from this circumstance called *subtile*, (*inscrutable* or *admirable*.) They add, it is spirit which in the thunder shakes; in the wind agitates, in the fire scorches, in the water, mollifies; which terminates and recommences the existence of things, and works all the varied changes which take place in nature. Some affirm that 神當乾坤 spirit is to be considered as heaven and earth, or nature; others speak of it as something different from, but pervading and animating nature.

In the stoical philosophy of 老子 Laou-tsze, it is said that 常無欲以觀其 | he who constantly divests himself of all desires will be able to see the admirable nature; or as they explain it; the unity of the 道 eternal reason.

Yen ching tsze yew 顏成子游 is introduced in the writings of the philosopher Chwang-tsze 莊子 saying, that from the time he heard Tung-kō-tsze-ke' s 東郭子綦 doctrines, 八年而不知死不知生, 九年而大 | in eight years he knew not death nor life, and in nine years he attained a great and admirable degree of perfection in virtue. By his not knowing death nor life, it is said he meant, that he had attained a happy stoical indifference or apathy, which rendered him equally easy under every possible occurrence. Meaou yŭh | 玉 the admirable gem, name of one of the female characters in the novel called 紅樓夢 the dreams of the red chamber.

奶 SA, or Seō. A woman's name; the countenance.

坏 Same as 胚 Pei, One month's pregnancy.

妖 Same as 妤 She or Che, An epithet applied to de-  
ceas d parents.

婁 Same as 媼 Che, Ugly, foolish, dissolute.

妖 KEÜE. A handsome appearance; beautiful.

Read Yuě, Beautiful eye brows. One says, A vexed and envious appearance.

妝 CHWANG. 妝 妝

From a *couch*, or the *petal* of flowers and *woman*. Dressed; ornamented; the face painted or daubed in the manner of Chinese females. Chwang shih 妝飾 dressed, ornamented; adorned; painted; glossed over. Chwang pan | 扮 dress, generally; dressed, either well or ill. Chwang lēen | 奩 or 嫁 | Kea chwang, A lady's toilet, et cetera; the portion of furniture and household necessities given with a daughter as a marriage present.

Ta pan soo chwang 打扮梳 | to dress and comb. Nan tze pan neu chwang 男子扮女 | a man *dressed* in woman's clothes. Jin kea neu pe pan chwang lēen 人嫁女倻辦 | 奩 a man who marries his daughter, provides for her a *toilet*. Chang ke chwang pan-seaou tan 唱戲 | 扮小旦 in a play *dressed* as a female; persons so dressed are said to be generally employed by some of their auditors for unnatural purposes, and, when personable, to receive from the managers a large income; or a sum equal to a thousand spanish dollars annually.

Soo tow cha fun wei chwang pan 梳頭搽粉爲 | 扮 to comb the head and paint the face constitutes dressing. Tsuy chwang ke 催 | 啓 a letter to urge to dress, denotes a note sent by the bridegroom on the morning of the marriage day, requesting the bride to hasten and come to his parent's house: the expression is framed by the Tartars; the Chinese call the same thing Ying shoo 迎書 a letter to meet the bride.

In the 二十一史 twenty one historians, 44th vol. Show 壽 the wife of general Ke 冀 who lived about (A. D. 250,) is thus described 色美而善爲妖態作愁眉唬 | 墮馬髻折腰步齟齬笑 She was beautiful, and excelled in adopting a fascinating fairy-like manner; she made melancholy eye-brows, and affected to shed tears; her hair was braided on one side, like a man



falling off a horse; and she walked with mincing steps, as if her waist were broken; her simpering smile seemed to indicate that her teeth ached. The commentary says, her affecting to weep was shewn by her 拭目下 wiping (her cheeks) below the eyes. The account of her manners and dress, closes by observing 狐尾單衣 the train of her single garment trailed on the ground like a fox's tail. She and her husband after varied scenes of dissipation, extravagance, and cruelty, both committed suicide on the same day.

**女** An ancient form of 好 Haou, Good.

**姁** Same as the preceding. Read Neu, A Corean name.

**晏** YÉN. Rest; repose, quiet. 晏

**姁** NĀ. Nā-ō 姁始 to take or collect together.  
Wā-nā 姁 | the appearance of a fat little child; a handsome appearance.

**妍** HIN. A woman's name.

**姁** FUN. Fun hoo 姁胡 the name of an ancient state in China Yen che keō; King che kan; Fun hoo che ko; Woo yuē che kin seih; tsze tsae che mei chay yay 燕之角. 荆之幹. | 胡之箭. 吳粵之金錫. 此材之美者也 the horns of Yen, the mulberry timber of King; the arrow-bamboos of Fun hoo; the metals of Woo-yuē,—these are all excellent commodities. (Chow-le.)

**好** YU. An appellation of what is excellent and good. Tsēh yu 婕 | a certain female officer.

**妣** PÉ. 妣 妣

The epithet of a deceased mother. Tsoo pe 祖 | a female ancestor. Kaou pe 考 | Kaou, denotes A deceased father; and Pe, A deceased mother,—deceased parents.

Säng yuē foo; yuē moo; yuē tse: sze yuē kaou; yuē pe; yuē pin; show yuē tsüh; twan chē yuē pūh lūh 生日父 曰母曰妻. 死曰考曰 | 曰嬪 壽曰卒 短折曰不祿 during their lives the terms for father, mother, and wife, are Foo, Moo, and Tse; after death they are called Kaou, Pe, and Pin. When a father dies in a good old age, the term Tsüh is used; when his life is cut short, the phrase Pūh-lūh is employed to express his dying. By the term Pin, applied to a wife after her decease, it is intended to praise her for the correctness of her conduct. The terms Tsüh and Pūh-lūh, express that the deceased had virtue and talents to fit him for high offices in the service of his country, although he did not actually fill them. (Le-king.)

**姁** KEUN.

From *women* and to *adjust*. A female beginning to dress.

**安** T'HÒ. 安 安

From a *claw* placed above *woman*. Kept down; tranquil; steady; safe; secure. Occurs denoting To fall. Gan to 安 | composed; steady. Ting to 定 | fixed safely. Keih to 極 | extremely well settled and safe.

To | occurs in the *She-king* in reference to placing in a *steady quiet posture* the effigy of a deceased parent, which it was usual to worship, and offer libations to, in ancient times.

Taeyūh tsau e seing tih ting ting to to 黛玉早已 想得停停 | Taeyūh had already contrived it in a manner that was perfectly safe. Fun foo pae to tang jin kan show heang ho, pūh she ta e tih teih 吩咐派 | 當人看守香火. 不是大意得的 direct a



safe person to take care of the insense and the fire; it must not be done in a loose inattentive manner.

**姘** FUNG. Every sort of intrigue and levity of conduct, is expressed by Fung. An ancient local word.

**姘** WÁN. A good appearance.

**姘** CHOO. Beautiful and excellent. 姘

**妨** FANG. 妨 妨

To impede; to injure; an impediment; hindrance; objection; injury Yew ho fang gae 有何 1 礙 what objection is there? what is there to be apprehended. Chay ho ko mae, pūh fang shīh pun 這貨可買不 1 失本 these goods may be bought, there in no danger of losing the prime cost. Chay sze tsing pūh fang, tae wo ming jīh yu ne pan to tsew she leaou 這事情不 1 待我明日 與你辦妥就是了 there is nothing to be apprehended fro this business; stop till to-morrow and I'll settle it all for you—let it be so; or let it rest there.

FIVE STROKES.

**姘** Same as 姘 Pei, A pregnant woman.

**妬** TOO. From woman and stone, implying barren.

A wife who envies or is jealous of her husband. Envy; envious, jealousy and ill will appearing in the countenance. A vulgar form of 妬 Too. (Sha-mūh.) See above, page 610.

**姘** PŌ, or Pǎ. 姘

A beautiful woman. In local use, denotes simply the word Woman. Occurs in the sense of 魃 Pō, The demon of drought; in reference to which it is said, that wherever a bald-headed woman lives, it is sure not to rain.

**妮** NE. A slave girl in a family is called Ne, or

1 子 Ne-tsze. Some use this word for Ne koo 1 姑 a priestess of the Budh sect, or rather, a Nun. Neu jiu chūh ker, sō fā wei ne koo 女人出家削髮為 1 姑 a female who leaves home (and repairs to some temple) having shaved the hair off her head, becomes a Ne-koo or Nun. Kang he sanctions 尼 Ne, in this sense.

**姘** YAOU. Yaou neaou 1 孌 a beautiful appearance; or according to others, Yaou laou 1 嫖 disobedient; perverse.

**妯** CH'HŪH, or Ch'how. 妯 妯

Chow le 1 嫗 the wives of the eldest and second son, are denominated by these two words; they address each other by them; the junior calls the senior Chow, and the senior calls the junior Le. Read Lūh, and T'heih, Agitated. The heart moved or affected by grief; di quietude of mind.

**姘** CHŌ. Quiet; still; effeminate.

**姘** CHAOU. A female name.

**姐** Tǎ, or Tō, and Tan. 姐

Take 姐已 a vicious queen, famous in history, B. C. 1100.



**妳** NAE. The vulgar form of 嫵 Nae.

The female breast; milk; to suckle. Tang jin hoo chow  
shwüi wei. hwang nae 唐人呼晝睡爲黃 |  
the men of Tang call sleeping in the day time, the *yellow milk*.

**嬰** YUEN, or Wan.

Supple; yielding. The name of an animal having a deer's  
figure and fishes eyes.

**嫵** Same as 嫵 Hoo, A woman's name.

**娃** T'HÖW. From *woman* and *a shining taper*.

An elegant figure; beautiful. A man's name.

**姪** HEUEN. A woman's name. Same as 姪

Hëen, a *woman* and a *cord*. A woman who restrains herself  
by the rules of propriety.

**姝** CHIH, and Yih.

From *woman* and *to lose*. Used for Chih 姝 a cousin.  
Read Yih, Licentious; lascivious; lewd.

**姪** K'HEW. A woman's name.

**姪** The original form of 嬰 O, Undecided.

**妹** MEI. 妹 姊

The name of a state; the name of a territory; the younger

of sisters; the senior is called Tseay 姐 and 姊 Tsze, hence  
Tsze-mei 姊 | sisters, generally. Mei, is a very general  
epithet applied to women, with considerable latitude of mean-  
ing. Name of a flower. Kwei mei 歸 | denotes the set-  
tling or marriage of a woman. Wae mei 外 | sisters by the  
same mother, but a different father.

Seaou mei 小 | my sister; or my youngest sister. Ling  
mei 令 | your sister. Heung mei 兄 | an elder brother  
and younger sister. The following verse refers to the mar-  
riage of 文王 Wän-wang with a princess of 莘 Sin.

大邦有子 Ta pang yew tsze,  
俶天之 | Këen téen che mei;  
文定厥祥 Wän ting keü tseang,  
親迎于渭 Tsin ying yu wei,  
造舟爲梁 Tsaou chow wei leang;  
不顯其光 Püh hëen ke kwang.

Of a great nation, there is a daughter,  
Comparable to the angelic sisters of heaven:  
The elegant presents have determined his bliss;  
In person he meets her, on the banks of the *Wei*,  
Build the boats; make a bridge;  
Spare nought to illustrate his glory! (She-king.)

Of Chwangkeang 莊姜 a beautiful and virtuous Princess,  
it is said, Tung kung che mei 東宮之 | a sister of  
the eastern harem—where the heir apparent resided. (She-  
king.)

Urh kea ke wae mei yu Sheheaoushüh 而嫁其外  
| 于施孝叔 and married his sister by the same  
mother to Sheheaoushüh. (Tso-chuen.)

As the name of a place, once the residence of the wicked  
king 紂 Chow, the Shoo-king thus speaks, 王若曰  
明大命于 | 邦 Wang jö y'ě, ming ta ming yu mei  
pang. The king (Woowang) thus spoke, make known the  
great decree to *Mei pang*.

**妹** MÖ. The name of a female, famous in ancient  
times. Ke mǒ 葉 | to reject or despise mechanical arts;



according to some, To reject or throw away fragments of food.

Mə heš | 學 the mechanical arts.

Urh ke mǝ, pǝh jin yay 而棄 | 不仁也 and reject the backward students—which shews a want of benevolence. (Chwang-tsze.)

妻

TS'HE.

爰

妻

A person equal to one's self; a wife. Read Ts'hé, To give one's daughter as a wife to a man. The leading distinction between a wife and a concubine, is the acknowledged equality of the one, and the complete subordination of the other. Tse tsze | 子 sometimes means a wife and a son, sometimes only a wife. Foo tse 夫 | husband and wife. Tse neu | 女 a wife and a daughter. Tse tsě | 妾 a wife and a concubine.

Foo tse leang kow ho haou kwo jǝh 夫 | 兩口和好過日 husband and wife, two persons, in harmony and love passing their days. Hēen tse 賢 | virtuous wife—a term applied by Chinese husbands to their wives; there are in the language few or no expressions of endearment. Jin woo tse yuě kwan 人無 | 曰鰥 a man without a wife is called *Kwan*: whether an old bachelor or a widower. Tēen hea tae ping, pǝh sing gǝu ke tse shǝh 天下太平 百姓安其 | 室 when the world is at peace, the people enjoy in repose the society of their wives,—said in contradistinction to times of anarchy and civil discord, when families are scattered and every one compelled to seek their individual safety. Tse tsae tse lǝh, keae-tsēen ting | 財子祿皆前定 whether a wife shall be a treasure, and children a source of emolument, is all previously settled—by fate. (A proverb.)

Chaou chung ta chin tan ting tǝh heu woo shang we hwan tsen, to yǝ e neu tse che 朝中大臣探聽得許 武尚未婚娶多欲以女 | 之 at court the great officers of state having heard that *Heu-woo* had not yet married, many of them wished to wife him by one of their daughters.

A pupil of Confucius who was unjustly imprisoned, is thus mentioned in the *Lun-yu*. Tsze wei *Kungyaychang*;

ko tsé yay; sny tsae Luy sěě che chung, fe ke tsuy yay, e ke tsze tse che 子謂公冶長.可 | 也.雖在縲紲之中.非其罪也以其子 | 之 Confucius said concerning *Kungyaychang*, it is proper to give a wife to him, although he be in bonds and imprisonment; it is not his crime,—and he gave his daughter to him to wife. In this example it is observable that Tsze 子 is used to denote *Confucius*, and also his daughter in the compass of one sentence. The commentators remark that the man's being bound with black cords, (which was the ancient usage, 固無害於可 | 也) was assuredly no impediment to wifeing him—for nothing 自外至者為榮辱 that comes upon a person (independantly of his own merits or demerits) can either be to him an honor or a disgrace.

Mencius said, there were in his days five ways in which children shewed a want of duty to their parents; first, by slothfulness; second, by gaming and drinking; third, *Haou ho tsae, sze tse tsze* 好貨財私 | 子 by a selfish love of gain, and an appropriation of it to their own wives and children—whilst they neglected their parents; fourth, by 從耳目之欲 gratifying their ears and eyes; and fifth, by wrangling and fighting. (Mǝng-tsze.)

There is a clause in the laws of China to provide against what, under such a despotism, one would scarcely suppose possible ever to occur; viz. | 妾毆夫 wives or concubines beating their husbands. It is enacted that *Fan tse gow foo chay, chang yǝh pǝh* 凡妻毆夫者杖一百 all wives who beat their husbands shall receive one hundred blows; and 夫願離者聽 if the husband wish to separate from her, he shall be permitted to do so. Only, as in many other cases, the persons aggrieved must themselves apply to government; so in this case 夫自告乃坐 the husband himself must accuse, ere conviction can take place. If the husband receive any severe and permanent hurt in consequence of his wife's beating him, she is to be strangled.

The inequality of condition is strongly marked by the case being reversed, for *Ke foo gow tse, fei chě shang, wǝh lun* 其夫毆妻非折傷勿論 if the husband beat the wife, but does not break her limbs or maim her, the law shall not take any notice of it.



There is a clause to provide against Tse tsëe yu foo tsin shüh seang gow | 妾與夫親屬相毆 wives and concubines fighting with the relations of their husband, and against | 妾毆故夫父母 wives and concubines beating the parents of their deceased husband. (Ta-tsing-lüh-le.) From these provisions one would be led to suppose that domestic broils frequently came to blows in China.

Wild geese have in every age, been in China, an emblem of conjugal fidelity; thus in the She king.

離離鳴鴈 Yung yung ming yen,  
旭日始旦 Heüh jih che tan.  
士如歸 | Sze joo foo tse;  
迨冰未泮 Tae ping we pwan.

Cackle in response do the wild geese;  
Day breaks, and morning commences;  
The bride has gone to bring home his wife;  
Ere approaching spring shall have melted the ice.

The Roman goose carried in state was of silver; that of the Chinese, which precedes their marriage processions, is made of wood or tin. The commentators say the allusion is twofold, 一取其信二取其和 Yih, tseu ke sin; urh, tseu ke ho, The first, is to the *fidelity* of geese which pair; and the second is, the circumstance of wild geese in winter passing south, and in summer going north; thereby shewing a *spirit of harmony*, and accordance with what nature dictates.

By detailing the various ceremonies observed in marriages, the Poet, in the ode from which this is taken Tszeyinlwan 刺淫亂 satirized the lewd disorder, and precipitancy of the then monarch. Ling tse show moo 令 | 壽母 a virtuous wife and an aged mother. (She-king.) Kea pin mae tse, e püh ying chung, foo jin ying kwei now foo 家貧賣 | 依不應重婦人仍歸後夫 he who from poverty sells his wife, should not be heavily punished; let the woman revert to the last husband. (Ta-tsing-lüh-le.)

The scale of vices in the married state is called Foo-tse-

kwo-kih 夫 | 過格 husband and wife's error scale, or rule. The first named is, for the husband, Wei tse so che, mei jih yih kwo 爲 | 所制每日一過 to be ruled by his wife—for every day, rated at *one* fault. The wife's disagreeing with her husband, is rated at *one*; not rejecting food and drink, in order to remonstrate with her husband, is *one* fault. The husband's, Yung tse kwo kea, keih jüh sze shaou heang, keaou tsëe ne koo 容 | 過家及入寺燒香交接尼姑 suffering his wife to go out of the house; and enter temples to burn incense and have intercourse with nuns—is for each a fault rated at *one*. Tsëe sò keih luy ming hing; fang foo tse mei tse shih kwo 節朔及雷鳴行房夫 | 每次十過 on holidays, and on the new moon, or in the time of thunder, to have conjugal intercourse, is for each time, in the case of both husband and wife, a fault rated at *ten*. And for the wife Hëen foo maou chow, tsëen kwo 嫌夫貌醜千過 to dislike her husband on account of his ugly face, is a fault, rated at *one thousand*! (Keö she pëen 覺世編 a collection of Awakening lessons to the world. 1 vol.)

Peaou-tse-yang-she 彪 | 楊氏 Yang-she, the wife of Peaou: a person who lived about. A. D. 608, famous for her attachment to her husband; a bandit, who saved her, in times of civil commotion, which obliged her to forsake her first husband. Peaou, and his brother, were both murdered by those who wished to obtain Yangshe: but she and Peaou's dog called 黃蒼 Wang tsang, were equally faithful to him; the dog seized one of his murderers by the throat and tore him to pieces, then rolled himself in the dust, shewing marks of the utmost anguish, and never left his dead body. The wife first cut off her hair; and mangled her face by cutting in it deep gashes with a knife, after which she was made a nun by the king, who desired to possess her; she next threw herself into a well to drown herself, from which being rescued, and recovered by the heat of a fire, she finally cast herself into it, and was burnt to death. (Nan-she.) Püh ting foo jin yen 不聽婦人言 never listen to what a wife says,—is a proverbial saying; to which it is replied, 因 | 言而成其美者亦不少 Yin tse yen urh ching ke mei chay yih püh shaou There are not a few instances of affairs having been brought



to an excellent conclusion from having attended to what a person's wife said.

**嫗** PE, and Peih. From *woman* and *necessary*.

A woman who preserves what is indispensable to her sex, a decorous behaviour.

**妯** Same as 嫗 Naou, Vexed and angry.

**妯** SHIN. A woman's name.

**妯** TE. A woman's name.

**妯** Same as 嫗 Tsan, Beautiful; excellent.

**姑** CH'HE, and Ch'hen.

Small and weak or delicate. A woman of genteel gait; who trips lightly along; clever, well educated and accomplished.

**妾** TS'HEE.

From *a crime* and *a woman*. A woman who has committed some crime. A woman placed in a family above the rank of an ordinary servant, but inferior to the mistress of the house; a kind of handmaid: a wife inferior to the first; a concubine. Chinese moralists do not allow a concubine to be taken till the age of forty, and when there is no hope of having male issue by the wife. The name of a nation. A surname.

Yih, tse yih tsë 一妻一 | one wife and one concubine. Jin ching tseu wei tse; mae teih wei tsë 人正娶為妻買的為 | she whom a man correctly marries, is a wife; she who is bought is a concubine. Foo jin wei ta chay wei tse; tso seau chay wei tsë 婦人為大

者為妻做小者為 | a woman who is the greater (in a family) is wife; she who is the less, is concubine. Foo che ching shih yuë tse; tsih shih yuë tsë 夫之正室曰妻側室曰 | she who occupies a husband's middle chamber (in his house) is called Tsë. She who occupies a side chamber is called Tsë.

Chang tsë, tsë che yew tsze yay 長 | 之有子也 the senior concubine, is the concubine who has born a son.

Tseu tse püh tseu tung sing: koo mae tsë püh che ke sing tsih püh che 娶妻不取同姓故買 | 不知其姓則卜之 when marrying a wife, one of the same surname is not taken; when buying a concubine, not knowing her surname; a divination takes place respecting her—not to know her surname, but whether the connexion will be lucky or not. (Le-king.) Those who had 姓 Sing, or surnames, in ancient times were persons of family; the mean taken as concubines were people whom *nobody knew*. The same surname was avoided because such alliances 近禽獸也 approximated the state of brutes. Tsë, tsëen yay | 賤也 the Tsë were mean low persons. (Le-ke-choo.)

Although concubinage is allowed by the laws of China; *bigamy* is condemned; Thus, under the clause Tse tsë shih seu 妻 | 失序 wife and concubine losing the order which, by law belongs to them; it is said that, 凡以妻為 | 者杖一百 Fan e tse wei tsë chay chang yih pih, In every case in which a man makes his wife take the place of a concubine; he shall be punished with one hundred blows.—And Tse tsae, e tsë wei tse chay, chang kew shih; ping kae ching 妻在以 | 為妻者杖九十並改正 he who, whilst his wife is alive, puts his concubine in the place of his wife, shall receive ninety blows, and both parties be again put into the rank which belongs to them. Then follows the passage here referred to, Jö yew tse, kang tseu tse chay, yih chang kew shih, le e 若有妻更娶妻者亦杖九十離異 If he who has a wife marries *another* wife, he also shall receive ninety blows; and the last wife be separated from him. (Ta tsing Leih-le, 6 vol.)

In the notes on this law, it is said, that the meaning of the word *Tse*, or wife, is being on an equality with her husband. Tse nae yu foo, tse te che jin 妻乃與夫齊



體之人也 a wife is one whose person is equal in rank to that of her husband; but, Tsěch chay yu foo tsěch kēen urh e 妾者與夫接見而已 a concubine is one who is merely admitted to a sight of the husband; hence to invert the place of each, is Yă kwei wei tsēen urh shing tsēen wei kwei 壓貴爲賤而升賤爲貴 to degrade the honorable to a mean place; and to raise the mean to a place of honor, — which it is added, overthrows all the laws of moral propriety and decorum.

Other cases are provided against, which shew the depravity of human nature; as, all who 將妻 | 受財典雇 與人爲妻 | rent out for a sum of money, their wives and concubines, to other men, as wives and concubines—shall be punished with eighty blows; and all who 將妻 | 妄作姊妹嫁人者 falsely call their wives and concubines sisters, and marry them to other men, shall receive eighty blows.

Against Nēen laou tseu tsěch 年老娶 | old men marrying concubines, the moral writers are very decided. 老年置 | 不獨自身損德且貽禍後人斷斷不可 for old men to take concubines, is not only destructive of personal virtue, but is detailing a curse on posterity,—most decidedly it ought not to be done,—the curse arises from the bad example to the whole family which such folly exhibits. (Tsenen-jin-keu-hwō.)

Pūh king che tsěch san shih kung 不輕置 | 三十功 to refrain from lightly taking concubines, is merit rated at thirty. Tse c sāng tsze fuh che chung tsěch yih jin woo shih kwo 妻已生子復置寵 | 一人五十過 a man's wife having already born to him a son, if he afterwards take beloved concubines, for every one such person, he commits a fault rated at fifty. (Kung-kwo-kīh.)

娶 O, and Ko. 娶

From to add and woman. To give additional knowledge to females. A female teacher; school-mistress or governess.

如 Same as the preceding.

姝 HO. A woman's name; a fine countenance.

姁 HEU.

鵲

Handsome; pretty; pleasing; affording pleasure; joy. Read Keu, A common epithet for a woman in Ho-nan province. An old woman.

Heu | occurs syn. with these four 嚙 歛 煦 囁 all of which are pronounced Heu. A case occurs in the 11th vol. of the history She-ke 史記 where it is said of a famous person, at the commencement of the Han dynasty, Heang wang kēen jin kung king, tsze gae, yen yu heu heu 項王見人恭敬慈愛言語囁囁 the king when he saw any person behaved with reverence and respect, with kindness and love; his speech was mild and soothing.—Other copies for the last two characters write | | Heu heu.

姪 FĀ

An effeminate appearance; woman-like; good or well-looking.

姪 CHING.

A woman's name. One says, A correct decorous behaviour.

媼 MIN. A woman's name.

姊 POO. A beautiful woman.

姘 PWAN. From woman and half. A woman

during Yuē sze 月事 the period of her monthly courses; under such circumstances, it was anciently the usage, E tan choo mēen 以丹注面 to mark the face with a red pigment.



終 TUNG. A woman's name.

姆 MOO, and Mów. 母

From *woman* and *mother*. A mistress or governess in a family; an old lady of fifty who teaches young women. A term by which the wife of a younger brother addresses her husband's sister-in-law. The name of a hill. A widow of the age of fifty, who becomes a kind of school-mistress. The wife of a younger brother calls her husband's sister Moo. Used to denote a midwife, vulgarly called 受生 Show sāng, and 接生 Tsëë sāng.

Tse tseang sāng tsze, foo she mō e fūh urh tuy 妻將生子夫使 | 衣服而對 when the wife is about to bear a child (she is removed to a side apartment) and the husband sends the midwife (or elderly governess) to adjust her raiment and withdraw. (Le-king.)

Moo tung moo | 同媼 moo (from *woman* and *mother*) is the same as Moo, from *woman* and *old*, An old woman; an aged motherly woman. Moo, neu sze yay | 女師也 moo, is a female teacher. Moo, foo jin woo shīh woo tsze chūh, pūh fūh kea, e foo taou keaou jin chay | 婦人五十無子出不復嫁以婦道教人者 moo denotes a woman of fifty years of age, who has had no children, and leaving her home does not again marry, but teaches others the duties of women.

婁 FOO.

Beautiful, pleasing, pleased. A gem with variegated veins.

姤 Same as 嫫 Nae, The breast; milk.

伶 LING. From *woman* and *commanding*. A woman's name. One says, An ingenious clever woman.

娼 An ancient form of 娼 E.

姊 TSZE. From *woman* and a sort of *apron*,

or dress covering for the knees, worn by the kings in ancient times. Tsze tseih yay, yew jīh che chūh tseih she to urh ming yay | 積也猶日始出積時多而明也 Tsze, denotes accumulation, as the sun after its going forth by an accession of time becomes brighter.

姊 TSZE. 姊姊

The usual form of the preceding, under which Kang-he gives the definition. A bride reflecting on her deceased parents, and her former home, says, in the She-king, I,

出宿于沛 Chūh sūh yu Tsze,  
飲餞于禰 Yin tseēn yu Ne,  
女子有行 Neu tsze yew hing,  
遠父母兄弟 Yuen foo moo heung te,  
問我諸姑 Wān wo choo koo,  
遂及伯 | Suy keih pīh tsze.

— Went forth and passed a night on the Tse,  
And ate of the road-sacrifice at the Ne;  
Then I a female proceeded forlorn,  
Far removed from my parents and brothers:—  
O to make kind enquiries of my sisters;—  
And to obtain the society of my aunts.

According to ancient usage, in China, princesses married to the kings of neighbouring states, could never return to their parent's house; and the late Emperor K'een-lung made it a law, that those females who were received into the palace as imperial concubines, should never return to their parents' home.

Peaou heung te, yu peaou tsze mei chang ching pūh pe 表兄弟與表 | 妹長成不避 first cousins, with their uncles, even when grown up, do not retire from



each other's company,—but continue to associate in some families, which ends in illicit connexions and scandals. (Tseuen-jin-keu-hwǒ.)

始 CHÈ, or Shè. 始 如

From *women and eminent*; the beginning of woman. (Shwǒ-wǎn.) The beginning; the commencement; the origin. Read ( / ), To begin; to originate. Answers to *then*, when introducing the second member of a sentence, which expresses a circumstance that must be preceded by something else. Enters into several proper names. Name of a hill, and of a district. Pun che 本 | the origin. Fang che wei 方 | 爲 and *then* it may be done,—something else having preceded. Sze che 四 始 the four beginnings, refers to the origin of material existences. San che 三 | the three beginnings, refers to the year, the sun, and the moon. Tsih che 七 | the seven beginnings. The name of a medicine; applied also to Heaven, earth, man, and the four seasons. An eclipse, that was deemed very ominous during the Han dynasty, is mentioned thus, Jih shih yu san che 日蝕於三 | an eclipse of the sun on the first day of the first moon in the morning.—These three coincidences are here called the *three beginnings*, viz., Sny che chaou, yuě che chaou, jih che chaou; che yew chaou yay 歲之朝月之朝日之朝 | 猶朝也 the morning of the year; the morning of the month; the morning of the day; *Che, Beginning*, is the same as *Chaou, Morning*. (Tsēen-han.)

One of his statesmen, Paou seuen 鮑宣 thus addressed Gae te 哀帝 the mournful monarch, on the occasion. Pe hea foo sze tēen; moo sze te; tsze, yang le min 陛下父事天母事地子養黎民 it is your Majesty's duty to serve heaven as your father; the earth as your mother, and to nourish, as your children, the black-haired people;—but he adds, since you came to the throne, your father heaven has been eclipsed of his brightness; your mother earth has trembled with convulsions (referring to an earthquake), and your children the people spread a general panic, by strange reports circulated amongst them. The writer, who had made up his mind, to meet death rather than hold his peace,

then calls on the Emperor to reform himself and his government.

Confucius thus expresses himself respecting the order which ought to be preserved in what concerns virtue and knowledge. Wüh yew pun mǒ, sze yew chung che; che so sēen how, tsih kin taou e 物有本末事有終 | 知所先後則近道矣 things have a root and a top; affairs have an end and a *beginning*; to know what comes first, and what should follow after, is a near approach to wisdom. It is added in the commentary that a clear understanding of what is goodness and personal virtue, must *precede* renovating a people; and that *Che che wei che; nǎng tih wei chung* 知止爲 | 能得爲終 a knowledge of one's duty must *precede* an ability to perform it. Che yuen hēen | 元縣 a *Hēen* district in the province of Canton. Che yuen | 元 an Imperial title during the Han Dynasty, B. C. 81. Che hwang te | 皇帝 the *first* Emperor;—a title assumed by the founder of the 秦 Tsin dynasty, the infamous monarch who burnt the books and built the great wall in China, B. C. 220.

娉 JÈN. 娉 S. C.

Same as 娉 Jen, A tall elegant figure.

姘 PIN. A concubine.

嫵 SHAN, or Sǎn. 嫵

From *woman and a record*, or an abbreviation of 嫵 Shan, To *pare* or *scrape* off. Good or beautiful; to speak against and ridicule. Read Pwan, Ugly. Read Sēen, A person's gait or manner of walking. Read Sǎ, The appearance of a lady's garments trailing on the ground as she walks. Shan seaou | 笑 to speak against and laugh at.

This word occurs in some verses composed by Woo Te 武帝 the martial emperor, B. C. 81, on his seeing an apparition of 李夫人 his deceased and beloved



queen. During the Emperor's mourning, a Fang sze 方士 or magician, named Shaouung 少翁 professed to be able to Che ke shin 致其神 bring back the spirit of the queen. Accordingly a tent was fitted up, and at night illuminated with lamps; wine and a repast was spread out where the shade of the deceased was to come; and the Emperor placed in an adjoining tent, that he might have a distant view of the ghost of the queen, which actually (it is said) made its appearance, sat down in the tent, and walked about in it. The likeness of the apparition, to the queen was striking; yet the Emperor seemed to doubt the reality, and says, She yay? fei yay? leih urh wang che, péen ho shan shan ke lae che 是邪非邪. 立而望之. 偏何 1 1 其來遲 was it she? or was it not?— as I stood and gazed upon her, how she walked about and slowly advanced! (Tséen-han.)

Of the great Captain Ying 嬴 who subjected all the Chinese states to his own sway, and called himself The First Emperor, (B. C. 245,) it is said, that in consequence of his success, Yin king ke so seih; tsze jin sze che, shan seaou san tae 因矜其所習自任私知 1 笑三代 he boasted of the course he had run; pre-umed on his individual knowledge; and vilified and laughed at the three ages—which preceded him, viz. the dynasties, Hea, Shang, and Chow. (Tséen-han.)

姨 YÁNG, or Yàng. 𡗗

A term by which a woman designates herself instead of using the pronouns I and Me.

姐 TSEAY. 𡗘

An elder sister. The term was formerly applied to mothers. Read Tsze, Name of a place. Used to denote Proud and disrespectful. Tsze and Tsey 姊 1 are both epithets of senior sisters. Seaou tsey 小 1 an appellation of the daughters of rich people; Miss. Tsey tsey 1 1 a general appellation of women. Foo kwei jin teih neu, ching

seaou tsey 富貴人的女稱小 1 rich men's daughters are called Seaou-tsey, little, or delicate elder sister. Ta fan ching neu tsze wei tsey-tsey 大凡稱女子爲 1 1 a common appellation of females, is, Tsey-tsey,—elder sister. Wo tsey 我 1 or Kea tsey 家 1 my elder sister. Ling tsey 令 1 your sister.

Ta seaou tsey 大小 1 the senior young lady. Urh senou tsey 二小 1 the second young lady. The name sometimes precedes, as Yew sin tsey 尤三 1 yew the third sister and sometimes an epithet is prefixed, as Keaou tsey 巧 1 the clever young lady. Chung tsey 寵 1 beloved sister, appellation of a notorious royal courtesan under the Tang dynasty, A. D. 702. A renowned Poet in China, Le-pih 李白 when intoxicated (to which vice he was addicted) rallied the king for not bringing forward Chung-tsey to entertain the company. Ning wang 寧王 the king therefore ordered her to sing behind the screens; on which the drunken poet rose and returning thanks said, Suy pih heu keen mēen, wān shing yih hing e 雖不許見面聞聲亦幸矣 although we are not allowed to see her face; still it is a happiness to hear her voice. (Pih-mei-sin-yung.)

Read Tsze. Shan tsze 𡗙 1 the name of a place on the N. W. of China, B. C. 200.

𡗚 KAN, or Mán, and Tan.

From woman and a sweet. An epithet by which an old woman designates herself. Thus defined in Kang-he 婦之老者能以甘言悅人 Foo che lau chay, nǎng e kan yen yuě jin, A woman who is old and who is able by sweet words to please people.

𡗛 YUĖ. Light; opposite of heavy and of grave.

𡗜 KOO. 𡗝 𡗞

An epithet of respect, used by a wife to her husband's mother. A father's sisters are also called Koo; a wife calls her husband sisters Seaou koo 小 1 the sisters of a grand



father are called 王 | Wang koo. Used as a Particle implying Temporary indulgence. The name of a star, of a state, and of a hill. Tsō koo 作 | a cross or diverging road.

The section called Tsew-kaou 酒誥 royal commands forbidding wine or drunkenness, contained in the Shoo-king, has these words respecting those who assembled to drink and carouse at nights, Wūh yung shā che; koo wei keaou che 勿庸殺之 | 惟教之 it is not necessary to kill them, bear with and teach them better. The vice of drunkenness is represented as prevailing to an extreme degree amongst both the rulers and people, about 1100 years, B. C. and admonitions against it, are the subject of a whole book in the Shoo-king. Commentators are at a loss to conceive why death as a punishment for drunkenness should have been thought of; they imagine that those midnight carousals were of a seditious and traitorous tendency; and resembled the severity of an existing law, which declares, Yay tseu heaou san chay, kae sze tsuy 夜聚曉散者皆死罪 those who hold midnight assemblies which disperse in the day time, are all guilty of a capital offence.

In the *Le-king*, the death of Tsāng tsze 曾子 a disciple of Confucius, is mentioned with a circumstance which attended his death; the whole is related by Tankung 檀弓 thus, The mat on which the philosopher lay had been given to him by a person of superior rank; and when he adverted to it from overhearing the conversation of his servant boy and his son, who sat at his bed side, he insisted on having it changed immediately, that he might not die under the charge of assuming rank not his due. His son remonstrated in vain, and the mat was changed; but ere he was put to rights on another mat, he expired; the words he used on the occasion, are a favorite Chinese quotation, Keun tsze che gae jin yay e tih; se jin che gae jin yay e koo seih 君子之愛人也以德. 細人之愛人也以 | 息 a good man loves others in conformity with strict virtue and propriety; petty men love others with a *weak indulgence*—and from tender feeling violate the strict rules of etiquette and of virtue. This latter feeling the Chinese call Foo jin che jin 婦人之仁 an effeminate benevolence;—and they admire the stoicism of the ancients, which Pūh e

sze sāng che pēn yih ke so show 不以死生之變 易其所守 does not alter the principles it has maintained, for such a change of circumstances as life or death can make.

姁 SZE. A woman's name.

姁 KEA. A woman's name.

姁 TSZE, or Sze.

A term by which brothers' wives designate each other; the senior sister is commonly called Sze; and the junior 娣 Te. Tae tsze 太 | is the name of the wife of 文王 Wān-wang. In one of the passages of the *She-king*, where her name occurs, the change of style is observable; the modern word Sze 思 to think is there considered an expletive.

思齊大任 Sze tse tae jin,

文王之母 Wān wang che moo,

思媚周姜 Sze mei Chow keang,

京室之婦 King shih che foo;

太 | 嗣徽音 Tae tsze tsze me yin,

則百斯男 Tsih pih sze nan.

Think on the accomplished Tae jin,

The mother of the king Wān-wang,

Think on the beautiful Chow keang;

A lady of Chow's royal house;

Tae-tsze perpetuated the fame of the family,

And bore a hundred sons.

Pih nan, keu ching soo urh yen ke to yay 百男. 舉成數而言其多也 a hundred sons—suggests a whole number, to express that they were many. (*She-king*.)

Paoutsze yew wang che pe tsē 褒 | 幽王之嬖妾 Paoutsze, the favorite concubine of Yew-wang, (B. C. 760.)



# 姓 SING. 姓 姓

From *woman* and *to be born*. The family name or surname. The Chinese express the whole of their surnames by Pih sing 百姓 *the hundred Sing*, which is a general term for the people or subjects.

The 麟 *Lin*, is an imaginary animal of the deer species, that is, having the body of a deer, the tail of a cow, and the hoof of a horse; it is in Chinese poetry the emblem of the most innoxious and benevolent qualities; it Püh tsēn sāng tsaou; püh le sāng chung 不踐生草不履生蟲 *treads not on the living plant; it steps not on living insects.* Sing 1 in the following quotation means *grand children* who continue the surname.

麟之定 Lin che ting,  
振振公 1 Chin chin kung sing,  
于嗟麟兮 Yu tseay lin ke!

The forehead of the Lin (how inoffensive)!

How substantially virtuous, Sir, are your grandsons.

Ah! see in them the *Lin* itself. (She-king.)

The following pompons phraseology is in China merely civil; Tsing wān tsun sing ta ming 請問尊 1 大名 beg to ask your honorable *surname*, and great name;—this is the language of all ranks;—the poorest and most obscure. Answer, Tsēn sing hwang 賤 1 黃 my mean surname is *Hwang*. Without ceremony it may be said, Sing chang, ming king 1 張名敬 *surname Chang*, and name King.

Of another person it may be said, Ho sing 何 1 what surname? or 1 甚名誰 *surname what? name-who? i. e. what is his name and surname; or in direct address from a superior to an inferior; or amongst equals in unceremonious phrase, it means—what is your name and surname.* Joo sing shin mo 汝 1 甚麼 what is your *surname*? They ask the same question, with prefixing any pronoun, thus, 高 1 大名 Kaou sing ta ming, *Lofty surname*, and great name?

Wān yew tan sing, fūh sing 文有單 1 復 1 in writings there are single *surnames*, and reiterated surnames; i. e. consisting of a single character, or of *two* characters; in

which case, they are also called 雙 1 Shwang sing, double surnames. Tuug sing 同 1 of the same surname.

Pih kea sing 百家 1 the hundred family names or surnames. This is the title of a small tract which contains the most of Chinese surnames. It is one of the first books committed to memory by children, when learning the sounds of the characters. There is an edition called 百家 1 考略 Pih kea sing kaou leō, An inquiry into the hundred family names;—it contains a short account of the origin of each family. The first name inserted is 趙 Chaou or 趙 Chaou, who being promoted by the King Mūh-wang 穆王 to the government of the town 趙 Chaou, (B. C. 930,) his descendants took the name of the town as their family-distinction. This little tract was compiled by an aged scholar, about the commencement of the Sung dynasty (the era of William the Conqueror) and had the surname Chaou placed first in compliment to the Sung family, whose surname was *Chaou*.

The Chinese 姓 Sing, corresponds to the *Nomen* of the Romans, and to the *clan* of the Scotch. If surnames did not exist in England till the time of William the Conqueror, it would appear that they prevailed in China at least 2000 years before they were introduced into Britain. In some parts of which, viz. Wales and Ireland, they are yet but partially used.

The etymology of Chinese *surnames* is in many instances borrowed from the names of *places*; some from *incidents* in the lives of the founders of the family; and some from the character of the person. The surname *Chaou*, given above, is an example of the first. The surname *Le* 李 *a pear*, is taken from the founder of the family having dwelt beneath a pear tree, when avoiding the malice of king Chow 紂 (B. C. 1112). The surname *Ma* 馬 *a horse*, is taken from a title of distinction given to the founder of the family, in allusion to the martial qualities of the war-horse.

In the Chinese laws, under the clause Tung sing wei hwān 同 1 爲婚 person of the same surname marrying, it is decreed that 凡同 1 爲婚者各杖六十離異 in all cases, when those of the same *surname* intermarry, each person shall be punished with sixty blows, and the parties be separated. The Foo neu kwei tsung, tsae le jūh kwan



婦女歸宗財禮入官 the females shall be returned to their kindred, and the property and presents be confiscated to government.

If it be a mark of the savage, state to be, (as Pliny says, of the savages of mount Atlas) *Anonymi*, nameless; and civilization be in proportion to the number of names, the Chinese are the most civilized nation on earth. Originally every person had but one name, as Adam; Romulus; Hengist; and so on. The Romans had *three* names, viz. a Prænomen; Nomen, and Cognomen. The Chinese have generally *four*, sometimes *six* names.

1. 姓 Sing, The family name; the name of the clan, or surname; the *nomen* of the Romans.
2. 名 Ming, The name, or Roman Prænomen, or the Europeans' Christian name; of these the Chinese have three; viz. the
3. 乳名 Joo ming, The breast name—the name given to a child as soon as it sucks its mother's breast.
4. 書名 Skoo ming, Book name,—the name given to a boy when he goes to school, and lastly, the
5. 官名 Kwan ming, Official name, a name given in to government by literary graduates: members of mercantile companies (Hong merchants); or other persons who have concerns with government.
6. 字 Tsze, is the character, or name taken by men when they marry.
7. 號 Haou, Titles taken by old men of fifty.

The Chinese do not like that the Prænomen, or Ming 名 to be mentioned or written without some qualified epithet of respect attached to it. Hence the Ming 名 name is called the Hwuy 諱 meaning that which is to be mentioned with reverence, or avoided altogether; on this account, even in Dictionaries of the Language, the Prænomen of an Emperor is not inserted, but with some line or lines omitted to make it appear different from his name; and from this piece of superstitious etiquette, of avoiding the common use, or profanation of an Imperial name, some characters have been permanently altered in the manner of writing them.

The names imposed by Chinese parents and friends, as well as those they take themselves, are always intended to be Keih tseang 吉祥 "fausta nomina, or nomina bona;" hoping that the Latin proverb will prove true, "bonum nomen bonum omen." It does not however appear, that they practice *onamania*, or fortel a man's good or bad fortune from the letters in his name; although they do it from his natal hour, his hands, his face, and the *structure of his bones*; and hence say, there are Kwei küh 貴骨 noble bones; and Tsëen küh 賤骨 ignoble bones; which explains the abusive saying 一身賤骨 your whole body is composed of *mean bones*.

The word 1 Sing is, in the following quotation a proper name. Hea, Tsae shä ke ta foo, Kung sun sing, Kung sun hō 夏蔡殺其大夫公孫 1 公孫霍 in summer, the people of the state Tsae killed their governors *Kung-sun-sing*, and *Kung-sun-hō*. (Chun-tsew.)

In the Shoo-king, the virtuous example of the ancient King 堯 Yaon, (B. C. 2230) is thus stated. 克明俊德以親九族. 九族既睦. 平章百 1. 百 1 昭明. 協和萬邦. 黎民於變. 時雍 He was able by the influence of his great and illustrious virtues, to unite all his numerous kindred within the nine degrees of consanguinity; these being all united in mutual harmony, he tranquilized and promoted the lusture of the *people's* virtues; and his own *people* being rendered illustrious by their virtues; he joined in the bands of amity all nations. O how great then, the change to goodness; and how peaceful the state of the black-haired people!

Füh e sing che tsin 服異 1 之親 subjected (to a willing union) relations of a different *surname*.

Pih sing ke nuy min shoo yay 百 1 畿內民庶也 *Pih-sing* denotes the common people within the royal domain.

The disconsolate state of a person deprived of the aid of his own kindred, is thus lamented by an ancient poet, in the She-king.

有扶之杜 Yew te che Too,  
其葉菁菁 Ke yě tsing tsing;  
獨行曠曠 Tüh hing keung keung;



豈無他人 Ke woo ta jin;  
 不如我同 | Pūh joo wo tung sing,  
 嗟行之人 Tseay hing che jin,  
 胡不比焉 Hoo pūh pe yen;  
 人無兄弟 Jin woo heung te,  
 胡不飲焉 Hoo pūh tsze yen!

Even the solitary *Too* tree,  
 Has leaves to form an umbrageous shade;  
 But alone must I wander forlorn and disconsolate;—  
 I say not beside me there are no human beings;  
 But none are to me as my *kindred*,  
 Ah! ye men who pass by,  
 Will none of you to me be attached;  
 A man bereft of his brothers;  
 How is it, that none will assist him!

The solitary *Too* tree, is thrice introduced in the *She-king*, and it is always a metaphor of being alone, destitute, forsaken, and comfortless. (Commentary on the *She-king*.)

Sing poo | 譜 or Sing che tsūh poo | 氏族譜  
 A biography of eminent men and women. 120 vol, arranged according to the surnames under the different dynasties; the style is not good; the book altogether is deficient in animation; it is a dull compilation. Sing she-te wān | 氏題文  
 a small work on the surnames. 5 vols.

娉 PE. A woman's name.

卿 MAOU. Good; excellent.

委 WEI, and Wéi. 耨 耨

From *grain* placed above *woman*. The ears of grain hanging down. To bend down as with a heavy burden. To sustain a burden, or office; to belong to; to put down; to reject; to send away; to send; to depute a person to perform some official duty; to collect together.

Pun yuě yuen, mō yuě wei 本日原末曰 | the origin is called Yuen; the end is called Wei. Yuen wei 原 | or reiterated, Yuen yuen, wei wei, From first to last; all the circumstances from beginning to end. Wei yuen keūh chě | 婉曲折 turning and winding, crooked and broken; applied to landscapes, it denotes romantic and diversified scenery; applied to style and speech, it denotes a varied and soothing manner, in contradistinction from abruptness and harshness.

Wei | is used as a strong affirmation, thus, Wei woo pě koo | 無別故 indeed there is no other cause. Wei shīh mūh yew tszesze | 實沒有此事 indeed, really there is no such occurrence as this you refer to. Tsze-wūh wei he wo tēh 此物 | 係我的 this thing does indeed belong to me. Wei ta keu | 他去 send him away. Wéi yuen | 員 an official messenger; an officer deputed to any particular service for the time being; hence *Wéi yuen* is not a permanent title of office. At Chinese custom houses, there is generally an officer deputed to take cognizance of any affair or occurrence that may require that authority over the people which is not in China entrusted to the revenue officers.

Māng tsze 孟子 in the Four Books, inculcates the necessity of governors preserving the good will and attachment of the people, by stating the absolute inutility of abundant resources, where this is wanting; his words are 城非不高也池非不深也兵革非不堅利也米粟非不多也 | 而去之是地利不如人和也 let the walls of the city be ever so high; the ditches around ever so deep; weapons and armour ever so strong, and in the best order; the supplies of grain ever so abundant. If the men of the city desert it and go away, it shews that all these earthly advantages are not so good as an union of the people. For, it is added, by the Commentator, Pūh tīb min sin; min pūh wei show yay 不得民心民不為守也 if the hearts of the people be not obtained; the people will not defend the city. This obvious truth has been much insisted on in every period of Chinese history; and being more or less acted on, has ameliorated the condition of the people, who though not formally represented in any



legislative assembly, have always found other means to cause their voice to be heard. Wei yang 陽 in anatomy, refers to the parts about the bend of the knee.

Wei-keüh in the sense of Hardship; grievance; oppression and ill-usage, are used thus, Nuy chung yew wan tsëen wei keüh, yung tsuy min se shüh 內中有萬千 曲容罪民細述 inside there are ten thousand thousands of grievances—suffer an offending subject to state them particularly. Ne yew shin mo wei keüh, fan nan, chih kwan kaou soo wo, wo näng keae teih 你有甚麼 曲煩難只管告訴我我能解的 whatever grievances, vexations, and troubles you may have; freely state them to me; I shall be able to redress them.

A sort of forced marriage is thus noticed in the Tso-chuen, Kungsun Hih yew she kang wei kin yen 公孫黑又使強 禽焉 Kung-sun, whose name was Hih, again sent and by force imposed upon the spouse a bird; i. e. a goose, in ancient times the token of espousal. Woo yu tsze pëen mën twan wei 吾與子弁冕端 I and you, will put on our caps and robes of ceremony. (Tso-chuen.)

Wei e, wei e 蛇 蛇 or otherwise read Wei to, wei to; occurs in the She-king denoting Tsze tih che maou 自得之貌 an appearance of self-complacency and satisfaction. (She-king.) The same idea, in the same ancient work is expressed by 佗 佗 Wei wei to to.

形 Wei hing, 和 Wei ho, 順 Wei shun, 蛻 Wei tuy, A conferred figure, harmony, obedience, and relinquishment alluding to the birth, life, and death of man, are expressions which occurs in the writings of the ancient philosopher 莊子 Chwang-tsze. 10th vol page 28.

Wei maou 貌 or 玄冠 Heuen kwan, A high cap, tied with ribbons under the chin, worn by graduates and men of rank in ancient times.

Hwë yuen yay hwë wei yay 或源也或 也 both the beginning and the end. (Le-king.)

嫖

A vulgar form of 孕 Ying, Pregnant.

婁

TSZE.

婁

From this and woman. A low immoral woman; one who dances and plays to gain her livelihood. Tsze ke 妓 a plain ill-looking woman.

嫵

YÜH.

Collected together in regular order;

regular features; a handsome countenance.

姬

K'HEU.

Forms part of a man's name; and

also of the name of a hill.

婬

KE.

From the word man altered by adding

woman. The unnatural crime of Sodom. Leüh yew ke këen tsuy teaou; tseang nan tsö neu 律有 姦罪條將男作女 the laws contain a section on the Ke fornication, which consists in turning man into woman.

# SIX STROKES.

嬪

PIN. An ancient form of 嬪 Pin.

A woman; a bride; a deceased wife.

妊

JIN.

Pregnant.

妊

姚

YAOU.

姚

姚

One of the posterity of the famous ancient king 舜 Shun. Beautiful; elegant. Read Yáou, Name of an official situation. Read Teaou, Light; lightsome: read Keau, in a similar sense. Recovering from disease.



Yusze yu she, tse che e urh yaou 虞思於是妻之以二 | under these circumstances, *Yusze* gave him two beautiful daughters in marriage. (Tso chuen.)

Tsã pëen ping hwuy ya shing yuen yaou 雜變並會雅聲遠 | (the music) was mixed and changed and thrown together, so that sweet sound fled far away. (Tsëen-Han.)

Mö püh mei le yaou yay 莫不美麗 | 冶 there are none who do not dress in the most gay and fairy-like manner. (Seun-tsze.) Yaou yuě | 悅 elegant and pleasing.

Kwang woo. urh shíh pã tseang yaou ke 光武二十八將 | 期 the Emperor *Kwangwoo*, (A. D. 30) had twenty-eight generals, one of whom was named *Yaou ke*. This general is the subject of a Chinese play.

姁 TUNG. A straight well formed neck.

姜 KEANG. 姜 姜

From *sheep* and *woman*. Name of a river at which the ancient 神農 *Shin nung* lived, from which circumstance *Keang* became his surname. Püh keang 不 | the name of a river. Keang how | 后 the Queen of 文王 *Wán-wang*. Keang tae kung | 太公 a famous general of antiquity, who was eighty years of age before he was in office.

Keang-she tse | 詩妻 the wife of *Keang-she*; this person lived during the *Hang* dynasty, and is one of those extraordinary instances of filial piety and devotion to the will of parents, held up as examples by the Chinese. *Keang she's* wife, shewed the utmost duty to her own mother, afterwards to her husband's mother, who in her old age would eat only the carp, and drink of the water which was brought from the Yang-tsze-keang: thither the obedient daughter-in-law will-ing repaired daily to bring a supply. On her failing once to do so, her husband, influenced by that extravagant devotedness to his mother's wishes, which the Chinese admire, divorced his wife. Thus driven from her home, she worked night and day at weaving, and not only supported her self, but bought delicacies for her husband's mother, and sent them

by the hand of an unknown person; which circumstance being discovered, the husband relented, and took her again to his own house; and from that time, a son she bore, became the hearer of water from the river for the mother's use. When performing this duty, the boy fell in and was drowned, and *Keang-she's* wife, instead of upbraiding her husband and his mother, concealed the occurrence from the aged parent, that her feelings might not be wounded. Finally heaven, moved by such heroic self-control, and respect for an aged mother, caused a spring to break forth by the side of *Keang-she's* cottage, which supplied both the water and the carp of the river, without any effort to procure them. (Wan seaou tang hwa chuen 晚笑堂畫傳 prints with notes to afford an evening's amusement, 3 vols.)

Keang tae kung | 太公 a person, whose name was *Shang 尚* celebrated in ancient history, for being a principal means of overthrowing the wicked prince *Chow wang 紂王* (B. C. 1103). He is said to have possessed some supernatural arts called *Woo luy chang keuě 五雷掌訣* the five thunder hand-palm secrets, by which he kept off all noxious influences; hence, the prevailing custom of writing on a wall to drive away demons, these five words, *Keang tae kung tsae tsze* | 太公在此 *Keang tae kung* is here.

Keang yuě kwang | 曰廣 a minister of state during the reign of 萬歷 *Wan-leih*, (A. D. 1619.) *Keang-yuě-kwang* perished amidst the distresses of the house of *Ming*. He was one of a large number who preferred death to submission to the *Man-chow Tartars*, he drowned himself in a pool of water; in opposition to him is placed *Hwang sze tsin 黃士縉* who was also a minister of the *Ming* dynasty; and who at the age of 80 years submitted to the tonsure, in consequence of which, he is the scorn of his countrymen to this day. *Keang wei* | 維 whose marriage name was *Pih-yě 伯約*, one of the leading characters during the civil wars of the 三國 three kingdoms, (A. D. 220.)

Keang kwäng | 肱 the name he assumed on marrying was 伯淮 *Pih kwac*, he lived B. C. 152 years. He was remarkable for his classical learning and astronomical science. He had 3000 pupils, many of whom came from a great distance to attend his lectures and instructions. According to the



custom of those times, he was repeatedly invited to court, but would never accept of an appointment; and finally to avoid the importunity of the reigning monarch, he left his own house and lived in obscurity as a fortune-teller. He returned however before his death, which took place in the 77th year of his age.

He and his brother were remarkably attached to each other, which proved an occasion of saving both their lives on an occasion of being attacked by highway robbers, who threatened to murder them both. Each pleaded the other should be spared, and himself put to death, which so affected the banditti that they spared them both, robbing them only of their property and clothes.

Keangkwaŋ in return, when required to inform who had robbed him, refused to tell, and indeed made some excuse to save the robbers; which being told to them, they restored him his property, and knelt down to return him thanks for his generosity and clemency. (Leih-tae-ming-chin.)

Keang tsae 才 a general who fought bravely, but ineffectually against the Tartars, during the falling fortunes of the house of Sung, (A. D. 1277.) After much obstinate resistance, and performing many exploits, he was taken by the Tartars, and as their manner was, put to death after the battle.

Keang kung yu 公魚 Keangkung's fish, a sort of syngnathus or pipe fish; popular tradition says, that *Keanglaekung*, mentioned above, who, in retirement, spent his time in fishing, having dropped his hook, it became the pointed protuberance of the pipe fish, the proper name of which is Chin yu 鱖魚 or Chin yu 針 針 1 needle fish.

Keang hwang 黃 Curcuma or Turmeric, the first character is otherwise written 莖 and 薑 and in every case the pronunciation is the same.

姝 CH'HOO. 姝 姝

From *woman* and *vermilion*. Handsome features; beautiful countenance; delicate. Choo sīh 姝色 a pretty woman.

Neu tsze mei chay ching choo sīh 女子美者稱 1 色 beautiful women are complimented by the expression *Choo-sīh*. Choo is also applied to eminently good men, thus Pe ch oo chay tsze, ho e pe che 彼 1 者子何以界

之 that good man;—what shall be given him? (She-king.)

The following verse from the She-king is thought to refer to a licentious assignation.

靜女其 1 Tsing neu ke choo,  
俟我於城隅 Sze wo yu ching yu;  
愛而不見 Gae urh pūh kēen,  
搔首踟躕 Saou show, che choo.

The retired damsel how beautiful,

She awaited me at the corner.

But not seeing her, whom I loved,

I scratched my head, and embarrassed went, I know not whither.

It is curious to observe the similarity which exists amongst men of every clime and every age;—how, Jin fan keih tsīh show pa ke show yay 人煩急則手爬其首也 man when vexed and embarrassed scratches his head with his hand, in China as in Europe, both in ancient and modern times.

So wei nwan choo chay, heō yīh sēen sāng che yen, tsīh nwan nwan, choo choo, urh sze tsze yuē yay, tsze e wei tsūh e 所謂暖 1 者. 學一先生之言則暖暖 1 1 而私自說也自以為足矣 those called *warm soft sprites*, are people who getting hold of the words of a master, feel their imaginations heated, and give themselves fairy airs, being full of self complacency, and judging themselves fully accomplished. (Chwang-tsze.)

姑 K'HEIH. 姑

A surname; a personal appellation. Occurs as the name of an ancient royal concubine and queen, and, also as the name of a prince.

蹇父孔武 Kwei foo kung woo,  
靡國不到 Me kwō pūh taou;  
爲韓 1 相攸 Wei han keih seang yew;  
莫如韓樂 Mō joo han lō.

Kwei-foo the martial hero.

Visited every nation;



To obtain a match worthy his daughter *Keih*.

And found no place that delighted him like *Han*.

Tsoo, Ching-wăn-kung yew tsēn tsēh yuē *Yenkeih*, mung  
tēn sze yu ke lan 初鄭文公有賤妾曰燕 |  
夢天使與己蘭 at first Chingwānkung had an in-  
ferior concubine named *Yen-keih*, who dreamt that heaven  
sent an angel and gave her a fragrant Lan flower. (Tso-chuen.)

姪 KAE. Ten Chaou 兆 i. e. ten millions  
are called King 經 ten of these, or a hundred millions,  
are called 姪 Kae. (Kang-he.)

姁 HEANG, or Sheang. A woman's name.

姬 GO. 姬  
Delicate; slender; handsome. Woo go 嫵姬 beautiful;  
shining accomplishments.

媼 HWŌ. An ugly face; false, deceitful.

娟 Same as 娟 Yuen, A fascinating woman.

姣 KEAOU. 姣

Beautiful woman: handsome; pretty; clever; artful;  
crafty; intriguing. Read Heaou, Lewd, lascivious.

Pūh ko ke wei urh keaon 不可棄位而 | must  
not reject the dignity of man, and sink into effeminate disso-  
luteness. (Tso-chuen.) Nan tsze mei maou wei keaon tung  
男子美貌爲 | 童 a male with a beautiful face is  
called a handsome lad. Neu tsze mei maou wei keaou meaou  
女子美貌爲 | 妙 a female with a beautiful face  
is called admirably handsome.

姤 KŌW. 姤 姤

Meeting together; occurring or coming in contact;  
junction of the productive elements in nature. Keaou-kow  
交 | junction of the material heavens and the earth in  
order to the generation of creatures; union of sexes. Name  
of one of the *Kwa* diagrams.

In reference to the *Pā-kwa* diagrams, it is said Kow, yu  
yay, jow yu kang yay | 遇也. 柔遇剛也 Kow, to  
meet or occur; the soft meeting with the hard. (Yih-king.)

Nan neu seang hō wei keaou kow; tēn te yih yew keaou  
kow 男女相合爲交 | 天地亦有交 |  
the union of male and female is called *Keaou-kow*; betwixt  
heaven and earth there is also a similar union.

姥 MOO. 姥  
From woman and old; an old  
woman; a matron; a school-mistress; a governess. Tēn  
moo 天姥 a certain hill.

姦 KĒEN. 姦 姦

From three or many woman. Illicit amours and intrigues  
with women. Fornication; adultery; unprincipled intrigues  
or plots of any kind; cabals, plots, and court intrigues. In  
Corea the senses of Kēen | and Haou 好 good, are re-  
versed.

Tung kēen 通 | illicit-intercourse; criminal conversa-  
tion. Ho kēen 和 | adultery or fornication by the con-  
sent of both parties. Keang kēen 強 | fornication or  
adultery committed by violence, a rape. Kēen tan che pei  
| 貪之輩 an intriguing sordid avaricious set of people.  
Kēen kin shā | 近殺 adultery or lewdness is allied to  
murder Kēen seay | 邪 intriguing and unprincipled.

Yin jin foo neu wei kēen 淫人婦女爲 | to  
debauch men's wives and daughters is expressed by *Kēen*.  
Keang kēen yew tung yew neu he ta sun yin tih yay 強 |  
幼童幼女係大損陰德也 to commit a rape  
on young boys or young girls is highly ruinous to secret



virtue. Ming, taou, kēen kwac, sze ta gan 命盜 1 拐  
四大案 murder, robbery, a rape or adultery, and stealing  
children or women, are four great law cases.

Kēen tsing gan kēen 1 情案件 a law case of  
adultery. Fan chüh kēen tsing 犯出 1 情 committed  
a crime of adultery or fornication. Kēen jin tse tsē 1 人  
妻妾 to debauch men's wives and concubines. Fan kēen  
show hing 犯 1 受刑 to commit adultery and receive  
the punishment.

Kēen tang 1 黨 a political cabal; a corrupt treasonable  
party: a herd of men in power who intrigue to promote  
their party interests at the expense of their prince and their  
country. Chinese history abounds with complaints of such  
parties in the state.

劫人曰寇 Keih jin yuē kow,

殺人曰賊 Shā jin yuē tsih,

在外曰 1 Tsae wae yuē kēen,

在內曰兇 Tsae nuy yuē kwai.

To rob or plunder in bands is expressed by Kow;

To murder as well as rob is expressed by Tsih;

Traitorous parties outside the palace are called Kēen;

When inside the palace they are called Kwei. (Shoo-king.)

The ancient Chinese thus speak of the four means of legisla-  
tion, viz. Etiquette, Music, Laws, and Penalties, 禮以道  
其志. 樂以和其聲. 政以政其行. 刑以防其 1 the rules of decorum and et'quette are to *rationa-*  
*lize* the people's minds; music is to harmonize their voices;  
laws to give uniformity to their conduct; penalties are to guard  
against their *cruel and vicious excesses*. The commentary  
defines the last word by Heung kēen 兇 1 'cruel excesses,'  
for the vicious indulgence of the more tender passions general-  
ly end in the most hard-hearted cruelty to some one or other  
of the parties concerned. (Le-king.)

The Chinese not only differ from some European legislators,  
who would permit the adulterer and adulteress to marry, but  
they also differ from what, it is said, St. Austin allowed, viz.  
for a woman to commit adultery with the consent of her hus-  
band; for they enact, that 凡縱容妻妾與人通 1

本夫 1 夫 1 婦各杖九十 in every case  
when a man shall allow his wife or concubines to have an  
adulterous intercourse with another man, the husband, adul-  
terer, and adulteress shall each receive ninety blows. When a  
husband or father 抑勒妻妾及乞養女與人  
通 1 forces a wife, concubine, or adopted daughter, to  
yield their persons to another man, the husband is beaten with  
a hundred blows, and the adulterer or fornicator with eighty  
blows.

And if to evade this law, a man 用財買休賣休  
和娶人妻 employ money and buy a divorce, which  
divorce another man sells him, and he with the consent of  
all parties, marries this other man's wife, each party is to be  
punished with a hundred blows, the wife to be forced to separate  
from both the men; and the property be confiscated.

The argument used to justify these laws is, that though  
all the parties act voluntary, their conduct, Pae hwae fung hwa  
敗壞風化 tends to ruin the public morals, and their  
individual consent does not extenuate the offence against  
society.

To preserve the superior character of the government, the  
same crime is punished more severely in them, and 凡職  
官 1 職官妻者 1 夫 1 婦並絞 Fa chih  
kwan kēen chih kwan tse-chay; kēen foo, kēen foo ping  
keaou, In every case when an officer of government shall  
commit adultery with another officer's wife, both adulterer  
and adulteress shall be strangled.

Unnatural crimes are called 鷄 1 Ke kēen, in the law  
books, and are thus spoken of. Ho tung ke kēen chay, kea  
haou yih ko yuē chang yih pih 和同鷄 1 者柳號  
一個月杖一百 men who mutually agree to com-  
mit an unnatural crime shall wear the wooden collar one  
month and receive a hundred blows.

Violence offered to the person of a boy belonging to repu-  
table parents, or under the age of 12 years, is a capital crime.

Lun kēen 輪 1 is an expression which denotes a party  
of men all forcing one woman; which seems to have been a  
practice with banditti in Sze-chuen province, as there is a  
special clause against it.

With respect to the illegitimate offspring of fornication or  
adultery, it is declared by law, that 1 生男女責付



1 夫收養 Kēen sāng nan neu, tsih foo kēen foo show yang, Boys or girls born of fornication, shall be delivered to the father, who shall be required to support them.

Of the adulteress it is said, Kēen foo tsung foo kea mae 1 婦從夫嫁賣 that the husband may sell her to another man,—or retain her if he likes. If however he 嫁賣與 1 夫者 sell her to the adulterer;—then 1 夫本夫各杖八十 both the adulterer and the husband shall be beaten with eighty blows;—the wife be forced to separate from both husband and adulterer; then return to her relations, and the property be confiscated.

It is enacted, that 凡和 1 杖八十 Fan ho kēen chang pǎ shīh, In every case of fornication by mutual consent the parties shall be punished with eighty blows. Yew foo chay chang kew shīh 有夫者杖九十 if the woman have a husband, ninety blows shall be inflicted, and 刁 1 者 Teaou kēen chay; if the woman be seduced by artifice, to yield herself to illicit intercourse (whether she be married or unmarried) the punishment shall be one hundred blows. He who 強 1 者絞 Keang kēen chay keaou, by violence forces a woman, shall be strangled; if he attempts to do so, but 未成者杖一百流三千里 We ching chay, chang yīh pīh lew san tsēen le, does not effect his purpose, he shall be punished with one hundred blows, and be transported to 3000 le's distance. To, Kēen yew neu, shīh urh suy e hea 1 幼女十二歲以下 deflower a girl of twelve years of age, or under,—although by her own consent, shall 同強論 Tung keang lun, be considered the same as committing a rape, and punished with death.

In the penal code of China, it is said, that Tsēen tae fan kēen sze, kea tsae tǎ leūh chung 前代犯 1 事皆在雜律中 during former dynasties the laws respecting fornication and adultery, were amongst the miscellaneous laws of the land;—and that the Ming dynasty first formed them into a regular series; which the present dynasty has continued.

The section under which these laws are contained in the 19th vol. of the Leūh-le, is entitled Fan kēen 犯 1 illicit intercourse of the sexes. Under this general head are included fornication and adultery.

1, Tsung jung tse tsēē fan kēen 縱容妻妾犯 1

conniving at a wife or concubine committing adultery with other men.

2, Tsin shūh seang kēen 親屬相 1 persons related having incestuous commerce.

3, Woo chīh ung kēen 誣執翁 1 falsely charging a husband's father with the crime of incest.

4, Noo keīh koo kung jin kēen kea chang tse 奴及雇工 1 家長妻 slaves and hired servants committing adultery with the master's wife.

5, Kēen poo min tse neu 1 部民妻女 debauching the wives or daughters of those under one's government.

6, Keu sang keīh sāng taou fan kēen 居喪及僧道犯 1 people in mourning, and priests or priestesses of the Budh and Taou sects, having illicit intercourse.

7, Leang tsēen seang kēen 良賤相 1 the superior and respectable classes of society, and the mean, immoral and degraded classes, having illicit intercourse with each other.

8, Kwan le sūh chang 官吏宿娼 officers of government passing the night with whores.

9, Mae leang wei chang 買良爲娼 buying the daughters of virtuous parents to employ them as whores.

To encourage resistance on the part of poor women, it is enacted, that besides punishing with death those who attempt to violate their persons, there shall be in honor of 僕婦婢女及尼姑有拒守 1 自不爲強暴所污因而致死者 servant's wives; slave girls and nuns, who shall resist violence offered to their persons, and preserve themselves undefiled, even till death—tablets and arches erected to their memory at the expense of the local government.

Under the law entitled Kēen tang 1 黨 it is enacted that, any statesman who under the influence of Kēen seay 1 邪 party and wicked principles, shall Tsin tsan yen 進 1 讒言 introduce to his Majesty's hearing calumnies against any one, so as to provoke the Emperor to put the individual to death—shall be decapitated; and those who Kēē pung tang 結朋黨 combine in parties of friends, and disorder the affairs of government, shall suffer decollation; have their property confiscated; and their wives and children doomed to slavery. Further, guilt shall not only be attributed to



the K'een chin 臣 wicked minister, who enters into such cabals, but also to those who submit to his powerful influence, instead of doing their duty in opposing him and informing against him.

The notes say that, K'een jin 人 wicked intriguing men, who disturb the affairs of government, E p'een ke sze 以便己私 to accommodate their own selfish views; begin by forming *parties of friends*. Those whom K'een seay yō shā 邪欲殺 wicked and intriguing statesmen wish to kill; are either persons on whom they desire to gratify revenge, or whose worth or favorable reception at court they envy; or whose strict principles and just displeasure they dread. (Ta-tsing Leüh-le, 4 vols.)

On the subject of lewdness, in all its forms, the Chinese moral writers are copious to excess, and endeavour to point out in the strongest possible language, the evils resulting from it. The title of their essays are expressed in this way, Keae keā ke k'een pei shwō 戒挾妓 婢說 warnings against going with prostitutes, and debauching female slaves. (Tsenen-jin-keu-kwō.) This essay opens by affirming that Woo keih kwa foo, choo tsze chay, tsuy yu shā jin tǎng 汚及寡婦處子者罪與殺人等 he who defiles a widow, or a virgin, commits a crime as great as murder.

And notwithstanding the distinctions which the laws of man make, it is affirmed, K'een che, urh tsze, yin leüh woo fun kwei ts'een 之二字陰律無分貴賤 that the two words, *to fornicate*, are not, by the laws of the invisible state, varied in their criminality, according to the respectability of the persons.

A Chinese books on Ethics, called King sin lüh 敬信錄 a record of things respected and believed; or a confession of faith; contains a decalogue, in which the first commandment is, Keae yin hing 戒淫行 against lewdness.

In the absence of the awful sanctions of Christianity, the Chinese have recourse to various legendary tales, shewing the interposition of Superior Powers, in favor of Virtue, and against vice.

The afore-named works, contain many examples, briefly related. One is the case of a literary candidate who having attained the age of 54 years, without success in obtaining degrees, applied to the angel Hō-e-tung-tsze 鶴衣童子

desiring from him a reponse, to explain the cause of his want of success. His mode of application was by the 乩, Ke (See under that word, page 40, Part I.) The answer was in these words, Tsze ping sāng haou Ke-k'een; kin Shang-te ke tō joo pih e 子平生好鷄 今上帝其奪汝魄矣 you, throughout life, have been addicted to *fowl* (unnatural) lewdness; now the Most High, will take away your life. The man, whose name was Le 李 felt a temporary shame, but did not believe; and afterwards, though he published a tract 戒男色事 against unnatural pleasures; did not entirely reform his lewd practices, and the same year, during the eight moon, 竟作鷄鳴而事無子 at last a *fowl* crowed, and he died suddenly, without leaving a son to weep at his grave, or to continue his name to posterity. (增廣覺世編 Tsāng kwang keō she p'een, page 48).

Under the Ping leüh 兵律 or martial laws of China, there is a clause concerning Pwan k'ēē k'een se 盤詰 細 the seizure and interrogation of *spies*. It is enacted that King nuy k'een se, tsow tow seaou seih yu wae jin 境內 細走透消息於外人 *spies* within the frontier who shall go over and reveal secrets to people outside;—as well as K'een se jūh nuy tan ting sze tsing chay, keae tsan 細入內探聽事情者皆斬 *spies* who come inside the frontier, to listen, and find out affairs, shall all be decapitated. In the notes, the word *spy* is expressed by K'een se 奸思 the character K'een, in each case having the same sense. The person who Ts'ē yin 接引 receives and conducts the spy that comes from outside; and he who Ke mow 起謀 originates the scheme of a spy going over the frontier, are both implicated in the capital offence.

These laws although originally applicable only in cases of actual hostilities; have several clauses under them which enable the government to bring the charge of being a spy against any person, who may enter within or go beyond the frontiers; and they are applicable also to the frontier between China proper and the Tartar dominions of the present Tartar-Chinese dynasty. These laws apply also to the mountaineers called Meaou tsze 苗子 and to the people in Canton, who reside amongst the hills to cut fuel. They are all registered by government, and must report themselves when they go and come.



The clause containing the tything act, is under the same law. It requires that every 十戶 ten houses shall have a superior called 牌頭 *Pae-tow*; and every ten of these shall have a superior called 甲頭 *Keă tow*; and again, every ten of these shall have a *Paou chang* 保長 or constable of a hundred. Any man not properly accounted for by these, comes under the law concerning *spies*; and to the same regulations and penalties the priests and their temples are subject. The *spies* who have unauthorized intercourse with the mountaineers in China, or with foreigners on the frontier, are by the reigning family called 漢 | *Han kēen*, or 奸 Chinese traitors: and this is the charge which the Canton government always brings against any natives (exclusive of the authorized Hong merchants and linguists) who may have intercourse with foreigners; and this indictment being proved, subjects a native either to capital punishment, or to transportation to remote parts of the empire, as the case may require: the capital offences are going over a barrier; or beyond the frontier; taking people or arms abroad, or selling nitre and sulphur, and such like offences. (Ta-tsing Leih le, 11th vols page 20.

The two last clauses under this *spy* law enact, that any foreigner going clandestinely over the frontier, Woo lun she fow tsih fei 無論是否賊匪 without any regard to whether he may be a bandit or not,—he shall be immediately seized and his case reported to the heads of government; if it appear that the guards have accepted money to let him pass, they shall be instantly put to death. Natives shall not be allowed to build huts on any islands on the coast; if they do so, the naval officers who go to sea to cruise are commanded to burn them all to the ground.

姦 KĒEN. From two women and to offend. Used in the same sense as the preceding.

姨 E. 姨 姨

The sisters of a wife; the elder sisters are designated Ta e

大 | great; the younger are called 小 | *Seau e*; A mother's sisters are also called E. Tang-e 堂 | a mother's sisters. Shih pǎ e 十八 | spirit or god of the wind.

E ma tsze mei | 媽媽姊妹 mother's sisters; aunts of a different surname; i. e. not of the father's side, from whom of course the children receive their name. E po | 婆 a grandmother's sisters by the mother's side. E neang | 娘 a mother's sister; an aunt by the mother's side.

娶 KĒĒ. Gae kēē 艾娶 pure, clean.

娵 HOŌ. From woman and filthy.

Hoo loo 娵鹵 sordidly avaricious.

姪 E. A woman's name. 姪

姻 JOO. Spoiled or rotten fish.

姘 NĒEN. From woman and a year. A beautiful woman; a woman's name.

姪 CHĪH, or Tĕē. 姪 姪

From woman and to go. The sons or daughters of brothers, these accompanied the daughters of the rich when married. A husband also calls his wife's nephews and neices Chih, or Wae chih 外 | external; his own are called Nuy chih 內 | internal. Chih foo | 婦 a nephew's wife. Chih neu | 女 a niece. Chih se | 婿 a niece's husband. Chih sun | 孫 a nephew's children. Chih tsze | 子 a nephew. Under this word Kang-he quotes part of a speech made



by a famous and bold statesman Tē-jin-kē 狄仁傑 to the no less famous queen Woohow 武后 (A. D. 700.) The queen had an illicit amour with her nephew Woo-san-sze 武三思 and proposed to the ministers to make him heir to the throne, to the exclusion of her own son 廬陵王 Loo-ling-wang. In this project she was opposed strenuously by Tē-jin-kē; who for his opposition was dismissed in anger from the Queen's presence. After a considerable lapse of time, the ministers were again called for by the queen, who said, she had often dreamt that she, Shwang luh pūh shing 雙陸不勝 had made the Swang-lūh move in chess, and had lost; she therefore called them to interpret to her this dream. Jinkē, as the above name is abbreviated, replied, that her losing the game was from 無子也 having no sons—or pieces to support the move; and that, Tēn ke e chay e king pe hea 天其意者以儆陛下 it was an intimation of the will of Heaven, and a warning to her majesty—respecting her project of setting aside her own son, to put her nephew on the throne: he then rehearsed the toils and dangers gone through by the founder of the dynasty, with the design of handing down the throne to his own posterity; and exclaimed, Koo chīh yu moo tsze shūh tsin 姑 與母子孰親 is your nephew or your own son the nearer relation! If your nephew be placed on the throne, the temples he erects will not be dedicated to you, but to another name.—The desire of immortality on earth, and the rites of sacrifice to her manes, prevailed with the queen, and she immediately fixed the succession in favor of her son. (Urh-shih-yih-she, 226 vol.)

Chīh urb 兒 a nephew. Shūh chīh 叔 an uncle and a nephew. Laou hēn chīh 老賢 1 venerable worthy nephew, a complimentary address. Teih chīh 嫡 1 an elder brother's son or daughter. Tang chīh 堂 1 a maternal nephew or niece. Chīh ma chūh kea koo tsze e ta kung tsun shūh lun; chang tseih shīh. 罵出嫁姑自依大功尊屬論杖七十 a nephew who shall use abusive language to his elder brother's sister, who is already married out, should no doubt be judged of according to the law respecting superiors of nearly related kindred, and punished with seventy blows. (Ta-tsing Leūh-le.)

嫂

Same as 嫖 Sē, Excessive familiarity.

姪

Same as 娼 Leu, Ugly.

姬

CHIN. Careful; attentive.

姬

KE.

姬

A famous surname of antiquity. Read E, An epithet of handsome women; a king's wife; a general term for concubines. Ke sing che kwō 1 姓之國 nations possessed by the family Ke, there were forty brothers. (B. C. 1110.)

Ke 1 the surname of Hwang-te 黃帝 was assumed in reference to Ke-shwūy 1 水 the stream Ke where he resided. Jin che tsē ching ke tsē 人之妾稱 1 妾 men's concubines are complimented by the appellation Ke-tsē. In this use of the character Kangke requires it to be read E. Ke pun Chow sing ke neu kwei yu lē kwō che neu, so e foo jin mei haou, keae ching e 1 本周姓其女貴於列國之女所以婦人姜號皆稱 1 Ke, was originally the surname of the Chow family who adopted it from Hwang-te (B. C. 1110.) The princesses of this family were more honourable than those of the other principalities; and hence, women who have complimentary appellations given them are all called Ke.

About 500 years B. C. it is said, in the Tso-chuen, that Ke sing che kwō chay, sze shīh jin 1 姓之國者四十人 there were forty princes of the surname Ke, who ruled separate principalities, which number Yih yō yen che pūh peih keang shwō 亦約言之不必強說 however was only an average amount, and must not be strictly interpreted:—there might be more or fewer.

嫵

HEEN. A good appearance.



姁 HANG. A woman's name.

姁 KWANG. From *woman* and *splendid*. A female name; a shining handsome woman.

姁 SEUN. 姁

Mad; a period of ten days; a bride's first arriving. Read Keun, The marriage of man and woman. Read Sin, The name of a district.

姁 KWA. From *woman* and *to strut*. Good; elegant; vain; conceited; boastful. Read Heu, An elegant appearance. Read Keu, Extravagant. Also read Hoo, and Ko.

姁 YEN. A woman's name.

姁 MING. Good.

姁 Same as 嫫 Keüh.

嫫 LĒĒ.

From *well arranged* and *woman*. Excellent; goodly.

嫫 URH. 嫫

From *woman* and *ear*. An appellation of woman. One says, A female; a woman.

嫫 PAE, and Pei. A woman's name.

姁 GŎ, or Ŏ. 姁

Good; excellent; a clever woman; a woman's name. A surname.

姁 YEW. 姁

From *woman* and *to have*. A couple; a pair.

姁 HING. Appearance of a tall woman.

姁 An ancient form of 妻 Tse, A wife.

姁 TOO. From *woman* and *to smear* or *paint*.

Same as 嫫 Too, To speak about, or against.

妍 YEN. 妍 妍

Elegant; handsome, pretty well versed or skilled in. Used locally for the common word *Good*. Yen 1 and Che 蚩 are opposites, Beautiful and ugly; to like and to dislike. Yen sih hacu teih wei sēen yen 顏色好的爲鮮 1 a good colour is expressed by Sēenyen.

姁 Same as 姁 Cha, A young girl; and as 咤 and

詵 both of which are pronounced Cha, To fume and sputter in anger.

姁 SIN. 姁 姁

The name of an ancient state: in the same sense, it is read Se, Sun, and Sēen; and under the last pronunciation it also denotes, The appearance of walking. Shang yew sin pe 商有 1 邳 under the dynasty Shang, were the states Sin and Pe. (Tso-chuen.)



# 姻 YIN. 姻 姻

From *woman* and *because of*. The person made for man; a bride; the bridegroom is called 婚 Hwan, from *woman* and *dusk*; because he came, according to ancient usage, in the evening of the day to receive his bride. The families of bride and bridegroom. Hwan yin 婚 | marriage; a wedding; matrimony; nuptial rites and ceremonies.

Hwǎn yin ta sze 婚 | 大事 the great concerns of matrimony. Hwǎn yin keih she 婚 | 及時 to be married at the proper age.

In the Leking, the simple word 昏 Hwǎn, the evening is employed for the first character in the above phrase; and its use is accounted for thus; 日入後二刻半為昏 壻曰昏妻曰 | Jih juh how urh kih pwan wei hwǎn, se yuě hwǎn, tse yuě yin, 'Two quarters of an hour and a half after sun-set is called hwǎn; i. e. dusk or twilight; the bridegroom is called hwǎn, and bride Yin,' which is composed of *woman* and *cause*, intimating that the bridegroom's coming in the evening is the *cause* of the *bride's* going with him to become his wife. In choosing the evening, the Chinese usage, corresponds with that of the Greeks. According to the ancient authority above referred to, the words *Hwǎn yin* (given above) are also applied to the relations of the wife. The word *Hwǎn* is applied to the wife's father, and the word | Yin to the husband's father. The husband's kindred are called | 兄 弟 Yin heung te; and the wife's kindred 昏兄弟 Hwǎn heung te. (Leking, 74 § entitled 昏義 Hwǎn-e.)

Yin ya | 姪 females who become related by the marriage of sisters, and so on.

Yin tsin | 親 Yin tséih | 戚 and Yin kea | 家 all denote being related by marriage; the last phrase refers chiefly to the heads of the two families. Yin kea wan sāng | 家晚生 a junior pupil related by marriage,—is a mode of signature proper on some occasions when writing to a father-in-law: under different circumstance to style himself Wan-sāng, would be thought ridiculous. The Chinese distinctions, in many of these cases are exceedingly minute, and uninteresting to people of other countries and different usages.

The Chinese teach that there is a Providence of Superior Powers which predetermines what two persons shall be united in marriage; and this predetermination they call Yin yuen | 緣 the cause of marriage; hence the standard maxim, Leang yuen yew süh te; kea gow tsze tēen ching 良緣由 夙締佳偶自天成 felicitous predeterminations are fixed in the morning; happy unions are made in heaven. (Koo-sze-keung-lin.)

In allusion to the same idea is the proverb, Tsze koo taou; tsēen le yin yuen; yih sēen kēen kwan 自古道 千里 | 緣一線牽管 from of old it has been said, marriage destiny unites those a thousand miles apart; and a thread will draw, and keep them together. The last part of the proverb refers to the thread by which the wine cups of the bride and bridegroom are united at the marriage ceremony.

In China a marriage that would not be considered *informal* must observe the 六禮 Lüh le, Six ceremonies; which are these.

1, When the father, and (if he have any) the elder brother of a young man, have determined to espouse a wife for him, they must send a 媒人 Mei yiu, or go-between, to the father and brother of the young woman whom they desire to espouse, and enquire of them, her name, and the day and hour of her birth. These are submitted to (a 卜者 Pǎh chay,) a diviner, who, by his art ascertains 其吉不吉 Ke keih pūh keih, Whether the union of the parties will be felicitous or not; if it be determined in the affirmative, 則可成此事 Tsīh ko ching tsze sze, then the affair may be carried into effect; if in the negative, the intended alliance is broken off.

2, The young man's friends, 既卜得此女子甚吉 Ke pūh tih tsze neu tsze shin keih, having divined that an alliance with this young woman will be felicitous, the go-between is sent to announce it to the parents of the young woman, and to request a promise of marriage, this form is called 納吉 Nā keih, delivering the happy tidings.

3, The next step is for the friends of the intended bridegroom to send and request from the young woman's parents a written promise of marriage,—this is called 納采 Nā tsae. Next,



4, On the man's side, are sent pieces of silk, silver, or gold: sheep, wine, fruit, and so on, to the espoused wife's friends; which ceremony is called 納幣 Nă pe. Then,

5, From the man's friends a messenger is sent to request that the woman's parents will fix a day for the marriage; which form is called Tsing ke 請期 requesting to appoint a time; and,

6, Finally the bridegroom goes in person to receive his bride, and bring her home to be his wife; which is called Tsing ying 親迎 or Ying tseu 迎娶 to go and meet the bride.

These six forms are commonly reduced to three, called Wăn ting 文定 a written marriage settlement; Kwo le 過禮 sending marriage presents; and Tseu 娶 actually marrying.

The Tartar usage in China is different from the above named rules, the ceremony of fixing the espousal with them, consists in a matron from the bridegroom, Chă tsan 插簪 braiding with a pin the young lady's head-dress.

With the Chinese, preparatory to the marriage day, the young man is Kwan tsze 冠字 formally capped with a dressed bonnet, and takes another name, called 字 Tsze; the young woman changes the manner of braiding up her hair, at which her young friends assist, and shave her face; which ceremony is called 及笄 Kêih-ke.

Che tseu tse che jîh 至取妻之日 on the day of marriage, relations and friends send congratulations and presents; tablets; geese, (see page 619) wine; and so forth to the bridegroom's house; they stick flowers in his hair; and bind scarlet about him in token of joy. The bride's relations and friends send her pins, bracelets, garments, cosmetics, rouge, and other things suitable to her circumstances. All her young female friends come and weep with her night and day, till she enters the chair which takes her from her parent's home, which usage is called 送嫁 Sung kea, and is explained on the ground of her leaving their society to go and serve a husband. On this day, the bridegroom's friends send an ornamented chair; lanterns, music, an artificial pavilion, &c. forming a procession accompanied by the young man, and his young friends, who go

to the bride's and bring her home. When she arrives at the gate, the music strikes up; and the pronubæ take the bride on their shoulders, Ke kwo ho pun 騎過火盆 to carry her over the dish of fire, which is placed inside the door; having entered, they immediately carry her into the bride's chamber and require her to sit down.

The bride has next to accompany the pronubæ, bearing areca, or Bette nut, out to the hall, requesting the guests to partake of it; and having with the bridegroom worshipped the goose, she again enters her chamber.

The pronubæ then request the bridegroom to enter, Taou keu sin neang che tow shang hung pa 挑去新娘之頭上紅帕 to pluck off from the bride's head her red vail, and to Sung lung 鬆籠 open the trunk which contains her raiment, at the top of which is placed some money for Le she 利市 good luck.

After these ceremonies have been gone through, a table with wine, is spread in the bedroom, at which the bride and bridegroom alone sit down; and which is called Tso ko tang 坐歌堂 sitting in the hall of songs; and here the Hô kin le 合巹禮 ceremony of joining cups is gone through; which is otherwise called Hwa chüh tsew 花燭酒 the flower candle wine; the bridegroom drinks a little; and the bride screens her face with her hands, and goes through the form of drinking.

The Kea po 嫁婆 or pronubæ next send in a matron, of many children, the wife of one husband, and one who has been successful through life, to pronounce a benediction, and to Poo chwang 鋪床 make the bed. The party outside drink and make merry till the hour of retirement arrives, when they accompany the bridegroom to the chamber door and disperse. On the next morning, the husband and wife come out to the hall, Pae kea shin 拜家神 to worship the household gods; and to pay their respects to their parents, uncles and aunts. They then return to their chamber, and receive the visits of their young friends who are permitted to laugh and joke at their expense; which usage is called Fan sin lang 反新娘 and Ta fang 打房 an attack on the bridegroom.

The bride 回門 Hwuy mun, visits her parents on the



三朝 San chaou, third morning after the marriage; in an ornamented chair prepared by her husband, who gives the 白肉 Pih jow, *White flesh feast*, on the occasion. After the expiration of one month, the wife's friends send a head-dress to their daughter; which is called 換髻 Hwan ke, *exchanging head-dress*, and on this occurrence a feast is given to the relations of the new married pair, which entertainment closes the nuptial ceremonies.

In the Ta-tsing Leih-le, under the law entitled, Nan neu hwän yin 男女婚 1 i. e. The marriage of men and women,—are inserted several enactments respecting the disputes which occur between the contracting parties; breach of a promise of marriage, or as they express it, Hwuy hwän che tsze 悔婚之事 repenting of the intended marriage; the being prosecuted for fornication, adultery, or robbery, after the contract of marriage has been arranged; some imposition on the part of the go-between, and such like cases.

It was the dynasty Ming, which reigned during the 14th, and 15th centuries, that Leih hwän yin yih pëen 立婚 1 一篇 established the section concerning marriage, as it now stands, with some slight alterations.

The fundamental principle is, that as Hwän yin shih leang kea che laou 婚 1 適兩家之好 marriage is for the mutual advantage of both families; it Peih tsung so yuen 必從所願 must proceed from voluntary consent, or what is desirable for both parties; and therefore, Woo yaou leang kea ming pih tung che 務要兩家明白通知 insists upon both parties clearly and explicitly informing each other, whether the man or woman have any bodily defect or not; what their age is, and whether horn of wives or concubines; of the first wife, or some subsequent connexion; or be one's own, or an adopted child.

If these things have all been previously explained and understood, Urh chë hwuy chay, che woo shih 而輒悔者 五十 and either party suddenly repent of the arrangement (or violate the promise of marriage) the person with whom the controul is, shall be punished with fifty blows. If in the mean time, Tsae heu ta jin we ching hwän chay 再許他人未成婚者 another promise of marriage has been made to some other person, and We ching tsin 未成親 the marriage not have been consummated, the

offender shall receive seventy blows; if E ching hwän chay 已成婚者 the marriage shall have been consummated the offender shall be beaten with eighty blows.

If there be any Wang maou 妄冒 deception practiced on the woman's side, and it be found that she has, Tsan tseih 殘疾 some bodily defect; and that a sister has been shewn instead of the real person, the Choo hwan jin 主婚人 the conductor of the marriage contract, shall be beaten with eighty blows; if Nan kea wang maou 男家妄冒 the man's family practice any deception; such as the real person having some bodily defect, and a brother having been shewn to the go-between; or the young man's being an adopted son, instead of one's own son, the crime shall Kea yih täng 加一等 be one degree greater, than in the woman's case.

The Chinese subjects on the southwest frontier are not allowed to intermarry with the foreigners on the border; nor may Chinese of the plains 結親 Këë tsin, bind themselves in marriage alliances with the 苗子 Meaou tsze mountaineers in the interior of China. The holders of domestic slaves, who do not procure husbands for their female slaves, but leave them 孤寡 Koo kwa, in a lonely celibacy, are to be prosecuted 不應重律 Püh ying chung leüh, for one of the strongest cases of misdemeanour.

At the same time that the laws forbid a forced celibacy on the part of slaves, it provides the honorary tablet or banner called 旌表 Tsing peaou, for 孝女 Heaou neu, dutiful daughters, who voluntarily 終身奉親不嫁 Chung shin fung tsin püh kea, Spend their whole lives in attendance on their parents, and never choose to marry. The same honor is awarded for 未婚貞女 We hwän ching neu, females who maintain a perpetual virginity. But to those who are espoused to each other, and 未曾過門 We tsäng kwo mun, have not yet passed over the threshold; that is, not been actually married; if they have illicit intercourse, the law applies to them the strong term of 通姦 Tung këen, fornication or adultery, and punishes them accordingly.

The lasting fidelity of some Chinese espoused in childhood by their parents, was exemplified in the 42nd year of the late Emperor Këenlung, Ching yun yuen 程允元 at two years of age, was, by his father, Këë tsin 結親 espoused to a friend's daughter, named 劉氏 Lew-she. The one



lived in the south of China, and the other family in the north, at the far famed 天津 Tēn ts'in, or heavenly spot, as some call it; but more correctly, the Celestial Stream. The boy's father died; and his family was dispersed; and neither the intended bridegroom nor his espoused wife ever heard of each other for upwards of fifty years. Yet both parties 堅守前盟矢志不回 Kēn show tsēn ming; she che pūh hwuy, firmly maintained th ir former oath; unrepentingly steady to their purpose, as an arrow flies from the bow to the target, and returns not. The once young man finally was reduced to the situation of a pedagogue in a Peking grain boat; and accidentally heard, as he passed Tēentsiu, that a maiden lady, Lewshe, had secluded herself from the world, in a 尼菴 Ne gan, or nunnery. On enquiry, he found that the nun, was his betrothed wife. The circumstance was noised abroad; the local officer invited them to his public hall; had the marriage there celebrated; obtained for them a 旌表 Tsing peaou, an imperial banner in honor of their fidelity; and furnished them with money to carry *Ching yun yuen*, with his bride to the village of his father. (Ta-tsing Leūh-le, 6 vol. § 10, page 4.)

The word 嫻 Yin, is in some books written 𡗗 Yin, without any variation of the sense. In Koo-sze keung-lin 故事瓊林 the coral forest of ancient lore, 2 vols. § 2, page 18, this word is used at the head of a chapter in which are contained a number of classical phrases applicable to marriage; and a brief explanation subjoined in a smaller character, shewing the origin of the classical term, and the allusion to some eminent person, or extraordinary occurrence in ancient story. It is there set down as a maxim that Hwān yin lun tsae, e loo che taou 婚 1 論財夷虜之道 in marriage, to have regard to gain, is the usage only of foreign and rapacious barbarians,—and adds that 古者男女之族各擇德焉 Koo chay nan neu che tsūh, kō tsīh tīh yen, in ancient times the friends of a young man or woman all selected a virtuous person, as a match for a son or daughter. Pūh e tsae wei le 不以財爲禮 and did not consider property a necessary present.

Some of the phrases are these, Yu kwei 于歸 denotes Neu kea 女嫁 the marriage of a daughter. Taken from an ancient ode in the She-king.

Wan tsen 完娶 expresses Nan hwān 男婚 the marriage of a son. Taken from the same authority as the preceding.

Heu ying 許纓 to promise to put on the sash; expresses a young lady's accepting of the espousal presents. The sash intimates that she is now bound to another.

Meaou kēen 廟見 to see the temple of her ancestor's manes.

Leaou tsze ping che yuen 了子平之願 to complete Tsze-ping's desire; is a phrase which denotes, the marrying all one's sons and daughters. This has an allusion to Heang chang 向長 whose nuptial name was Tsze-ping; and who lived during the Han dynasty. The story is thus related,

In the Yih-king, under the diagram called 損益卦 Sun yīh kwa, The hurtful and beneficial Kwa, this sentence occurs, Yīh le yew yew wang; le shě ta chuen 益利有攸往利涉大川 the advantageous kwa gives success wherever one goes; it is beneficial in passing great rivers;—its advantages, as the commentators say, is present chiefly in distress and difficulties.

On reading this passage, the enthusiast laid down the book, and fetching a deep sight said, Woo e che, foo pūh joo pin; kwei pūh joo tsēn 吾已知富不如貧貴不如賤 I now know that it is better to be poor than rich; to be in mean, than in respectable condition. Having taken this view of life, he forthwith married out his sons and daughter; broke up his house, and saying Woo yuen peīh e 吾願畢矣 *My desires are now finished*, he forthwith set off to travel amongst the mountains of China, and was never heard of more.

Le 禮 the forms or ceremonies, when marriage is the subject spoken of, implies the six le or ceremonies mentioned above; and which, according to the authority before us, are thus named; 1st, 納采 Nā tae; 2nd, 問名 Wān ming; 3d, 納吉 Nā keīh; 4th, 納徵 Nā ching, or 納帛 Nā pīh; 5th, 請期 Tsing ke; and 6th, 親迎 Tsin ying; 文定 Wān ting; or 納采 Nā tsae, are both expressions, denoting 行聘 Hing ping, The act of espousing: these phrases are taken from the She-king; and Yen pe 鴈幣 conveys the same idea.

Fung chen 鳳占 denotes 卜妻 Pūh tse, To divine



for a wife; i. e. to divine whether marriage with such a person will be felicitous or not: this phrase has an allusion to a person named King chung 敬仲 mentioned in ancient story, who divined respecting a wife by the flight and the voice of the 鳳凰 *Fung hwang* birds.

Sing ke 星期 the star-light meeting, this expression is taken from a verse in the *She-king*, part of an epithalamium; written in times of civil war: it reads thus,

綢繆束薪 Chow meau shüh sin—  
三星在天 San sing tsae t'een,  
今夕何夕 Kin seih ho seih?  
見此良人 K'een tsze leang jin—  
子兮子兮 Tsz' he! Tsz' he!  
如此良人何 Joo tsze leang jin ho!

Bind together the bundles of sticks—

Antares and Scorpio appear in the heavens—

What evening is this evening?—

Who is this worthy man that I suddenly see?

Oh, my husband! my husband!—

What shall I do for this good man? (She-king.)

Yuě laou 月老 the moon-light old man, denotes the person who carries messages in forming marriage contracts: it alludes to a person named Wei koo 韋固 during the Taug dynasty, who being in search of a wife, saw an old man leaning on a bag and reading a book by moon-light. On enquiring what the book was, he was told in reply that it was Hwǎn tūh 婚牘 the book of fate concerning marriages. When asked what was in the bag, the old man replied, Ch'ih shing tsze 赤繩子 red strings to bind the feet of man and wife together; when bound with this string added he, even though their respective families cherish a mortal enmity to each other; and though they live in regions widely separated, still they never can escape the connubial tie. It is from a desire in parents that this fabled conjugal fidelity may be verified in their children; they have named the Go-between, from the circumstances of the old man to whom the tale is attributed.

It is the frequent occurrence of slight allusions to the tales of other times, that makes the Chinese language so difficult to

foreigners; and this difficulty can be removed only by a rather copious account, not only of words, but also of persons, places, and things.

姁 FOW. A beautiful woman; a woman of correct and elegant manners. Also read Pae and Paou.

娼 SHE, or Ch'hé. 𡇗

A pretty woman. Read Che and Ke, A worthless woman; a prostitute. Elegant; good. Occurs as A local word applied to deceased parents.

Foo she 父 | a deceased father. Moo she 母 | a deceased mother. Koo che 姑 | light and dissipated. Che che kung choo | | 公主 a beautiful princess. Read Te, Repose; quiet.

婉 KWÉI. 婉

A good-looking appearance; handsome; a genteel gait.

姪 TSEUEN. A female name.

婉 MANG, or Hwang. A woman's name.

姿 TSZE. 姿 姿

From sorted and woman. Manner; gait; gesture; carriage; flattering; adulatory; elegant. Sing tsze 性姿 disposition; cast of temper. T'een tsze 天 | disposition conferred by nature. Fung tsze 丰 | a fine full figure.

Neu tsze mei maou ching tsze s'ih 女子美貌稱 | 色 a woman with a handsome countenance is said to have Tsz'e-s'ih, a beautiful colour. T'een tsze kw'oh s'ih 天 | 國色 a heavenly fair one; a nation's beauty. Fung tsze ts'eu sew 丰 | 俊秀 a plump, handsome, and supremely



elegant person,—said either of men or woman. Tseu she che tsze 絕世之 1 beauty unequalled in the world.

T'een tsze ke kaou, heŭ wän yew chüh jin tow te 天 1 既高學問有出人頭地 possessing naturally superior comeliness; and his learning surpassing that of other people. 就是奴的容貌雖不敢稱為畫美矣不是敗陋之 1 even as for me, who am a poor slave; my countenance, although I would not venture to call it pretty, yet it is not an ugly countenance.

Of Sung-p'een-e-ho 宋弁義和 a political character of considerable notoriety during the seventh century, it is said, that when N'een shaou kwan we, tsze hea urh tuy 年 少官微自下而對 he was young and filled a pretty office; in addressing his superiors, his Shing tsze tsing leang 聲 1 清亮 voice was pleasing, and his articulation distinct and clear.

Of Taetsung 太宗 the second Emperor of the Tang dynasty, (A. D. 654,) it is said, that at Sze suy yew lung fung che tsze 四歲有龍鳳之 1 four years of age he had the visage of (those emblems of greatness and glory) the dragon and the fung bird.

The Shoo sāng 書生 scholar, who gave this character of the young prince to his father Kaou-tsoo 高祖 added other expressions foretelling Taetsung's greatness, and then retired from the Emperor's presence. He, Keu ke yu s'ë 懼其語泄 fearing what had been said should tsanspire 使人追殺之 sent a man to pursue the scholar and kill him; but he could not be found, 因以為神 for it was thought he was a god. (Urh-shih-yih-she, 205 vol.)

娥 SUNG.

娥

The ancient Ruler 帝嚳 Te-küh's second concubine; the mother of 契 S'ë; the minister of 堯 Yaou, (B. C. 2230,) and the ancestor of the subsequent 商 Shang dynasty. A surname.

It is said, that Sung tun yen lwan urh sāng s'ë 1 吞燕卵而生契 Sung swallowed the egg of a species of hirundo, and became pregnant of S'ë. (Tsze-hwuy.)

In the ode entitled Chang fā 長發 in the Sheking, Sung

is mentioned thus, Sung fang tseang, te l'ëh tsze sang shang 1 方將帝立子生商 Sung then became great and the Emperor Yaou established her son who produce the Shang dynasty. (She-king.)

威 WEI.

威

威

Filling a place of honor with solemn sternness. Dignity; majesty; graceful pomp; intimidating power. A term of respect in families. Name of a famous beauty. E wei 伊 1 the name of an insect.

Wei tsung yen yay, mang yay 1 尊嚴也猛也 Wei, denotes a sternness or severity commanding respect; and also a ferocious fierceness. Haou p'üh wei fung 好不 1 風 very majestic and pompous; stately and showy, said even of birds. Wei fung lin lin 1 風凜凜 stern, pompous and forbidding frigidness,—inspiring awe and distance. Yaou woo yang wei 耀武揚 1 splendid military exploits, diffusing grandeur and inspiring awe. Jin yew wei yen ko wei 人有 1 嚴可畏 a man of stately severity, to be feared or dreaded. Wei woo tseang keun 1 武將軍 a general of strict discipline, and grand martial exploits.

In epitaphs or eulogies on deceased statesmen or heroes, a stern adherence to rectitude of conduct, and an unyielding fortitude are expressed by Wei; a violence of temper and conduct compelling others, is expressed by 彊 Wei keang. E ch'ih ching yu'ë wei e 義執正曰 1 義 righteousness grasped and held fast, in the true medium, is expressed by Wei-e. Wei 1 to inspire awe, and Wei 畏 a feeling of awe, were formerly used for each other; hence T'een wei 天 1 occurs meaning The majesty of heaven which inspires awe; now written 天畏 T'een wei. Wei keun 1 權 authority; or the respect and awe inspired by authority. Tso wei ts'ö f'üh 作 1 作福 to be severe to the bad, and kind to the good; to inspired dread in the one, and love in the other.

太宗繼御在位二十二秋其 1 武 仁智不在太祖之下 Tae-tsung succeeded to the dominion, and reigned twenty-two autumns; the grandeur



of his military exploits, his benevolence, and his wisdom were not inferior to his great ancestors.

E wei 伊 1 a many-footed insect found in unswept earthen floors, in damp places, and under stones and pots, probably the Oniscus Asellus, or Millepedæ: used by the Chinese in their Materia Medica to remove a stoppage of urine, of the menses, and other obstructions: it is liable to cause abortion, said also to possess aphrodisiac properties. Its more usual name is Shoo foo 鼠婦 called also Te sīh 地虱 an earth louse, with several other synonyms.

One of their prescriptions runs thus; for, Tsan foo neaou 產婦尿秘 a stoppage of urine in lying-in women, take E wei tseih mei gaou yen mō tsew fūh 伊 1 七枚 熬研末酒服 seven of the E-wei insects, boil them, and reduce them to powder; then drink the powder in a little wine. (Pun-tsaou, 31 vol. § 41, page.)

In the Yīh-king it is said of a prince or monarch, Keuē fow keaou joo wei joo keih 厥孚交如 1 如吉 his intercourse with the people is in sincerity and truth; and in proportion as it is dignified, it is happy.

Keun taou kwei kang, tae jow tseih fei; tang e wei tse che tsīh keih 君道貴剛太柔則廢當以 1 濟之則吉 in the conduct of a prince firmness is estimable; too much softness will cause failure; it is therefore proper to aid clemency with the addition of severe dignity, and then happiness will be the result.

In the Shoo-king, the impropriety in absolute monarchies of transferring the prince's power to ministers, is pointed out in the following quotation, Wei peih tsō fūh; wei peih tsō wei; wei peih yūh shīh; chin woo yew tsō fūh, tsō wei yūh shīh 惟辟作福惟辟作 1 惟辟玉食. 臣無有作福作 1 玉食 the sovereign alone should make others happy (by rewarding them; the sovereign alone should exercise august severity; the sovereign alone should have precious food sent him as tribute: the ministers should not have the power of blessing with rewards; of awing by punishment; nor of inducing precious food to be sent them.

It is added, that the Jin choo 人主 lord or sovereign of men; must Tsung ming kang twan 聰明剛斷 discriminate clearly; and decide firmly; and then he will be

able, Show wei fūh che ping 收 1 福之柄 to receive the homage given to authority that awes by severity, and blesses by clemency. They insist, that Wei fūh tsae ke 1 福在己 the power to make miserable or happy must be kept to himself; and Wei fūh pūh hea e 1 福不下移 this august power to curse or bless, not be sent down to any inferior.

Wei 1 occurs used as a Verb, thus, Wei che 1 之 intimidate him; awe him.

Wei ling sēn 1 靈仙 the powerful spiritual angel; name of a medicinal plant, found on the N. W. corner of China. The first word of the name is intended to express the vehemence of its action; the two last syllables of the name convey an idea of its efficacy: it flowers in the seventh moon; otherwise called the 鐵脚 1 靈仙 the iron footed powerful spiritual angel. (Kwang-keun-fang-poo, 35 vols. and the Pun-tsaou-kang-mūh, 20 vols. § 86, page 17.)

Wei lēē wang 1 烈王 the august splendid monarch, one of the kings under the Chow dynasty; (B. C. 425.) Hing shang e yu ke wei 刑賞以馭其 1 punishments and rewards exhibit his august severity. (周禮註疏 Chow-le-choo-shoo, 72 vol.)

In the 5th vol. of Chwang-tse 莊子 there is a most interesting chapter, narrating a conversation between, Kung tsze 孔子 Confucius, and Yu-foo 漁父 a fatherly fisherman. In the close of the conversation, Kung tsze tsew yen yuē tsing wān ho wei ching 孔子歟然曰請問何謂誠 Confucius said, with a troubled anxiety I beg to ask, *what is truth?* The fisherman replied, Tsing ching che che yay 精誠之至也 the most pure sincerity, a something which cannot be feigned; and which he goes on to exemplify in grief, anger, joy, and so on; Keang noo chay, suy yen pūh wei 強怒者雖嚴不 1 forced anger though severe is undignified, and inspires no awe; whereas Chin noo we fā urh wei 真怒未發而 1 true anger, without breaking forth, inspires dread.

The old fisherman found Confucius playing on the harp; and the Philosopher having overheard some of his remarks made to his pupils was struck with his wisdom, laid aside his music, and followed him down to the boat, where the conversation recorded took place. When the fisherman pushed



off his boat, and left the Enquirer after truth, Confucius would not ascend his carriage till the sound of the oar was no longer heard. His disciples were astonished at the behaviour of their master; and said, that they had never seen him, Joo tsze ke wei yay 如此其 | 也 filled with such awe and veneration, for even in the presence of chief and princes, Foo tsze yew yew keu gaou che yung 夫子猶有倨傲之容 Confucius still preserved an air of pride and haughtiness. Confucius in explanation of his conduct, expressed great admiration for the Yu foo 漁父 patriarchal fisherman, and said to his pupils, I have always told you, Kéen hēen pūh tsun, pūh jin yay 見賢不尊不仁也 that he who meets with a wise and virtuous man, and does not venerate him, is himself vicious.

In the Lunyu, Confucius seems to use, Wei | in the sense of A grave, and serious deportment: his words are 君子不重則不 | 學則不固 a philosopher without gravity cannot command respect; nor can his learning be firm and durable. They affirm that King hoo wae chay peih pūh nāng keen hoo nuy 輕乎外者必不能堅乎內 he who shews external levity, cannot possibly be inwardly stable: nor can he who is Woo wei yen 無 | 嚴 destitute of a sedate gravity, in his external demeanour, have much fixedness, or stability in learning. (Shan-lun, § 1st, page 4.)

In the She-king, the desolate state of a mansion, uninhabited and unswept, is thus expressed,

伊 | 在室 E wei tsae shih

蠨蛸在戶 Seaou seaou tsae hoo.—

The millepeda is in the rooms;

The spiders climb on the doors.—

嫀 TŌ. 嫀

From woman and a flower or posy. A woman who appears like a pendant flower; a beauty.

媼 Same as 媼 Hung, A woman's name.

娃 HWAE, and Wa. 娃 娃

A handsome beautiful woman. Name of a palace. Name of bird.

Fā kew shan yew neaou yuē new wa 發鳩山有鳥曰女 | at Fā kew hill, there is a bird called Neu wa, the beauty. This name is said to be taken from a fabled metamorphosis of a princess into this bird. (山海經 Shan-hae-king.)

Wa | was used in some ancient Chinese states, in the sense of 好 good; and according to Shwō-wan, also denoted round deep sunken eyes. Ching-tsze-tung contradicts this, and says, the last idea belongs to the word 睦 Hwuy or He.

婁 An ancient form of Tse 妻 a wife.

姁 TSZE.

From women and self. A selfish envious feeling.

尅 An ancient form of 奪 Tō.

To scize; to deprive of by force; to decide.

# SEVEN STROKES.

姬 A common form of 姬 Go, Beautiful.

婁 K'HEË. 婁

When reiterated it expresses Satisfaction; being pleased with success. Read Hēë, To breathe; a defect of breath.

媼 LEU. An ugly appearance; a bad countenance.



娉 P'HING.

聘 娉

To ask; to enquire of; the same as 聘 Ping. Ping ting  
1 娉 elegant graceful carriage.

Ping wǎn 1 問 civil enquiries accompanied with presents. Tseu tse yaou ping le 娶妻要 1 禮 on marrying a wife, espousal presents are required. The word Ping 聘 is more generally used in this sense, and is sanctioned by Kang-he. Ping kin 1 金 a salary given to a tutor.

嫵 HĒEN. A woman's name.

娟 SEAOU, and Seō, or Tseō. 娟

From woman and a specious resemblance. A slight invasion or encroachment on; to steal, or by stealth; to impose on.

婁 K'HEW. From woman and to search. To search for a wife. A nuptial name.

媼 CHĒ. Chě-chǎ 媼 the appearance of a vicious woman, or an ill-looking woman.

婁 LE. Chǔh le 婁 1 an expression by which brother's wives designate each other. Compare with Chǔh, the first character in the phrase.

婁 HĒĒ. 婁

From to break or bend and woman. Self-satisfaction occasioned by success in one's wishes. Pleased; gratified. Otherwise written 婁 HĒĒ.

嫵 CHING, or Shing.

From woman and accomplished. An accomplished beautiful woman. A woman's name.

嫵 MANG. Shin neu ming 神女名 name of a divine woman, or goddess.

嫵 FOO, and Fow. A woman's name.

嫵 SHOW. 嫵

Same as 嫵 Saou, An elder brother's wife.

嫵 SO. 嫵 嫵

To dance to music; appearance of the garments tucked up; to sit at rest. Name of an ancient palace. Po so 嫵 1 to dance; in the language of the Budh sect, To bear; to endure Lo so 嫵 1 name of a chief city on the western frontier of China. Keih so 嫵 1 a fleet horse. So po she keae 1 嫵世界 an idle, dissipated, negligent world.

Fūh che so so 服之 1 1 garments properly adjusted. Heu yu po so 紆餘嫵 1 expresses the varied tones of the kin harp.

東門之枌 Tung mun che fun,  
宛丘之栩 Wan kew che heu;  
子仲之子 Tsz chung che tsze,  
嫵 1 其下 Po so ke hea.

On the east of the gate stands the *Fun* tree,  
At Wan-kew is the tree heu;

The daughters of the chief Tsz chung,

Thither repaired and danced beneath their shade.

(She-king.)

The commentary says, there were Nan neu tseu hwuy ko woo



男女聚會歌舞 assemblies of men and women to sing and dance, and Hwǝ po so yu fun che hea 或婆 1 於粉之下 sometimes they danced under the *fun* tree, and sometimes under the tree *heu*, which Miug ke fei yǐh she, fei yǐh choo yay 明其非一時非一處也 clearly shews it was not confined to one time or place; but for Ta foo che neu 大夫之女 the daughters of chieftains, to assemble to dance, Fei so e 非所宜 was an impropriety; and for 男女相與 Nan neu seang yu, men and women to meet promiscuously—was much more indecorous.

晏 An ancient form of 婁 Loo, or Low, The connexion between material forms and invisible spirits.

姆 MOO. 𡚦 Same as 姆 Moo, A governess. Man moo 嫗 1 occur in the sense of imposing on, by concealment from a superior.

媿 MEI. 𡚧 From woman and tail. To follow at the tail of a woman; obsequious. Beautiful; that which draws obsequious admirers; effort; endeavour.

媿 Same as 媿 Kih. From woman and to overcome. A woman depressed by old age, and a mean condition.

嫵 TS'HAN. Beautiful; or according to some, three women. In modern copies of the She-king, Tsan and 嫵 Tsan, are used for each other; according to some, 1 Tsan, means Yǐh tse urh tsǝǝ yay 一妻二妾也 one wife and two concubines; according to others, it means Mei wǔh yay 美物也 any thing beautiful. Kin seǐh ho seǐh, kēen tsze tsan chay 今夕何夕見此 1 者 this evening is what evening? that I see this beautiful person!

姁 TOW. A surname.

Yu tow 嫗 1 a muttering inability to speak.

嫗 SŪH. 𡚨

From woman and to restrict. Original form of the following character.

姁 TSŌ, or Chǝ. From woman and foot. A cautious, careful step; heedful; attentive. Repeated Chǝ-chǝ, Discreet, respectful, correct manner. Ching tsǝ 稱 1 and Show tsǝ 守 1 are military terms denoting a watchful attention. Tsǝ tsǝ lēen king 1 1 廉謹 a very cautious and attentive manner.

Pǐh jin ching tsǝ tsēen hǐng 百人稱 1 前行 a hundred men in regular order advance forward. (How Han.)

姁 T'HING. 𡚩

From woman and a court. Repeated Ting ting, denotes A good-looking courtly countenance. Tall and elegant; negligent and disdainful. Read T'hēen, A rude negligence of speech. Te tēen 𡚪 1 impervious; inexplicable.

娘 NEANG. 娘

A designation of young females, Also a vulgar term for mother. Yay neang 爺 1 or Yay neang 耶 1 father and mother. Neang tsze 1 子 or Koo neang 姑 1 respectful epithet for a young female, either married or not.

Ma tow neang 馬頭 1 the horse-head lady; name of a female of whom it is fabled that she was metamorphosed into a silk worm. Seǔh e neang 雪衣 1 the snow clad lady;—a name of a parrot. Seǔh mēen neang 雪面 1 a name of a horse. Foo mei neang 嫵媚 1 the soothing eye-browed lady;—name of an ancient song.



The common sayings of the Chinese always imply the existence of separate spirits; thus *Ne sze leaou teih neang yin ling urh, yay pūh yung ne* 你死了的 | 陰靈兒也不容你 nor will your dead mother's soul in *hades*, suffer or bear with, you.

*Neang* | is a cant word, without any definite meaning amongst the Tartar troops; thus they say, *Tsow ta neang* 走他 | go that way—I am going,—or be off with you; and again, they say of their allowances, *Shīh ta neang; yin ta neang; tsoo urh shīh lūh, yew kwan leang* 食他 | 飲他 | 初二十六又關糧 we eat of that and we drink of that; on the 2nd and 16th, again comes our regular allowances.

*Neang, shaou neu che ching, kin sūh wei moo ching* | 少女之稱今俗爲母稱 *Neang*, is a respectful term for a young lady; the present custom is to make it the complimentary term for mother. *Teay neang* 爹 | father and mother. *Hwang te neang* 皇帝 | the empress.

*Neu tseang hing ping, wei neang tsze keun* 女將行兵爲 | 子軍 female generals who conduct troops are called *Neang-tsze-keun*, lady army leaders. *Ching jin che neu yuē koo neang, ke neu yīh ching koo neang* 稱人之女曰姑 | 妓女亦稱姑 | men's daughters are complimented by the term *Koo-neang*, Miss or lady; whores also are complimented by the term Miss or lady.

姪 HING, or Ying. 姪

A tall elegant female figure. Name of a female officer under the Han dynasty. *Hing go* 姪娥 name of a lady connected with the Emperor 武帝 Woo-te, (B. C. 81.)

嫖 NAN. From *woman* and *man*. The humming sound of conversation between two persons. By some written 喃 Nan, from *mou*th and *sou*th.

婦 CH'HOW, or He. A woman's name.

娛 YU, and Woo. 娛 嬭

Joy; delight; extacy; to exult. *Hwan yu* 歡 | joy and delight. *Keung hwan keih yu* 窮歡極 | inexhaustible joy and extreme delight.

嫖 K'HE. From *woman* and *envy*. To be angry with, or enraged against; anger; displeasure.

蜂 Same as 蜂 Fung. Gay, lightsome.

娜 NO. 娜

Easy, leisurely deportment of an elegant female; beautiful; 嫖 | *Neau no*, Long and flexible, like reeds bound together to cross a stream; slender and tall.

*Neu tsze mei haou hing loo wei neau go* 女子美好行路爲嫖 | a women preserving a beautiful genteel gait in walking, is expressed by *Neau-go*.

嫖 Ancient form of 始 Gō, Good-looking.

嫖 SO. A woman's name.

嫖 KAOU. A woman's name.

嫖 PEI, or Pe.

A surname. Read Foo, Degenerate.

嫖 SO. 嫖

From *woman* and *to sit*. A woman's name. Read Cha and



Tso, Vehement altercation. Read Ts'ho, Delicate, beautiful, lightsome. The composition of the character, it is said, is intended to convey a caution, that woman should not sit in mixed company.

**媛** NUY. From *woman* and *steady*, or *safe*.  
Beautiful; pleasing. Read Suy, Repose, quiet.

**嫖** PÜH. An appellation of a wet nurse.

Joo püh 嫖 嫖 appearance of a fat woman.

**姘** SIN. A woman's name.

**嫔** T'HUNG. A woman's name.

Read Yung, The name of a woman, or according to one authority, A regular even appearance.

**娟** YUEN, and Keuen. 娟 娟

From *woman* and *to excite*. One who excites admiration; beautiful; elegant; delicate; slender; pleasing; excellent; handsome; sprightly; delicately bent. A woman's name.

Pëen yuen 便 1 a light airy appearance. Lëen yuen 聯 1 a delicate curve, like the new moon. Lëen yuen 連 1 delicate, slender. Sheu yuen 嬋 1 a beautiful female. Yuen yuen 1 1 sombre, deep, remote.

Le yuen 麗 1 a famous beauty and charming singer in the palace of 漢武帝 Han-woo-te (B. C. 81). At the age of 14 she attracted particular notice by her naturally delicate and beautiful person, and pleasing voice, as well as by her studied arts; for it is said, she wore below her dress, a Hoo pih pei 琥珀佩 girdle of amber, and pretended that its electric cracking noise was, Kūh tsöë tsze ming 骨節自鳴 the natural and spontaneous cracking of her joints, E wei shin kwae 以爲神怪 to be esteemed

divinely wonderful. (Pih mei sin yung 百美新詠 the hundred beauties, new verses.)

**娠** SHIN, or Chin. 娠 娠

From *woman* and *motion*. To be pregnant. The motion of a child in the womb of its mother.

**娉** Same as the preceding.

**婆** YEW. A woman's name.

**媼** CHE.

From *woman* and *will*. Neu che 女媼 a woman's name.

**媼** YEW. From *woman* and *new-wine*. Ugly; deformed; offensive to the sight.

**娵** HAN. A woman's name.

**娼** Same as 嫽 Nā, From *woman* and *to take inside*.

To marry a woman.

**娣** T'É, or Tè. 娣 娣

The younger of sisters. Te foo 娣婦 a younger brother's wife.

**娥** GO. 娥 娥

Good. Used under the Tsin dynasty for the word Haou 好 good. Names of several females. A surname.



Ta pan yuen joo Chang-go hea keae 打扮宛如嫦娥  
 1 下界 dressed, curvally like the moon lady Chang-go  
 descended to the world. Yuě le Chang-go gae shaou neu  
 月裡嫦娥 1 愛少女 the lovely young lady Chang-  
 go, resident in the moon. Kwa go 夸 1 a celestial female.  
 Han go 韓 1 a certain notorious Ko ke 歌妓 singing  
 courtesan.

Go hwang 1 皇 and Neu ying 女英 the two queens  
 of the Emperor Shun 舜 (B. C. 2169). These two ladies  
 were with him when on a hunting tour to the south of his  
 dominions, he died in Tsang-woo-che yay 蒼梧之野  
 the wilderness of Tsang-woo. They wept for their deceased  
 lord till their tears became imprinted on the Pan chüh 斑竹  
 spotted and streaked bamboo, which to this day is called in  
 in allusion to them, Seang fei chüh 湘妃竹 the lady bam-  
 boo of the hill Seang. (Pih mei-sin-yung.)

Chang-go 嫦娥 1 the wife or concubine of E羿 an  
 ancient chieftain; he requested Yu se wang moo 於西王  
 母 the royal western mother, to give him Puh sze che yō  
 不死之藥 the medicine of immortality. Chang-go,  
 Tsëë urh shih che 竊而食之 stole it and ate it; and  
 forthwith, Pun yuě kung 奔月宮 was hurried to the  
 palace of the moon, where she was. Suy hwa wei chen choo  
 遂化為蟾蜍 immediately changed into a toad:

婁 Same as 妝 Chwang, Dressed, ornamented.

嫵 Same as 嬪 Pin, Beautiful woman.

媿 TUY. 媿

From woman and change, or abundance. A relaxed easy  
 manner; cheerful.

媼 MAN, and Han.

From woman and drought. Proud and contemptuous manner.

Foo jin heung gō yay ching han foo 婦人兇惡也稱  
 1 婦 a cruel vicious woman is also called Hanfoo.

媾 POO. A woman's name.

媿 WÂN, or Mëen. 媿

From woman and to void. To bring forth offspring; to  
 bear a child. Slow; sauntering; flattering female deport-  
 ment; effeminate; used in a good sense. Fun mëen 分 1  
 the act of parturition.

In the *Le-king* under the book entitled, Nuy tsih 內則  
 internal or domestic rules, is contained the following ancient  
 precept respecting females, Neu tsze shih nëen pūh chüh; moo-  
 keaou hwan wan, ting tsung; chih ma sze; che sze këen 女  
 子十年不出姆教媿 1 聽從。執麻  
 枲治絲繭 at ten years of age, a female child should  
 not go out; she should then be taught by her governess  
 soft speech; to wear a pleasing countenance; and to listen  
 and obey; to work flax and to dress the silk cocoon.

媿 WOO. From woman and I myself. An appel-

lation of woman, denoting beautiful on some occasions, probably  
 when used by themselves; but dislike when used by others,  
 as if it were said, 'A hated thing' because the birth of a daugh-  
 ter when a son is expected, causes displeasure.

姪 YEN.

A woman's name. A good-looking appearance.

媿 WOO. From woman and martial. A woman

who conquers by her flattering arts. Woo 媿 is used in the  
 same sense.

媿 Same as 媿 Hwō, from woman and tongue. Deceitful.



娼 HE, and Gae. 𡇗

A slave woman; a female servant. A mean epithet applied to women. Play or amusement as in comedy; licentious dalling. To trifle or play with.

娼 YEN.

From *woman* and *words*. A woman's name.

娼 PEI. From *woman* and *pearl*. A woman's name.

娼 An ancient form of 娼 Pin.

A beautiful woman; a lady of rank.

娼 An ancient form of 娼 Leu, Repeatedly.

# EIGHT STROKES.

娼 Same as 娼 Fei, An imperial concubine; the wife of a king or prince.

娼 Same as 娼 Nën, A beautiful woman.

娼 TSEU. The name of a beautiful woman.

Leu tseu 閭 | an eminent beauty in Chinese history. Tseu wa | 娃 a handsome woman; tseu tsze | 訾 certain stars in the neighbourhood of Andromeda: the queen of Te-küh 帝嚳 (B. C. 2330,) and mother of 摯 Che. Tseu yu | 隅 a name for fish, amongst certain barbarians.

娼 T'HÄ, or Tă. 𡇗

From *woman* and the sound Tă. Thrown down; prostrate.

娶 TS'HEU. 娶 娶

From to *take* and *woman*. To marry a woman. Tseu | is "exorem ducere." Kea 嫁 is, "Viro nubere." Tseu tse | 妻 or Tseu foo | 婦 or Tseu neu | 女 or Tseu tsin | 親 are all expressions which denote To marry a wife. Tseu tsin kwo mun | 親過門 or Ying tseu sin neang | 迎 | 新娘 to bring home the bride to her husband's house.

The laws of China, as is well known, are divided into six departments, expressed in the language of the country by six words 吏 戶 禮 兵 刑 工 Le, Hoo, Le, Ping, Hing, Kung, i. e. Laws respecting the *officers* of the state; *domestic* affairs, (as the word domestic is understood in a national sense) including the laws respecting service, landed property, *marriage*, public granaries; taxes, or revenue, debts and so forth: the remaining four classes are these *Ceremonies*, civil and religious; *martial* laws; *penal* code, and public works.

Under the second head, the law provides against | 親屬妻妾 Tseu tsin shüh tse tsëë, marrying one's own kindred, either to be a wife or concubine.

It next forbids, | 部民婦女為妻妾 Tseu poo min foo neu wei tse tsëë, Magistrates to marry the widows or daughters of the people under their government, whether to be wives or concubines.

In the third place, it prohibits any person's | 逃走婦女 Tseu taou tsow foo neu, marrying wives or daughters who have run away,—meaning people who stand charged with some crime, and who have made their escape; in such a case, he who marries the woman is chargeable with the crime laid against her.

The laws forbid any officer of the Imperial government; or his son or grandson, who by law inherits the rank possessed, Tseu yō jiu wei tse tsëë | 樂人為妻妾 to marry an opera courtesan, either as wife or concubine:—the penalty is sixty blows, and separating the parties.



Celibacy is required of the Buddha bonzes, and teachers of the Taou sect; hence it is enacted, that Fan sāng-taou tseu tse tsēē chay chang pā shih, hwan sūh 凡僧道 | 妻妾者杖八十還俗 all priests of the Budh and Taou sects, who marry wives or concubines, shall receive eighty blows, and be compelled to return to the vulgar concerns of life; i. e. to relinquish the priesthood.

If to evade the law any priest shall induce a relation or servant lad, Wei ming kew tseu 爲名求 | to give forth their names and solicit a marriage, with the ultimate intention of Tse chen 自占 himself usurping a right to the woman—his case shall, E kēen lun 以姦論 be considered as one of fornication or adultery; and a priest, Fan kēen 犯姦 committing adultery, Kea fan jiu ho kēen tsuy, urh tǎng lun 加凡人和姦罪二等論 be considered two degrees greater than the crime of fornication or adultery, by mutual consent between common persons. (Ta-tsing Leēh-le, 6th vol.)

The (Tseuen jin keu hwō) Whole Duty of Man, contains a chapter inculcating Tsaou kea tseu 早嫁 | early marriages, as most conducive to the good order and happiness of mankind. They say, Koo le, nan tsze san shih urh tseu; neu tsze urh shih urh kea 古禮男子三十而 | 女子二十而嫁 the ancient usage was for men to marry at the age of thirty; and the women to be married at twenty years of age; but eminent writers, Sze ma wǎn kung 司馬溫公 and others affirm, that Kin jīh fung ke fow pō 今 | 日風氣浮薄 the spirit of the present day is light and superficial; and Pūh tih keu koo le 不得拘古禮 ancient usage cannot be strictly adhered to. He recommends that, young lads at sixteen years of age, Heu tseu 許娶 give a promise of marriage, and females Heu kea 許嫁 promise marriage at fourteen. The rich in China practice what is here taught: the poor defer marriage to a later period.

It is illegal for Keu sang kea tseu 居喪嫁 | those in mourning (for a parent or husband) to marry—during the appointed period of mourning. The penalty is one hundred blows. Foo moo keih foo che sang keu san nēen fūh che 父母及夫之喪俱三年服制 the time of mourning for a father, mother, or husband, is three years; or

Urh shih tseih ko yuē 二十七個月 twenty seven months, during which the mourning dress must be worn. And it is contrary to law, Foo moo tseu kin kea tseu 父母囚禁嫁 | to marry whilst a parent is imprisoned (for a capital offence or for transportation) the penalty is eighty blows.

Ming nēen ta tseu leaou tse, peih jen shih tih she woo 明年他 | 了妻必然識得世務 next year when he marries he will necessarily know the affairs of the world. Keaou kea tseu nae she Fūh-he 教嫁 | 乃是伏羲 it was Fūh-he who taught the usage of marriage. Tsae tseu 再娶 a second marriage after the death of the first wife

For some account of the usages observed in marriage, or marriage ceremonies, see under the word 姻 Yin.

姘 P'HANG, or Phing.

姘

From woman and together with. To exclude or put away. (Shwōwǎn.) Illicit intercourse with women, as with the slaves or female servants in the house. A fine of four taels imposed for indulging in sexual intercourse during a fast. Nan neu sze hō yuē pang 男女私合曰 | men and women having illicit connexion is expressed by Pang.

媼 K'HE.

媼

A surname; ugly; deformed; a disagreeable vicious look. As a Verb, To represent a person or thing as bad. Te ke 詆 | to vilify.

姪 HĒEN.

姪

From woman and a string. To be under restraint; to hold or maintain propriety of conduct; a woman who swerves not from virtue.

媼 Tǎ, or Chuy.

媼

Vehemently cruel and vicious. One says, Kwan tǎ 媼媼 denotes A good appearance.



𡇗 CHÜY. 𡇗

From *woman* and *hanging* pendant down. To implicate others; to involve; to connect by implication.

𡇘 Same as 𡇗 We, A local term for Mother.

𡇙 Same as the preceding.

𡇚 An erroneous form of 𡇛 Tëë, Gluttonous.

𡇜 TUNG.

The name of an ancient state; a woman's name.

𡇝 CH'HANG. 𡇞

From *woman* and *shining*. A strumpet; a prostitute; a whore. In Kanghe, called the vulgar form of 倡 Chang.

Chay she wei taou, wei chang teih tsae leaou leaou 這是爲盜爲 1 的才料了 this is a material fitted to make a robber or a prostitute. Ke neu yay wei chang ke 妓女也爲 1 妓 a prostitute is called Ke-neu and also Chang-ke. Peaou tsze tseih keaou chang foo 婬子 卽叫 1 婦 a whore is the same as what is called. Chang-foo.

𡇟 LAN.

From *woman* and *a forest*. A good appearance.

𡇠 MAN.

Name of a village in Shan-se 山西 province.

𡇡 LÜH. 𡇢

To follow in compliance with; name of an ancient queen.

𡇣 An erroneous form of 𡇤 Tse, A wife.

𡇥 YAE.

From *woman* and *precipice*. Pleased; gratified; ugly.

𡇦 O. From *woman* and the exclamation O! O no.

1 娜 a weak, delicate, handsome appearance. Gan, or An o. 嬋 1 undetermined; indecision.

𡇧 Same as the preceding.

𡇨 LOO, Leu, and Low. 𡇩

The exertion of effort or of strength; to lead a cow or to fasten it to something. A number that is troublesome; annoying from the number. The name of a place, and of a river; a man's name; the name of an animal; to trail as long garments; a curved appearance; dull; stupid.

In the Urh shih yih she 二十一史 (twenty one historians), 30th vol. 58 § page 5, Loo 1 occurs in the sense of Leu 屢 repeated to a troublesome and annoying degree; often; the words are, Leu keu hëen leang 1 舉賢 良 often raised the worthy and virtuous.

This sentence occurs in the memoirs of Kung-sun-hung 公孫弘 who, in early life acted as a jailer, but on committing some offence, was dismissed, and Kea pin mûh she 家貧牧豕 his family being poor he became a swine-herd. Nën sze shih yu nae heö chun tsew 年四十餘乃學春秋 he was more than forty years of age, before he learned the (standard Chinese book) Chun-tsew.

It has, in various periods of Chinese history, been a usage



to summons around the throne, from every part of the empire, men esteemed in their own districts; eminently virtuous. On one of these occasions, under Woo-te 武帝 (B. C. 81), the swine-herd of Tsze-chuen 蕭川 was called to court, at the age of sixty, and E hēen leang ching wei pō sze 呂賢良徵爲博士 was employed by the sovereign on account of his virtues, and made a Pō-sze, a universal scholar,—as the title ran in those days.

Kung-sun hung gave umbrage to the monarch by a statement respecting the Heung-noo 匈奴 Tartars, who were then the enemies, though now the rulers of China; and because of this statement he was dismissed for a time; but on being a second time called to court, was raised to the highest place but one, amongst the nobles of the land. Some of his official opinions given in writing, as has long been the custom in China, remain on record, and abound with the old-fashioned notion, that virtue and clemency are the best supports of the throne. His words to the Emperor were, Chia wān shaug koo Yaou Shun che she, pūh kwei tseō urh min keuen shen; pūh chung hing fā urh min pūh fan; kung seūh e ching, urh yu min sin yay 臣聞上古堯舜之時不貴爵而民勸善不重刑罰而民不犯躬率 呂正而遇民信也 I, your servant have heard, that in high antiquity, during the reigns of Yaou and Shun, great value was not set on the reward of noble rank, and the people were persuaded to be virtuous; stress was not laid on punishments, and the people never offended; the prince was correct in his own person, and met with the confidence of the people.—But he added, the reverse of each of these is now the fact.

The Emperor affected the same regard to ancient principles, and professed to make worth and talent his only reasons for conferring office; the original expresses it thus,

任賢而序位  
量能以授官  
勞大者厥祿厚  
德盛者獲爵尊

Jin hēen urh seu wei,

Leang nǎng e show kwan;

Laou ta chay, keūh lūh how,

Tīh shing chay, hw8 tse8 tsun.

According to moral worth, arrange the seat of honor,  
Measure a man's talents, to confer on him office.  
Let him who labours much, have large emoluments,  
Let the man eminently virtuous, obtain the dignities of rank.

The old swine-herd, in one of his last letters to the Emperor, gave it as his opinion, that We yew pūh nǎng tsze che urh nǎng che jin chay yay 未有不能自治而能治人也 no man who is unable to govern himself, will ever be able to govern well the conduct of others.

(Tsēen han 前漢 58 §, page 5.)

Low 1 in the She-king, occurs denoting to trail or pull about one's garments; the verse in which it occurs expresses the grief of the writer at being unable to enjoy what he possessed,

山有樞 Shan yew choo,

隰有榆 Seih yew yu;

子有衣裳 Tsze yew e shang,

弗曳弗 1 Fūh e fūh leu,

子有車馬 Tsze yew chay ma;

弗馳弗驅 Fūh she, fūh keu,

宛其死矣 Wan ke sze e;

他人是愉 Ta jin she yu.

The hill enj. ys its Choo tree,

The marsh has its Yu;

I possess robes and dresses,

Never worn, never trailed;

I have carriages and horses,

Never propelled, never run;

Ah! when finished this state has death,

Of other men these well be the joy. (She-king.)

The rhyming syllables Choo, Leu, &c. are by some read Chou, and Low.

In the writings of 莊子 Chwang-tsze, Keuen loo 卷 1 curved decrepitude—or some such sense, is applied to the ancient Shun 舜 in his old age, when his Tsung miug shwae e 聰明衰矣 clear intellectual discernment faded.



Low sūh 宿 certain stars in the head of Aries. Jih tsae woo neu; hwǎn low chung 日在婺女昏 中 the sun was in *Woo-neu* (the virgin or chaste widow) and in *Hwan low*. The commentary says, that at the term called 小寒. 日在婺女八度昏 十一度中 *Seaou-han* (rather cold) the sun is in the 8th degree of *Woo-neu*, and the 11th degree of *Hwan-low*. (She-king.) The *Seaou-han* term now commences, when the sun enters the 15th degree of Capricorn.

In the 4th year of the period called Yung kwang 永光 'Eternal glory,'—the Emperor Yuen-te 元帝 (B. C. 27), expressed himself thus, Chiu ching che tsun che chung, pūh nǎn chūh le pīh sing, leu tsaou heung kew; shang shīh ke taou urh shing hea, e shin hing, chin shin tung che 朕承至尊之重不能燭理百姓 遭凶咎. 上失其道而繩下以深刑朕甚痛之 I have received the weighty trust connected with supreme honors, and have been unable to rule luminously the people. I have often met with cruel errors. — Superiors have deserted right principles; and plummet inferiors with the line of severe punishments—I am grievously pained thereby. (Tsēen Han, 16th vol.)

妻

Vulgar form of the preceding.

婢

MĒEN. From woman and silk. A woman's name.

娼

TSUNG. A woman's name.

媼

P'HOW. From woman and to spit or sputter.

Pow-joo 媼 a fat milk sop of a woman, doltish obesity.

嫻

KEŪH.

From woman and a handful of grain. A woman's name.

婆

P'HO.

𡚦

An appellative of woman, particularly of old mothers, much used in the books of the Budh sect, in various senses. The name of a state. The name of a city. Used also in the names of some divinities.

Po is from the *rippled surface* of water and woman; an old woman whose face is wrinkled with age; or Laoü mög ching 老母 孺 the epithet given to an old mother. Kung po 公 or repeated Kung-kung, po-po, commonly means, husband and wife; in Kwang-se province, there is a tribe of the 猺 Yaou mountaineers, who invert the use of the words, and call an old woman *Kung*, and an old man, *Po*. Foo jin ching foo che moo yuē po 婦人 孺夫之母 曰 a wife addressing her husband's mother, says *Po*. Keau jin che tse ching, ne teih po neang 叫人之妻 孺你的 娘 speaking of a man's wife it is said, your *Po-neang*.

Mae hwa teih hwa po 賣花的花 a flower wife or wench, who sells flowers. Po so 娑 to dance and sing. See under So. Hwang poo 黃 the spirit supposed to preside over the spleen. Mǎng po 孟 a spirit of the wind. He po tsze 戲子 an actress. Pin po 鞞 a name of the 琵琶 Pe-pa, stringed instrument.

The Budh sect use the word *Po* to express Eternal life, possessed by the gods in heaven. 貧 Pin po, A forest of trees; 優塞 Yew po sīh, a virtuous priest. Tso po so 坐娑 to sit in silence. Too po kwō 閼國 is another name for Kwa wa kwō 瓜哇國 probably Ava; the Yuen dynasty sent a person to conquer it, and gave him the title Kwa-wa Wang, or king of Ava.

Pung po ching 蓬城 name of a city among the Too-fan 吐蕃 on the western frontier of China.

San koo lew po 三姑六 the three nuns, and the six old wives; the nuns are these, 1st, Ne koo 妮姑 nuns of the Budh sect. 2nd, Taou koo 道姑 nuns of the Taou sect. 3d, Heih koo 覲姑 sorceresses, who pretend Sung shin tuy kwei 誦神退鬼 to sing hymns to the gods, and drive away demons. The six old wives are,

1st, Sze po 師 a sort of witches, who Tsūh kwei



teaou shin che luy yay 捉鬼跳神之類也  
catch devils, dance to gods, and so on.

2nd, Mei po 媒 1 the pronubæ, or go-betweens, who  
Mae mae jin kow, ping shwǝ hǝ hwǎn yin yay 買  
賣人口并說合婚姻也 trade in  
human beings, and explain matters to bring about  
marriages.

3d, Yew po 優 1 actresses, Neu he tsze che luy yay  
女戲子之類也 female players, and such like.

4th, Mae hwa po 賣花 1 women who sell flowers.

5th, E yǝ po 醫藥 1 female doctors.

6th, Show sǎng po 收生 1 midwives.

嫖

Same as 嫖 Sǎě, To treat with indecent familiarity.

嫖

TSAE. A female name.

嫖

K'HEANG. A confused disordered appearance.

嫖

YEW. The same as 嫖 Yew, a term by which

the wives of brothers address each other.

嫖

LING. A woman's name.

婉

WAN, and Yuen.

婉 婉

From *woman* and *to bend*. A yielding complaisant woman.

Wan wan 1 婉 or read Yuen wan, Trying to please and  
gratify; yielding; submissive; flattering.

The Tso-chuen 左傳 in the 9th volume, praises the style  
of the annals of Confucius' own times, which he called 春秋  
Chun tsew. The Ching we, urh hēen; tsze yuen, urh pēen

稱微而顯辭 1 而辨 decisions (of censure or  
praise) are delicate, but manifest; the language is soft, but  
discriminating. By the perusal of it, Shen jin keuen yen  
善人勸焉 virtuous men are admonished; Yin jin keu  
yen 淫人懼焉 vicious men are alarmed, and She e  
keun tsze kwei che 是以君子貴之 therefore the  
moral philosopher highly values it.

Yen tsze wei yuen 言詞委 1 language that is soft  
and insinuating. Wei yuen keuen jin ching sze 委 1 勸  
人成事 with soft and winning speech advise people, and  
the work will be accomplished.

The ancient ballad beginning with the words, Sin tae 新臺  
the new terrace, and from which words the ballad is named,  
contains in each verse this expression, Yen yuen che kew  
燕 1 之求 the blissful desire of being married to Keih  
仍 the son of the chieftain Seu en kung 宣公 which was  
defeated, by the father himself usurping the beautiful princess.  
Kwǝ jin woo che; urh tsǝ tsze she e tsze che 國人惡之  
而作此詩以刺之 the people of his state hated him,  
and wrote this ballad to satirize him. They represent him as  
ugly and incurably afflicted with a disease they call Keu choo  
簾簾 a high protuberant breast, which prevented his bend-  
ing his head downwards; and with Tseih she 戚施 a hunch  
back, which disabled him from looking upwards. The com-  
mentators say, that 凡人爲不善猶有羞惡  
之心 almost every man who commits a vicious act, has still  
a sense of shame about him, and tries to conceal it, but  
Suen-kung was an exception, for he built a lofty terrace by the  
side of an extensive piece of water, to usurp the princess in-  
tended for his own son. (She-king.)

Lung che yuen yuen 龍之 1 1 the tortuous flight  
of a dragon.

嫖

PEAOU. A woman's name.

嫖

HEAOU. From *women* and *tiger*. A

artful woman; a woman of an intelligent mind.



**媼** NOW. From *woman* and *milk*, or the *breasts*.

A fat, large looking woman; or according to one authority, Milk.

**媼** SHŪH. From *woman* and *uncle*. A female officer for the controul of the Imperial household.

**媼** K'HE. From *woman* and *extraordinary*. Good.

**媼** HWUY. 媼  
Ugly; deformed. Read Hwae, Dissolute appearance; want of self-controul.

**媼** FAN. 媼  
An animal of the rabbit or hare species.

**媼** WO. 媼  
From *woman* and *fruit*. Wo go 媼 媼 or Wo to 媼 媼 a slender delicate woman; beautiful. A waiting woman.

**媼** JUY, and Wo.  
From *woman* and *bending down*. Delicate; elegant; beautiful.

**媼** T'HAN. A woman's name.

**媼** HE.  
From to *rule* or *oppress*, placed over *woman*. Cruel; dissolute.

**媼** An ancient form of 媼 Loo.

**媼** YAOU.

An original form of 媼 Yaou, A sprite or fairy.

**媼** FE, or Fei. 媼

From *wrong* and *woman*. A woman who wanders about. Repeated Fe fe, The appearance of going backwards and forwards; sauntering; roving. Keang-fe 媼 媼 a certain divine female, said to rove about the banks of the Yang-tse-keang.

**媼** WEI.

Understood in the same sense as the preceding.

**媼** TS'HEE. 媼 媼

Ts'eh yü 媼 媼 a female officer of government; an elegant appearance.

**媼** T'HEEN.

From *woman* and to *add*. A bashful countenance.

**媼** E. 媼

From *woman* and a *child*; the skull of which is not yet completely ossified. A new born infant; the cry of an infant. One says, An ugly woman. E-woo 媼 媼 the appearance of the eye brows. One says, Doubt; undecided.

**媼** K'HEUEN. From *woman* and to *convolve*.

Good; well affected to; having regard for relations.



掩 YÉN.

隨

From woman and to shelter. One sheltered in the house; a servant or slave woman; effeminate; to seize falsely.

嫿 A vulgar form of 嬌 Tsing, A pure virgin.

婚 HWĀN.

愛

嬌

From woman and evening. A bride's repairing to the house of her husband in the evening; Marriage. A bride's connexions are expressed by Hwān; a son-in-law's connexions are expressed by 姻 Yin.

Nau neu kēē tsin, ching hwān le 男女結親成 1 禮 when men and women bind themselves to a relationship, it is completed by marriage forms or ceremonies.

In the Yih-king, this expression occurs, Kew hwān kow, wang kēih woo pih le 求 1 媾往吉无不利 in soliciting a marriage alliance, to descend to a virtuous inferior will be felicitous and always prosperous.

The 34th vol. of the twenty one historians, contains the life of Wang shang-tsze-wei 王商子威 a general and statesman (A. D 27). In that memoir this sentence occurs, Lēen hwān chay hwān kea che hwān tsin yay 連昏者 1 家之 1 親也 Lēen hwān denotes, relations by marriage on the wife's side. One of these relations was the innocent cause of a quarrel between Wang-shang, and another general Fung 鳳 which brought both parties eventually, after much malicious intrigue, to an untimely end.

The laws concerning marriage, in the Ta-tsing Leüth le, are placed under a general heading expressed by the two words, Hwān yin 婚姻 marriage. It is enacted that Noo pō tsze neu yew kea choo hwān pei 奴僕子女由家主 1 配 the sons and daughters of slaves shall be married according to the will of their master.

It was in former times the practice that when, Nan nen ting hwān, how tseih kēih hwān 男女定 1 後即立 1 書 after a man and woman had determined on marriage,

they immediately made out a marriage contract; and Paon yu so sze 報于所司 reported it to the magistrate under whose controul they were. Without this form, the alliance was deemed Sze yō 私約 a clandestine agreement.

That form is now abolished, and a written agreement drawn out by the Go-between is reckoned sufficiently in form. Although the Hwān shoo 1 書 marriage contract be omitted, the acceptance of presents is equally binding. If, after doing so, the 女家主 1 人 the controuling person on the woman's side, marry her to some other man, then We ching hwān 未成 1 if the marriage be not consummated he shall be beaten with seventy blows; but if E ching hwān 已成 1 the marriage be already consummated, he shall be beaten with eighty blows.

The Choo hwān 主 1 power of controuling or directing a marriage, rests first with the grandfather and grandmother; next with the father and mother; and in case of their death, it rests with the nearest kindred, or with the mother alone.

Fan tung sing wei hwān chay 凡同姓爲 1 者 all who being of the same surname intermarry, shall be beaten with sixty blows, and be separated.

In case of second marriages, if Tsēen foo tsze nen, yuhow foo tsze nen, kow hō ching hwān 前夫子女與後夫子女苟合成 1 the sons and daughters of the former husband shall not have clandestine intercourse, nor contract marriages with the sons and daughters of the last husbands; it is punishable by law.

There is a law forbidding, Leang tsēen wei hwān yin 良賤爲 1 姻 the reputable and disreputable classes of society marrying; for example Noo tszu leang jiu neu 奴娶良人女 a slave marrying a free man's daughter; for Hwān yin pei gow, e tseu teih te 1 姻配偶義取敵體 in marriages and connubial matches, the right principle requires personal equality.

The last section in the laws declares, Kea tseu wei leüth, choo hwān mei jiu tszy 嫁娶違律主 1 媒人罪 when marriages are contracted contrary to law, the crime shall be charged on the relation who has the controul, and on the go-between. See further remarks on marriage under the words 姻 Yin.



𡇗 Same as the preceding.

嫻 KING. A woman's name.

嫿 K'HEEN. 𡇗

Beautiful and excellent of it's kind. Read Kin, A woman's name.

嫻 T'HEEN. A woman's name.

嫻 HING. 𡇗

Anger; vexation; rage discovered in the countenance; violent displeasure. Anger destructive to one's self; very; exceedingly. Somsay, Near to.

嫻 HOO. 嫻

Koo, or Hoo. Excessive attachment to. Name of a bird.

嫻 WAN. 嫻

From woman and an officer. A genteel, elegant person and manner. Read Kwan, Good-looking; in the same sense, read Wă, and Hwă.

嫻 CIP'HEN. 嫻

A cheerful laughing appearance; following Chen 𡇗 they both together denote the same. Also read Shen and Lēen.

婢 PE. 婢 婢

From woman and low or mean. A slave woman, either one who has been bought with money, or one who has been made such, as a punishment. Applied to the name of a fish, and of a bird. Kwan pe 官婢 slave women, who are made so by the government.

She hwan che neu wei pe 使喚之女爲 | servant women are called Pe. Noo pe 奴 | a slave woman. Pe yu tsě tung lě | 與妾同立 servant women rank with concubines. Jin fan tã tse ren jüh kwan, wei kwan pe 人犯法妻女入官爲官 | when men commit crimes for which their wives and daughters are forfeited to government, they become the officer's slave women. Jin yew show pe tsö tsě chay 人有收 | 作妾者 there are some men who take their servant women to be concubines.

The ancient books say, that 自世婦以下皆稱曰 | 子 Tsze she foo e hea keae ching yuě pe tsze; all below noblemen's second wives, are called Pe-tsze. The term Pe tsze is also used by wives, who have committed some offence, to express themselves by. The Tso-chuen says | 子婦人之卑稱也 Pe-tsze foo jin che pe ching yay, is an epithet to women in a mean condition.

The expression She-foo 世婦 is thus explained in the Le-king. Kung how yew foo jin, yew she foo, yew tse yew tsě 公侯有夫人有世婦有妻有妾 noblemen have wives and concubines denominated Foo-jin; She-foo; Tse; and Tsě; all below the second of these terms are called | 子 Pe-tsze.

嫻 LAE.

From women and come. A woman's name; a good appearance.

嫻 YIN.

Same as 嫻 Yin, relating to marriage. Marriage.



嫻 CH'HOW. 嫻

A woman's name. A surname.

嫻 CH'HÖ. 嫻 嫻

Chö-yö 嫻約 a handsome and delicate appearance.  
Read Teih and Neaou, Female disease.

婦 FOÖ. 婦 婦

From *woman* and *a broom*. A housewife. To submit; a married woman; a wife; one whose duty it is to submit to her husband; the female in nature; a son's wife. Beautiful. Used in connection with a great many words.

Neu tsze e kea ching foo 女子已嫁稱 | a married woman is called *Foo*. Tsëë foo 節 | a chaste wife. Lëë foo 烈 | a woman who resists to death a second marriage, or any force offered to her person.

Heaou foo 孝 | a wife dutiful to her parents. Hëen foo 賢 | an eminently virtuous wife—general expression of respect and affection used by husbands to their wives. Kea jin foo tsze 家人 | 子 all the persons of the family; wife and children. Keaou foo püh nǎng wei woo me che chuy 巧 | 不能為無米之炊 however clever the wife many be, she cannot boil the pot without rice:—a proverbial saying to express the duty of the husband to procure the means of support for his family, and not to blame his wife because she does not perform impossibilities.

In the Le-king, under the section Hwǎn-e 昏義 the proprieties of marriage, there are numerous rules concerning Ching foo le yay 成 | 禮也 the observances requisite on becoming a wife. Koo chay foo jin sën kea san yuë keaou e foo tih; foo yen; foo yung; foo kung 占者 | 人先嫁三月教以 | 德 | 言 | 容 | 功 the wives of ancient times, three months before they were married, (were conducted to a temple or altar dedicated to deceased ancestors) and taught the *virtues* of a wife; the mode of *speaking* becoming a wife; the cast of *countenance* proper

for a wife; and the *work* a wife should do;—after which she offered sacrifices of fish, with water plants, intended to imply obedience.

Foo tih, ching shun yay; foo yen tsze ling yay; foo yung yuen wan yay; foo kung sze ma yay | 德貞順也。 | 言辭令也。 | 容婉婉也 | 功絲麻也 a wife's *virtue* is chastity and obedience; a wife's *speech*, should be soothing; a wife's *look* should be mild and winning; a wife's *work*, should consist in dressing silk and flax.

As in China, it is not the usage for a son who marries to set up a separate establishment, and live apart from his parents; but to bring home his bride to his father's house; Chinese moral writers dwell much on the duties of wives to their husband's parents; and amongst the poor, it seems sometimes an object with the parents to obtain the domestic services of a son's wife; their own daughters having been married out. For a wife, Heaou shun kew koo, king sze foo tsze 孝順舅姑敬事夫子 to be dutiful and obedient to her husband's father and mother, and respectfully serve her husband—is rated at one degree of merit for every day she behaves so.

It is enjoined, Fan sze peih tsing ning 凡事必請命 that in every concern, she must request the commands—of her father and mother-in-law, and of her husband. If she can Keuen foo tsze tsën shen kae kwo 勸夫子遷善改過 persuade her husband to correct any error or vice—for every such case, her merit is rated at one degree.

One degree of merit is attributed to a wife for every day she waits on her husband or his parents in their sickness, 無厭倦心 Woo yen keuen sin, without feeling weariness or dislike. She is commended at the same rate, if when her father and mother-in-law 有急出奩應用 Yew keih, chüh lëen ying yung, are pressed for want of money, she parts with her toilet to meet the exigence.

Three degrees of merit are assigned her when her father and mother-in-law 暴怒苛求 Paou noo ho-kew, with fierce violence and anger make vexatious requirements of her; She 能順受無忿色怨言 Nǎng shun show, woo fun sīh yuen yen, is able to suffer it obediently, without an angry look or a resentful word.

If 夫主粗暴 Foo choo tsoo paou, Her husband and



lord, be a coarse violent man, and she 能委曲善處 Nǎn wei keūh shen choo, is able to stoop and bend things so as to manage all well—for every such occurrence, she has three degrees of merit. And hence the ancient saying 家有賢妻夫無外禍 Kea yew hēen tse; foo woo wae ho, When a house possesses a wise and virtuous wife, the husband meets with no external calamity.

When 夫 1 同心作家克勤克儉 Foo foo tung sin, tsō kea kīh kin, kīh kēen, Husband and wife with one heart, raise the family by fortitude in diligence and economy—for every day so spent, they have one degree of merit.

The same praise is awarded them, when they assist each other in virtue, and bear their lot when it is hard,—the husband desires not ill-gotten gain; and 1 不厭井臼 Foo pūh yen tsing kew, and the wife does not refuse to draw water or to pound rice—rather than 苟得 Kow tih, obtain any thing by immoral means.

The catalogue of merits closes by awarding them one degree of praise for every ten days that they live in harmony, 不溺情而狎不執理而拗 Pūh neih tsing urh heā, pūh chīh le urh gaou, without sinking into the extreme familiarities of mere passion; and without a contumacious adherence even to right principles.

The above named are a few of the 功 Kung, or Merits; the 過 Kwo, or demerits are, of course the opposites, with some varied circumstances and cases. If the husband desire to retain a reputable friend to dinner, and the wife 不肯具饌 Pūh kǎng keu chan, will not provide the food and lay the table,—for every such case her demerit is rated at three degrees.

For every word she utters, 阻夫爲善 Tsoo foo wei shen, to impede her husband in what is virtuous; or 唆夫爲惡 So foo wei gō, to excite him to what is vicious—her demerit is one degree.

If she has born a son, who is worthless; and she will not suffer her husband to espouse a concubine, in order to have 賢嗣 Hēen tsze, a virtuous posterity—her demerit is rated at one hundred degrees, if she cause him to fail of posterity entirely, her demerit is rated at one thousand.

It is a virtue in wives, 寡言笑 Kwa yen seaou 寡言笑 to talk

and laugh but little.—She who, Chung shin pūh jūh meaou shaou heang 終身不入廟燒香 never in all her life (exposes herself) by going to the temples to burn incense—has merit equal to one hundred degrees; and if she Pūh kan he 不看戲 never looked at a play,—Kung kea pei 功加倍 her merit is double.

Only three degrees of demerit are attributed to her, if she Haou tsew che tsuy 好酒至醉 love wine even to drunkenness, but five degrees for every time that Yu jin tow pae 與人鬪牌 she plays at cards with any body.

A want of cleanliness, and going to see sights on Chinese holidays, are reckoned at, from three to ten degrees of demerit; rising late and going to bed early; and a want of skill in needle work are censured.

For a Pin foo gan ming 貧 1 安命 poor woman to be satisfied with her lot,—instead of complaining to her husband, for a whole year, is a meritorious course rated at fifty degrees.

In the last volume of Tseuen jin keu hwō, are some verses entitled Tsīh pei chin yen 擇配珍言 valuable remarks on selecting a husband or wife. It is advised that in such a case, Mō wǎn foo yu pin 莫問富與貧 rich or poor should not be the question asked; Mei kēen tih mun, foo to chūh tsze han tsin 每見德門 1 多出自寒津 it is always observed, that of virtuous wives, very many have come forth from the streams of poverty; whereas the daughters of the rich are often light, dissipated, and proud.

It is said, that Foo pūh heaou shun, keae tsze so che 1 不孝順皆子所致 when the wives of sons are disobedient and undutiful, it is all induced by the conduct of the son;—for the daughter-in-law imitates the example which her husband sets her. And it is added, there are some sons and their wives, who indulge themselves in every comfort and luxury, whilst their poor aged parents are suffering hunger and cold.

Many of the moral writers in China, wind up their works with a book or two on domestic medicine, and the cases of Foo jin hwae tae 1 人懷胎 pregnant women and lying-in-women, are much attended to by them.

The terms, Foo jin yuē shwǔy 1 人月水 woman's monthly water. Yuē king 月經 the monthly course; Tēen kwei



天癸 the natural flow; and in the language of quacks and Alchemists, Hung yuen 紅鉛 the red metal, are all applied to the Catamenia, and forms an article in the Chinese Materia Medica, deprecated, but yet retained in their books.

At the age of Urh tseih 二七 two sevens, or fourteen, the Catamenia appears; at the age of Tseih tseih 七七 seven-times seven, or forty nine, it disappears. Its continuing to flow during pregnancy without injury, is a case which occurs but seldom. Cases of pregnancy at the age of twelve years, and at sixty have occurred, but they are extraordinary.

Contact with Catamenia is deemed noxious; and a sword smeared with it, is positively affirmed to give a deadly wound; and various diseases have been induced by a set of impostors who pretended to produce wonderful effects by imbibing, compounded with various drugs, the virgin catamenia. The Punt-saou-kang-muh omits, Hwang yuen fang 紅鉛方 the red metal prescriptions, but he retains many of the others. One directs that clothes saturated with virgin catamenia should be burnt, and the ashes mixed with wine taken as a cure for Cholera morbus.

The Chinese supposed that a relation exists between the moon, the tides, and the menses.

Tsan foo 產 1 a lying-in-woman. Che foo jin chih pih 治 1 人赤白 to cure Menorrhagia and Leucorrhœa. Foo jin leang fang 1 人良方 efficacious receipts for female complaints. 6 vols. price 3 mace, 4 candareens.

In the laws of China, there is a section containing peculiar regulations for Foo jin fan tsuy 1 人犯罪 women who commit crimes. Except in cases of adultery and capital crimes, which require detention and imprisonment, they are liberated on a sort of bail, and committed to the care of their husbands, parents, or respectable neighbours. Foo jin yu pe yew tung 1 人與卑幼同 women or wives are in the same predicament as inferiors and children; their superiors are responsible for them.

Jó foo jiu hwae yin fan tsuy 若人 1 懷孕犯罪 if a woman who is pregnant commit a crime, which requires blows or torture to be inflicted,—she is to be delivered to Paou-kwan 保管 sureties, and brought forward a hundred days after lying-in. If she be immediately subjected to torture, and miscarry or die under it, the magistrates are

punishable; in the last case with a hundred blows, and three years transportation.

If a woman commits a crime which requires decapitation, and the public exposure of the criminals head, the last part of the sentence is in her case to be dispensed with.

靖 TS'HING. 靖

From woman and azure. A chaste woman; delicate; slender; upright; possessed of talent; firm.

嫻 LUN. A woman's name.

姘 GAN. From woman and a bank or shore.

Good; amiable; even; regular.

婪 LAN. 婪 婪

Covetous; fraud, practiced in divination; greedy extortion. Tan lan 貪 1 avaricious and greedy. Lan tsang 1 贓 the hoards arising from greedy extortion; to lay up hoards by those means. Lan sō 1 索 to extort with avaricious greediness.

媿 KWÂN. A woman's name.

As a local word, denotes A sort of wreath rolled about the head.

娼 SEIH. A woman's name.

姪 YIN. 姪

From woman and familiar approaches. Luxurious ease; lounging; stage amusements; lewd; obscene.



**姪** YÁ. Two sisters-in-law call each other Ya, as an expression of courtesy; Ya, implies the taking of a second place, or being junior.

**姪** LŮH. A woman's name.

**姪** KEU. A woman's name.

**要** Same as 麗 Le, Elegant.

**媼** TĒEN. A woman's name.

**媼** SEIH. A woman's name.

NINE STROKES.

**婷** T'HING. **娉**  
Ping ting 聘婷 beautiful; elegant, applied to women.

**娼** T'HANG. Dissolute; dissipated; a term by which some people designate themselves. Jin tsze hoo o tang 人自呼阿 | people call themselves O-tang, worthless. Read Yang, A woman's name.

**媼** SAOU, **媼**  
An elder brother's wife. Kew saou 丘 | a senior sister-in-law. Kew, means Greater or Senior.

**醜** T'SHŪH, or Ts'hew. Old and ugly.

**嫵** YAOU. Slender and delicate.

**嫵** WOO. **嫵** **嫵**

The name of a star, and of a district. Woo foo 嫵婦 a widow who does not marry again. Woo neu 嫵女 a star about the 15° of Capricorn. Foo jin show kwa, wei, che woo 婦人守寡爲之 | 婦 a woman who maintains her widow state, is called Woo foo.

Shih urh yuē jih shih woo neu che fun 十二月日食 | 女之分 on the first day of the twelfth moon the sun was eclipsed, in the region of Woo neu. (Tsēen-han.) This eclipse took place Kēen che san nēen 建始三年 the 3d year of Kēen-che (about 30 years B. C.) An earthquake occurred on the same day.

**媼** NÁN. From woman and south. Elegant, rather fat.

**媼** CH'HŌ. **媼**

Disobedient; uncomplying. A man's name. Chō-keang 媼羌 name or title of a king in the west, under the Han dynasty.

**媼** CHAN. From woman and effort. To plough in pairs. Read Mēen, The act of parturition.

**媼** Same as 婚 Hwăn.

Marriage; ceremonies pertaining to marriage.



媿 KEA. Good.

媿 WEI.

From *woman* and *awe*. A woman's name. Delicate; elegant.

媿 YU. 媿

From *woman* or *heart* and *to assent*. Born of rich parents; delicately brought up; effeminate; luxurious; addicted to pleasure; specious and artful; irrational; illicit behaviour; artful; pleasing. Read Tow, To steal repose; to act carelessly. Yu sīh 色 a happy, pleasing countenance. To rhyme, read Yaou.

Tsin we ko yu yay 晉未可 也 Tsin is not to be dispised. (Tso-chuen.)

婿 Same as 壻 Sé, A son-in-law.

From *scholar* and *a man of talents*. A superior; the person who is one's daughter's superior; a daughter's husband is called Se by her father; a wife also uses the same appellation for her husband. In reference to this and similar appellations, different usages prevail in different parts of China.

媿 YU. A woman's name. Envious, said of women in reference to men. Also read Gow and Yung.

媿 FÄ.

An erroneous form of 媿 Fä, The hair of the head.

媿 WEI. Richly elegant; abundant; displeased.

媿 FÄ. From *woman* and *head*. The hair of the head. Some say it is an erroneous character.

媿 TE. From *woman* placed by the side of a *ruler*.

A woman's name. Name of a divinity; effeminate. Te, denotes Tsing shīh shin ming 室神名 cloacina, or the spirit that presides over the cloacæ.

媿 E.

From *to rule* placed above *woman*. A disease of the uterus.

媿 JOW.

A woman's name. A soft fascinating woman.

媿 MEI. 媿

From *woman* and *beautiful*. A woman of elegant figure and pleasing countenance.

媿 TAN.

From *woman* and *excess*. Pleasure. Same as 媿 Tan.

媿 NAOU. From *woman*, the *brain*, and the *hair* bristling up. Intense resentment and indignation.

媿 CHING. A woman's name.

媿 MUN. 媿

Weak; delicate; tender; young; small. Read Juen,



Good appearance. Shin tsze juen jō 身子 | 弱 a weak constitution.

嫖 TSIN. Same as 親 Tsin.

Related to; a relation in one's own person.

嫖 HWĀN, or Hwuy. A woman's name.

嫖 ŪH. From woman and a house. Good; elegant.

ūh ūh 嫖 | costume; manner; general appearance.

嫖 T'SHĒEN. 嫖

The name of a star. Tae pih shang kung tse yuē neu tsēen

太白上公妻曰女 | the wife of Tae-pih shang kung is called *Neu-tsēen*, she Keu Nan-tow 居南斗 dwells amongst the Nan-tow stars; and to her sacrifices are offered throughout the whole empire, it is said, in times of pestilence.

嫖 CHUN. A woman's name. A beautiful woman.

嫖 MEAOU, or Maou. 嫖

From woman and a plant budding forth. Pretty eyes, having vivacity; sprightly. In different parts of the empire the use of this word varies: in Füh-kēen province, it denotes A prostitute.

嫖 SING. To lessen; to diminish. 嫖

嫖 FOO. Same as Foo 婦 a wife.

From woman and to bear. A married women.

嫖 TSEAY.

An epithet applied to a mother. The same as 姐 Tseay.

嫖 TWAN. A woman's name.

嫖 T'HAN. From woman and coals.

To be in a disordered dirty state, without the decorum of genteel etiquette, is expressed by 嫖嫖 Tan-pwan.

嫖 PWAN. From rebellious and woman.

A state of confusion. Used only with the preceding character.

嫖 E, and He.

From delight and woman. Joy and delight. Used also for 妃 Fei, A royal wife or concubine.

嫖 HOO. Avaricious.

An erroneous form of 嫖 Hoo. From filth and woman.

嫖 CHUNG. A woman's name.

媒 MEI. 媒 媒

From woman and a certain person. One who goes between certain persons not yet fully known to each other, in order to arrange marriages or family alliances; a go-between.

Nan neu fei yew hing mei, pūh seang che ming 男女非有行 | 不相知名 without the assistance of a go-between, men and women would not know each other's names. (Le-king.)

Tseu tse yaou mei jin; mae tsēē yih yaou mei jin 娶妻



要 1 人買妾亦要 1 人 in marrying a wife, one requires a go-between; in buying a concubine, one also requires a go-between.

嫫 KĒĒ, or Hĕĕ. Tickled and pleased by success.

媼 HWANG. From *woman* and *emperor*. Name of an ancient queen. Neu hwang Yaou fei 女媼堯妃 Neu-hwang, was the wife or concubine of Yaou.

媿 MĒEN. From *woman* and *face*. A beautiful woman with fine eyes; envious.

媿 K'HĪH. From *woman* and *carved* with the wrinkles of age. An old woman of a mean condition.

嫫 KE. A woman's name.

媿 An erroneous form of 媿 Shoo, A woman's name.

媿 YĒN. 媿

From *woman* and to *hide*. Yen yen, A woman cherishing a concealed attachment. Read Gan, Gan o 媿要 undetermined; undecided. Read H8, A woman's name.

嫫 YING. From *woman* and a *flourishing plant*.

A complimentary term applied to woman.

媿 KEAE. From *woman* and *all*. A woman's name.

嫫 HEUEN.

From *woman* and to *proclaim*. A woman's name.

嫫 HAN.

From *complete* and *woman*. A strong healthy appearance.

嫫 WEI. From *woman* and *majesty*. A dignified lady; a handsome woman. One says, A vulgar character.

嫫 Same as 嫫 Chuen. From *woman* and the mind directed to one object. A pretty woman who attracts attention.

嫫 MÉI. 嫫 嫫

From *woman* and *eyebrows*. To speak to; to accord with; smirking; smiling; wheedling; flattering; adulation; looks of love, and seduction; adulation from men. Name of a place. Hoo mei 嫫 | artful and seducing. Chen mei 嫫 | flattery; flattering. Foo mei 嫫 | soothing; flattering. Keaou mei 嫫 | elegant; fascinating appearance. Mei keuen | 嫫 to flatter power. Mei tae | 嫫 the mincing gait of a Chinese woman. Mei tze yih jin 嫫兹一人 love this man—said of Wān-wang. (She-king.)

Hwang kin jih tso yew che jin, keu she chen mei kēen chin woo nāng che pei 况近日左右之人俱是 嫫 | 奸臣無能之輩 and still more, of late these in attendance are all flattering villainous statesmen, a set of people without talent.

Mei jin neih gae, wei hoo mei | 人溺愛為狐 | to flatter people into a passionate fondness, is what is called fox-like flattery. Mei tae | 嫫 a flattering seductive manner.

嫫 HOW. A woman's name.



**嫻** KEUNG. Solitary ; orphan-like ; alone ; no brothers ; desolate ; none to tell one's tale to. Keung or Keung keung 嫻嫻 mournful, sorry, melancholy.

**媛** YUEN. **媛** **媛**

From *woman* and *to lead*. A beautiful woman who draws admirers after her. Tséang yuen 媛媛 the appearance of standing and waiting upon. Shen yuen 媛媛 the appearance of drawing or pulling towards ; to draw the affections after.

**嫵** PĒEN. From *woman* and *convenient*. PĒen keuen 嫵嫵 beautiful ; handsome.

**媛** TSUNG. A woman's name.

**嬪** CHING.

From *woman* and *chaste*. A woman's name.

**嫖** GAN. From *woman* and *sound*. A woman of an impure mind. Gan tsang 嫖藏 dirty, filthy, impure, said of any thing.

**嫠** TSEW.

From *autumn* and *woman*. A woman's name.

**媿** T'HE, and Te. **媿**

From *woman* and *right*. Te te 媿 1 repose ; quiet ; elegant or good-looking. Also read Che and She, As a local word, used for Mothe r. The name of a plant.

**嫫** KWA. From *woman* and the stars about *Andromeda*, which form a Chinese constellation. A beautiful appearance.

**嫫** SĒĒ. **嫫**

SĒ woo 嫫汚 to treat with indecent familiarity.

**嫫** T'HÒ. **嫫**

From *woman* and *to fall*. Beautiful ; pretty ; remiss ; idle ; disrespectful. Same as the following : To man 嫫嫫 careless ; negligent ; lazy ; rude.

Kūh yung tsze yun 谷永子雲 a statesman of eminence during the reign of Kéén-che 建始 (B. C. 27.) on occasion of an eclipse and an earthquake occurring on the same day, he wrote a long remonstrance to the sovereign, which is preserved in the 34th vol. of the Twenty-one historians. He advises the monarch, Chuen sin fan taou 專心反道 to study only a return to right principles ; and Seih pa chay ma to chūh che keu 悉罷車馬 1 出之具 to lay aside entirely his carriages and horses, and every implement of idle tours.

**嫫** CH'HĀ, and Ch'hě.

From *woman* and *to pound*. Precipitate and confused enunciation. Read Shă, An effeminate appearance.

**媚** MAOU. **媚**

Envious ; ill-will, occasioned by the happiness or eminence of others ; to look at with hatred and dislike.

Too foo maou foo 妒夫 1 婦 a jealous husband, and an envious wife. Pūh seang tsin yay 不相親也 who cannot look on each other with complacency. Maou tseih 1 嫉 envy and dislike.



嫺 LĒĒ. A woman's name.

嫻 SZE.

From *woman* and *thought*. A woman's name.

嫻 JEN. 嫻

From *woman* and *to stain*. Beautiful; elegant; stated reasonably and right; or perhaps, to give a colour to; to slander.

嫻 PĒEN. 嫻

From *woman* and *a board or tablet*. Lightness of manner.

嫻 WĒI. 嫻

From *woman* and *stomach*. A younger sister.

嫻 KWA, and Kō. 嫻

The Canton people read Wa. An ancient divine person who operated at the creation of all creatures. Commonly called 女 1 Neu kwa. The character *woman* is for sound only, and does not denote that the person was a woman. *Neu kwa*, also invented a musical instrument of the reed kind. The name of a hill; a surname.

The *Shwō-wān* affirms the person was a female, thus, Koo shin shing neu hwa wan wūh chay yay 古神聖女化萬物者也 an ancient goddess, a sacred female, who formed all things.

Neu kwa she, lēen shīh poo tēen 女 1 氏煉石補天 *Neu-kwa* melted rocks and repaired the heavens. Neu kwa tsō sāng chung che hwang 女 1 作笙中之簧 *Neu-kwa*, made the reed of the Sāng instrument. (Le-king)

*Neu-kwa-she* 女 1 氏 according to the *San-tsae-too-hwuy*, 30th vol. page 14, Yu tae haou tung mo 與太昊同母 was born of the same mother as *Tae-haou* or *Fūh-he*. He, or she, (for it is uncertain whether this personage was male or female,) sāng urh shin ling 生而神靈 was born in possession of divine intelligence. When *Fūh-he* arranged the rites of marriage, she, Wei shin mei 爲神媒 acted as a divine pronubæ, or go-between.

On the death of *Fūh-he*, *Kung-kung-she* 共工氏 or Tsō lwan 作亂 spread anarchy or revolutionized the world; and Chin taou lung shwūy 振滔洪水 raised the deluge, E ho tēen hea 以禍天下 to cause misery over the earth; in consequence of which, *Neu-kwa-she* destroyed *Kung-kung-she*, and reigned and kept her court at Chung-hwang-che-shan 中皇之山 the central imperial hill. It was then she made the reeds and the stringed instruments to harmonize the winds; to assist the gods at solemn rites, and to soften the dispositions of men. *Neu-kwa-she*, died after a reign of an hundred and thirty years.

Some European writers have ventured to call *Fūh-he*, the same person as Noah, of the west; but as the tradition is, that he had no father; that he, Ke tēen urh wang 繼天而王 succeeded heaven and reigned; i. e. that he was the first to whom mortal reign was given; that his name was 風 Fung 風 Ruah, *Wind, spirit, or breath*; perhaps implying that he derived his life from the breath of the Almighty; that Yew shing tīh seang jīh yuē che ming 有聖德象日月之明 he possessed perfect holiness and virtue, resplendant as the glorious lights of the sun and moon, from which his name *Tae-haou* 太昊 the great heavenly light, is taken;—that he taught the various useful arts, and the rites of sacrifice, from which circumstance is taken his name *Paou-he* 庖犧 the sacrificer, afterwards corrupted to *Fūh-he* 伏犧 and that his posterity reigned fifteen generations, during a period which amounted to 17,787 years;—according to this tradition, *Fūh-he* may probably be considered the first of human kind; the Adam of the west, rather than Noah.

嫻 An ancient form of 嫻 Sung.



嫗 An ancient form of 嫵 Shan.

𡥉 Same as 𡥈 Yun, see above.

嫗 FÜH. A woman's name.

嫗 NAE. A woman's name.

嫗 TĒE.

From woman and perverse. To gormandize; gluttonous.

嫗 TSÜH. Good. Read Yew, Ugly.

嫗 E. An old woman.

TEN STROKES.

嫗 TSOW. 嫗

Tsoo or Tsow. A widow woman; a fine looking person; a pregnant woman. A woman's name. A surname.

嫗 HEÜH, and Chüh.

Female gracefulness and elegant.

嫗 YAOU. 嫗

To walk with drooping shoulders: to play seductively; elegant and good appearance. The name of a hill.

媿 ME. From woman and stupid. The stupid old woman. A local vulgar word for Mother.

媿 E, Shwüy, and Yă. 媿 Displeased; looking out of temper.

媿 P'HE. 媿

To pair; to couple with; to equal. A woman's name. E pe 媿 | a small appearance. Pe mei | 美 equally beautiful or excellent.

嫵 MÜH.

From the mind intent on, and woman. A handsome appearance.

嫵 SEIH. 嫵

From woman and to produce. A woman taken into the family for the purpose of producing posterity. Urh seih 兒 | a son and his wife; a daughter-in-law. Seih foo heaou shun ung koo | 婦孝順翁姑 a son's wife who is dutiful and obedient to her father and mother-in-law. Shih foo | 婦 a daughter-in-law, by the marriage of a son.

To express that a person who has been guilty of some fault must yet shew themselves, they say, Chow seih foo yay yaou k'een kung po m'een 醜 | 婦也要見公婆面 an ugly daughter-in-law must yet see the face of her husband's father and mother, or thus, Chow foo shaou p'uh tih k'een kea ung 醜婦少不得見家翁 a wife cannot avoid seeing her husband's father. Po seih leang jin 婆 | 兩人 the two folks—mother and daughter-in-law.

嫵 YUEN. A woman's name.



媵 YING.

媵

From *flesh* and *contorted* or *wound about woman*. To accompany for the purpose of honouring, or of guarding; as in case of a bride's being conducted to the house of her husband. In ancient times the chieftain's daughters were escorted by the whole clan. To accompany or escort on any occasion, is expressed by the same word; to send any thing. To drink of a cup on festive or ritual occasions. Originally written with a *boat* by the side, thus 媵 Ying; sometimes with *man* by the side, thus 倖 Ying, and vulgarly with *moon* by the side, thus 媵 Ying.

Ying tseö chay 爵者 he who drinks of the cup. Shin-ke, ta-paou, keae yen te wei; fei pin ying-tseang tsung she kung go 神器大寶皆言帝位. 妃嬪 嬪總 是宮娥 the terms *divine utensil* and *great gem*, both denote the Imperial throne; the attending pronubæ of the Imperial ladies, are all damsels of the palace. (Koo-sze-keung-lin.)

Koo chay tung sing tseu foo jin, ts'ih tung sing urh kwä ying che 古者同姓娶夫人則同姓二國 一之 in ancient times when a name-sake chieftain married a wife (from another state), the females of the fifth degree of rank, of the same name, from both states, accompanied the bride.

In the She-king, a bride and her pronubæ, are compared to the river Yang-tsze-keang, and the streams which run parallel with it, having first parted from its own stream, and at a distance again joining their currents. Keang shwü ta sze te'ih; sze shwü seaou sze ying 江水大似嫡汜 水小似 一 the waters of the Yang-tsze-keang are great, and represent the bride; the branching off and returning streams are small, and represent the attending pronubæ.

The British Embassy in 1816, when passing up the Yang-tsze-keang, several times mistook these branches of that magnificent river, for the principal stream; as the boatmen navigated these in preference to encountering the more powerful current which runs perpetually down the main channel of the river.

媿

JUNG. Fung jung 姁姁 handsome, beautiful.

媿

SHEN. Not flattering; not using arts to please.

媿

JÜH.

From *woman* and *disgraceful*. Lazy; indolent.

媿

CHE. Worthless woman; ugly and lewd; foolish.

By Kang-he. Che 一 and Che 蚩 are considered synonymous, and Mäng che che che 氓之蚩蚩 an ignorant looking plebeian—is quoted from the She-king, as a proof.

媿

LEW.

From *woman* and *to detain*. A woman's name.

媿

YUNG. An effeminate appearance or manner.

媿

MEI. From *woman* and *small*. A young girl

or young woman. A small delicate woman; elegant; handsome; good, said of palaces; and also used in a moral sense, Mei kung shih 一宮室 beautiful palaces. E mei chaou wang 以 一詔王 to inculcate virtuous principles on the king or prince.

The Mei 一 or virtues taught to the sons of ancient kings, were included in the phrase, San t'ih, san hing 三德三行 the *three* virtuous principles, and the *three* practical virtues; of the principles or mental virtues, the *first* was called Che-t'ih 至德 which denoted something like a notion of perfect virtue in the abstract. Urh yü min t'ih 二曰敏德 the *second* was called Min-t'ih; which implied an extensive



moral discernment of practical virtue; 三日孝德 the *third* was called Heaou-tih, which included the theory of obedience in social life; chiefly to parents. The *three* practical virtues were, active duties to parents, friendly and respectful behaviour to worthy persons, generally; dutiful obedience to teachers and inferiors. (Chow-le Choo-soo 周禮註疏 76th. vol.)

**嫠** PWAN. From *manner* and *woman*. Pwan

pwan 嫠嫠 the appearance of going backwards and forwards, extravagant; an old woman.

**媚** SĒE.

From *woman* and *crumbs*. Small; petty; minute.

**娼** SZE.

From *woman* and *a teacher*. A sort of sorceress.

**嬭** KUNG.

From *woman* and *tribute*. A woman's name.

**媼** GAOU, and Wǎn. 媼 媼

From *woman* and *benevolent*. An old woman; a mother; mother-earth; a divinity. Wǎn se | 婿 the man who marries an old woman. Wǎh nǎ | 媼 a fat child. Wǎn pō | 婆 Wǎn neang | 媼 an old woman.

In the Keo-sze-keung-lin, 2nd vol. is the following sentence, Han moo tsěě fǎ e yen pin; tsun wǎn shǎ ke urh seay kǐh; tsze neu che hēen chay 侃母截髮以延賓. 村 | 殺鷄而謝客此女之賢者 Han's mother cut off her hair to entertain a guest; the village old woman killed a fowl to make acknowledgements to a visitor, these were wise and virtuous women. The story is thus; Han or Taou-han 陶侃 was the son of a general who died when Han was young, about A. D. 350. Han lived in poverty with his mo-

ther near the Pō-yang lake, where a man of some rank frequently passed; and to entertain this person, and bring her son to his notice, the mother cut off her hair and sold it to procure the necessary provisions and wine for the repast. This circumstance brought Han, into notice, and he rose to eminence in the state.

The village dame is commended for her discrimination, and hospitality. When Han Woo-te 漢武帝 the Emperor (B. C. 81,) strolled alone in the country, and was about to be seized by the villagers as a bandit; she saved the Emperor, and the villagers also from his vengeance, by interfering, and saying, Kǐh fei chang jin 客非常人 the visitor is no common person, and instead of permitting him to be seized she killed her own scanty supply of poultry and entertained him.

Wǎn che gae | 之愛 the love or affection of an old mother. This expression occurs in the history of the civil wars of China, B. C. 600, when 趙王 Chaou-wang, a minor king, was hard pressed by the conqueror 秦 Tsin. The young monarch's mother presided during his minority, and the ministers advised that Chang-gan-keun 長安君 the prince of Chang-gan should be given as a hostage to the state Tse 齊 for the purpose of procuring auxiliary troops; the old lady however vehemently opposed the measure, and said publicly, if any body Fūh yen Chang-gan keun wei chǐh chay, laon foo peih to ke mēen 復言長安君爲質者老婦必唾其面 speaks again about giving the prince of Chang-gan as an hostage; (1) the old woman will certainly spit in his face. (She-ke, 8th vol.)

Wǎn, moo che pēě ching | 母之別稱 wǎu is another term for mother. Wang wǎn 王 | a royal mother who suffered much distress. (B. C. 43.) Also read Wūh.

**滅** MĒE.

Occurs used for 滅 Mēě, To consume; to destroy; and for 滅 Mēě, To rub with the hand; as when rubbing the eyes, which is much recommended by the ancient writer 莊子 Chwang-tsze. He says, Tsze mēě ko e hew laou 皆 | 可以休老 rubbing the eyes will soothe old age. And he adds, Gan mēě chow wǎn ko e mūh yu laou yung



按 | 皺紋可以沐浴老容 rubbing the wrinkles, will smooth like a bath an old man's face.

**媽** MA, and Moo.

From *female* and *horse*. A mare, the epithet by which children designate their mothers; mamma. Servant women and nurses are also called Laou-ma 老 | and 阿 | O-ma.

Wei jin moo yǔē ma; tsze keaou yuē ma 爲人母曰 | 子曰 | a mother is called *Ma*; a child calling out (to its mother) says Ma. Wo pūh to heaou shun *Ma-ma*, tsew lēen ko chūh sāng yay pūh joo leaou 我不多孝順 | | 就連個畜生也不如了 if I be not very dutiful and obedient to my mother, I shall even be worse than a brute.

**嫵** CHAE. From *woman* and *slow*. Wa-chae

娃嫵 a soothing flattering manner.

**嬰** A vulgar form of 嬰 He, Joy; delight.

**娘** CHEN. Chen tīng 娘好 beautiful; handsome.

**嫵** Same as 嫵 Chǎ, or Chě, In disorder.

**嫵** YUEN. 嫵

From *woman* and a *rabbit crouching under shelter*. Ease; self enjoyment. Yuen pe 嫵嫵 elegant; beautiful.

**媾** KOW. 媾 媾

From *woman* and to *connect* together, as the beams of a house. A marriage; a second marriage; love to; affection for;

social harmony; conjugal union; sexual intercourse. Kow hǎ | 合 or Keaou kow 交 | the union of the sexes.

Na le yew nan neu tsin tsze tuy yen hwǎn kow che le 那裡有男女親自對言婚 | 之理 where is there any reason in a man and woman speaking to each other personally about marrying.

In the work Tso-chuen, Chwang-kung 莊公 the chieftain of the ancient state Ching 鄭 addresses another person whom he wished to attack the state Heu 許 in these words, Tēen ho heu kwǎ 天禍許國 heaven is sending judgements on the state Heu; Kwei shin shīh pūh ching yu heu keun 鬼神實不逞於許君 all the gods are in wrath opposed to the prince of Heu's success; Urh kea show yu wo kwa jin 而假手於我寡人 and they borrow my arm—to inflict their vengeance. Jǎ kwa jin tīh mǎh yu te 若寡人得沒於地 if I come to a timely end and am buried; Tēen ke e le hwuy ho yu Heu 天其以禮悔禍于許 and heaven repents of the evil it was about to bring on Heu, and does it good; then We wo Ching kwǎ che yew tsing yě yen 唯我鄭國之有請謁焉 should my country Ching, have any request to make of you; Joo kew hwǎn kow 如舊昏 | let us be as an old married pair,—let there be nothing of distance or of an unkind feeling between us.

In the She-king, this sentence occurs, Pe ke che tsze pūh suy ke kow 彼其之子不遂其 | the worthless man, does not deserve his love. Kow heun chung | 訓 寵 Kow, is explained to mean love or affection.

**媼** An erroneous form of 媼 Seun, Mad.

**媼** YIH. From *woman* & *advantage*. A woman's name.

**媼** KWEI. 媼 媼

From *woman* and *devil*. Bashful; ashamed, the passion felt when reputation is supposed to be lost; an internal sense of disgrace or confusion: sometimes expressed by a suffusion of



colour on the cheek, to which *women* are most liable. Commonly written with *heart* and *devil* or *demon*, thus 愧 Kwei.

嫗 GĀN. A woman's name.

嫵 TSIN, and Shin. A woman's name.

嫁 KEA. 嫁 嫁

From *woman* and *house*, or *home*. To go from home to the house of a husband. To marry, or to be married, applied to the woman; to send a bride to the house of her husband; to take a wife is expressed by 娶 Tseu, with which compare; and for an account of marriage ceremonies, see under 姻 Yin. Kea chwang | 妝 a marriage portion—given with a daughter, of whatever it may consist; a toilet; furniture; money; houses or lands; it is not the usage to bargain for it. Kea lēn | 奩 portion given with the wife. Kea tseu | 娶 giving and receiving in marriage,—marriage generally. Neu kwei foo yuē kea 女歸夫曰 | a woman reverting to a husband is called *Kea*.

Neu urh we chüh kea, she ko woo kea paou choo 女兒未出 | 是顆無價寶珠 a daughter who is not yet married out, is a pearl of unascertained price. Neu tsze urh shih urh kea 女子二十而 | a girl should be married at twenty. Neu tsze heu kea, ke urh tse che 女子許 | 笄而字之 when a girl is promised in marriage, or exposed, she should have her hair braided up, and another name given her. This should be done at fifteen years of age; but We heu kei, urh shih tsih ke 未許 | 二十則笄 if she be not promised in marriage, let her hair be braided up at twenty. Neu tsze heu kea ying 女子許 | 纓 when a young woman is betrothed, she wears a sash to intimate that she is bound to another. (Le-king.)

Foo jin chung hwän yuē kae kea 婦人重婚曰改 | a woman's marrying again, is expressed by *Kae kea*, changing the marriage relation, or Chüh se kae kea 逐壻改 | expelling a son-in-law and remarrying a daughter to

some other person. Parents are induced to attempt this when a better match offers than the person to whom the first promise has been made, this proceeding, however, the law disallows, and punishes with one hundred blows; and the man who knowing that a girl is promised to any person, and accepts of the alteration in his own favor, is punished in the same way as the parents or guardians of the young woman.

Pei foo kae kea 背夫改 | to leave or desert one's husband, and be married to another person. Tsaou kea tsen 早 | 娶 to marry early.

Tuy gō yu jin yuē kea ho, kea yuen 推惡於人曰 | 禍 | 怨 pushing evil on others, is called marrying calamity and marrying resentment; i. e. fastening or entailing on them some evil.

嫂 SAOU. From *woman* and *old*. It is said, Saou shüh püh tsin show | 叔不親授 a brother's wife and her husband's brother do not give and receive any thing into each other's hands. An elder brother's wife. Saou shüh püh tung wän | 叔不通問 brother's wife and her brother-in-law should not converse together. Mow saou 某 | a certain man's wife.

嫻 CHIN.

From *woman* and *true*. A woman's name.

嫪 HAE, and He.

From *woman* and *injurious*. Discontented; envious.

嫻 YUNG.

From *woman* and *countenance*. A woman's name.

嫻 YUEN. 嫻 嫻

From *woman* and *origin* or *source*. Keangyuen 姜 | a female famous in ancient story, and whose name is



mentioned in the *She-king* in connexion with Te 帝 and Shang-te 上帝 as expressive of the Most high God.

赫赫姜 | Hih hih Keang-yuen;  
其德不回 Ke tih pih hwuy;  
上帝是依 Shang-te she e,  
無災無害 Woo tsae woo hae.

The illustrious Keang-yuen,  
Was of undeflected virtue,  
The Most High was her defence,  
And no calamity befel her.

This is said in reference to her miraculous conception, and child-birth. She is called a descendant of Yen-te 炎帝 and Kaou sin tsze sun che 高辛子孫之妃 the wife of a son or grandson of *Kaou-sin*; and the mother of How-tseih 后稷 the inventor of agriculture subsequently to the Chinese deluge, (B. C. 2169). *How-tseih* is considered the first ancestor of the Chow dynasty, which commenced upwards of a thousand years after his day; viz. B. C. 1112) soon after the age of Moses.

嫿 MING. From *woman* and *silent recess*. Clear;  
pure; bright appearance. Ying ming 嫿 a young woman.  
Ming ting | 好 to controul one's self; a plain even face.

媿 TSEAY. A woman's name.

Read So, An effeminate appearance.

嫿 YING. Careful; attentive manner; good-looking cleanly appearance. A woman's name; name of an ancient state. Ying ming | 嫿 a young woman. Ying moo | 嫿 the appearance of a poor rustic wench.

Ying | or as some write her name Yung 榮 was the sister of Nê-ching 聶政 a famous assassin who lived in the seventh century. He was a country butcher, who had a great reputation for spirit and courage. By his industry he supported a mother, and his sister | Ying.

Yen-chung-tsze 嚴仲子 a courtier of one of the then principalities in China, conceived an enmity against Keā-luy 俠累 a minister at the same court. Yen-chung-tsze condescended to visit the butcher, flattered him, and offered him a large sum of money for the support of Nê-ching's mother, before he opened his revengeful project: the butcher, however, declined it, as he would not leave his mother during her life time. Soon after, death relieved him from that care, and having interred his parent; he under a sort of feeling of gratitude, for the civility and bounty of the courtier; went and offered to revenge his quarrel. Yen-chung-tsze wished him to strengthen himself by numerous accomplices; but the butcher shewed that such a step would cause a disclosure, and defeat the project. He therefore went alone, and found Keā-luy seated in a hall surrounded by guards, through whom he forced his way, killed the object of revenge, and many other persons; then mangled his own face, flayed off the skin, tore out his eyes, and ripped open his bowels. His design in doing so was to save his sister Ying | who would have been implicated by his being known. His body was afterwards thrown into the streets, and a large reward offered to any person who would tell who he was; however, none knew the secret, but his wicked employer; till the sister, from circumstances, was led to conclude that the assassin was her brother. She went to the spot, threw herself on the putrid corpse, wept bitterly, and acknowledged her relation to Nê-ching, the butcher of Che-shun-tsing 軼深井 village.

When reproached for sacrificing herself by recognising her brother, she defended his conduct as an act of grateful friendship; and her own, from its being her duty to preserve his name from perishing—and having said so, she *thrice* called out T'ien chay 天者 O Heaven! or, O God! and in the deepest anguish, immediately died. (Vide, Twenty-one historians, 11th vol. under 刺客列傳 memoirs of assassins.

Leau ying how 繚 | 侯 a title of nobility, created by the Han dynasty (B. C. 100), to reward one of the generals of the kingdom of Canton, who when hard pressed by Han's superior army, conspired against their own king Yu-shen 餘善 and having murdered him, surrendered to their country's foe.



The forces of Han came round the coast under the conduct of Low-chuen Tseang-keun 樓船將軍 an admiral of storied ships; i. e. vessels which had rooms built upon their decks. These Po pwan-yu 破番禺 attacked and took Pwan-yu (the modern Wham-poa.)

The Emperor, who then reigned over the northern parts of China, said, that Tung yuě heă 東越狹 Canton was a region of narrow passes, and many obstructions to military operations; and therefore 將其民徙處江淮間 東越地遂虛 took the people and transported them to the region between the Yang-tsze-keang and the river Hwae, by which measure Canton, was forthwith emptied of inhabitants (She-ke, 13 vol.)

**嫉** TS'HEIH. From *woman* and *disease*. Jealousy; envy; dislike; hatred to a competitor. Tseih 疾 is used in the same sense. Maou tseih 媚 | dislike; aversion; opposition to. Tseih too | 妒 or Tseih too | 妒 envious; envy; jealous dislike.

Jin woo hēen pūh seaou, jūh chaou kēen tseih 人無賢 不肯入朝見 | whether a man be wise and worthy; or degenerate, as soon as he enters a court he is envied.

同道者相愛 Tung taou chay seang gae;

同藝者相 | Tung e chay seang tseih.

Men who pursue the same virtuous course, love each other. Those who follow the same arts, envy and dislike each other.

Yuen jin yew shīh, ke kǎn yu tseih too 願人有失 其根於 | 妒 to desire the failure of others is rooted in a spirit of envy. It is added, although I may desire the failure of others, Jin we peih shīh 人未必失 it does not necessarily follow that they will fail; but if I harbour such a desire 我之良心先失矣 I have already lost a good conscience.

The second commandment in the Chinese decalogue, is Keae gō e 戒惡意 to guard against wicked thoughts; and under the same head is this precept, Wūh kēen tsae urh tseih 勿見才而 | when you see the exhibition of superior talents, do not envy the possessor.

In the Ta-heo 大學 a good statesman, who will be a blessing both to the royal family and to the people, is represented as sincere and liberal, and Jin che yew ke jō ke yew che 人之有技若己有之 one who feels as happy on seeing others possessing superior talents, as if he himself possessed them; whereas he who is likely to prove a curse both to the throne and the country is he, who seeing Jin che yew ke, maou tseih e woo che 人之有技媚 | 以惡之 other men possessing superior talents envies and hates them.

**穀** MOW, or Kow. To suckle a child. Ignorant.

**嫖** SOO. A woman's name.

**嫖** NEÁOU, and Jō. 嫖 嫖

From *woman* and *weak*, or small. Long and small; slender. Delicate; feeble as a woman; moved by the wind; reeds waving in the wind; pleasant vibrations of sound, as are made by trees shaken by the wind. Neaou no | 娜 wriggling mincing walk, wriggling motion, like a worm.

**嫗** Same as 嫗 Tow, see above.

**嫗** T'HANG. A woman's name.

**嫗** HE. 嫗

A sort of official female attendants. Fearful; envious.

**嫌** HEËN. 嫌 嫌

From *woman* and a hand holding things together. Disdain. The heart drawn different ways; forming or having partialities



and antipathies; disquieted; jealousy; suspicious; to dislike; to have an aversion to; something of *ill-will*; a prejudice against. *Seau hēen* 小 | a petty dislike. *Hěē hēen* 挾 | to cherish a dislike to; to have an ill-will,—this invalidates accusations. *Hēen e* | 疑 dislike and suspicion. *Hēen ke* | 棄 to dislike and reject or refuse, applied to presents and to the person who offers them. *Hēen shaou* | 少 to reject a donation because it is too small.

*Hēen pūh ping yu sin yay* | 不平於心也 *Hēen* denotes unevenness—disquietude of mind. *Pūh hēen* 不 | not to dislike or disdain. *Chin hēen* 嗔 | anger and dislike. *Neu tsze to hēen e, koo tsung neu* 女子多 | 疑故从女 women often harbour dislikes and suspicions, and therefore the character is derived from woman.

*Jā shaou yew hēen kēih pūh tang che chuo, ta pūh tan pūh wei fūh, urh tsey hwan yew heu to hān noo* 若稍有 | 隙不當之處他不但不畏服而且還有許多恨怒 if he have any trifling dislike or disagreement, or impropriety, he not only does not become intimidated and submit; but on the other hand, shews a great deal of indignation and anger.

*Hwō she ke e paou sūh hēen; hwō e ho e seay ke tsuy* 或設計以報宿 | 或移禍以卸己罪 either lay plans to revenge some *sleeping* overnight (old) dislike; or transferring some calamity to rid one's self of blame. *E tsze kēen, pe wei hēen* 以此兼彼為 | when this person is taken or accepted; that person harbours jealousy and dislike.

*Pūh pe hēen e* 不避 | 疑 not to shun suspicion; i. e. to do what exposes one's self to suspicion: they teach that in an affair of indifference it is wrong to do so; but an act of justice or mercy must not be omitted, although it may make one's character appear suspicious; as for instance, if a young woman protect a young man from some calamity, however pure her intentions and conduct, she is thereby placed in circumstances that render her suspected of bad motives; they allow her to brave the danger of loss of character, and trust that the truth will appear another day.

The Chinese state the utility of forms and ceremonies, thus, *Poo le chay, so e ting tsin soo; kenē hēen e; pēē tung e;*

*ming she fei yay* 夫禮者所以定親疏. 決 | 疑別同異明是非也 the rules of decorum (or the ritual of etiquette) are the means by which to determine the nearer and more distant seats; to decide jealous doubts and prevent dislikes; to separate persons and things that rank the same, from those that are ranked differently; and to distinguish clearly, right from wrong. (Le-king.)

The right from wrong, refers to extraordinary cases when it is proper to dispense with ordinary forms. As for example, the ordinary rules of Chinese decorum think it too familiar for a man to take hold of his brother's wife's hand, or even to touch it, when giving or receiving any thing; but if *Sau nēē ts'ih yuen che e show* 嫂溺則援之以手 his sister-in-law fall into the water, he must seize hold of her hand to pull her out. (Le-king-choo.)

*Le pūh wei hēen ming* 禮不諱 | 名 the ritual ceremonies do not admit a *suspicious* name to be avoided. (Le-king.) A *suspicious name*, here means a name however respectable, the sound of which is the same as some mean or vicious word, a predicament to which the Chinese language is very liable: the example given is that of *Yu* 雨 Rain, and *Yu* 禹 an ancient monarch: in performing the service in the temples, the proper word must be enunciated, although it calls up mean associations, from the sameness of pronunciation.

The Emperor Kwang woo 光武 (the illustrious warrior) who reigned, A. D. 30, when suspicions were excited against his successful general Fung-e-kung-sun 馮異公孫 and the general expressed some fears, said to him, *Tseang keun yu kwō kea, e wei keun chin, gāu yew foo tsze, ho hēen ho e, urh yew keu e* 將軍於國家義為君臣恩猶父子何 | 何疑而有懼意 general! in this court you and I are related by the sound principles of prince and minister; feelings of kindness subsist between us, like those of father and son—what jealousy, what suspicion is there, that you are afraid? (Urb-shih-j'ih She, 41 vol.)

嬪

Another form of 嬪 Yun, A surname.



媼

SHOO. A woman's name.

嫫

TAOU, and Yaou. A woman's name.

媼

Same as 婆 Pə, An old woman; the name of a place.

媼

TUY. A woman's name.

嫫

PANG. A woman's name.

嫫

LANG. Forms part of the name of the king of

heaven's library, where a certain writer dreamt that he took a lounge.

嫫

NEAOU. From a man placed between two

women. Women endeavouring to seduce a man. To pull about, and play with, in a lascivious manner; lewd gambols; light, seductive speech and behaviour. In Canton read Haou, and is used as a term of abuse when speaking of women; they say Haou kow na 狗她 lewd bitch!

Chay ko yin foo fā neaou 這個淫婦發 | this lewd woman is giving herself lascivious airs.

嫫

E. An old dame.

ELEVEN STROKES.

嫫

HAOU. A woman's name.

嫫

E, or 婉 | Yuen e. Yielding, complying;

according with; complaisant.

嫫

P'HEAOU. From woman and flying with the

velocity of fire. Levity; lightness of character and conduct; given up to prostitution; a whore; to go a whoring; to follow after loose women. A woman's name.

Haou peau 好 | addicted to lewdness, or whoredom. Peau chae | 寨 or Peau shay | 舍 a bagnio or bawdy-house. Peau keaou | 姚 to put away disease. Peau tsze | 子 a prostitute. Peau too yin | 賭飲 whoring, gaming, and drinking.

Sih chang kea wei peau 宿娼家為 | to pass the night with prostitutes is called peau. Peau kih | 客 a whoremonger. Chang foo ying sung peau kih 娼婦迎送 | 客 prostitutes meet on entering, and accompany to the door when leaving, their debauched visitors. Peau lae teih ping | 來的病 disease occasioned by intercourse with whores, the venereal disease.

Chinese moralists lament that prostitution Kin keu she seih, wei pūh kwae 今舉世習為不怪 now, throughout the whole of their world, from the influence of habit, is not viewed as a moral deformity; and though it, Ko wei sin tung 可為心痛 ought to pain acutely the human heart (because of its pernicious consequences), there are those who Wei fung lew ya sze 謂風流雅事 call it gaiety and an elegant, or gentlemanly pursuit.

The arguments used against this vice are taken from the cruelty and injustice of taking advantage of the wants of the poor to vitiate their morals; from the disorder which in Chinese families is caused when children are born of fornication; the father denies his son; his daughter is left with her mother to become a prostitute in her turn; if the mother be taken into the family, the father treats his own son as a servant or slave; or if the daughter born of whoredom be handsome, the father again subjects her to his lust; or as she is not acknowledged for a daughter, his own sons or nephews debauch her; and brothers and sisters thus live in incest;



or like the brutes; fathers, sons, and nephews, Tseu yewseuen yin 聚麀宣淫 crowd around the same female and debauch her by turns. And, Lēen che yīh sang 廉恥一喪 when a sense of shame is once lost, the descent in brutality is interminable; children learn of their fathers, and domestics imitate their masters, and general confusion ensues; Ke pūh shang tsae! ke pūh ko pa 豈不傷哉豈不可怕 is it not an afflictive vice! should it not be dreaded!

Their next argument is from the loathsome and disgusting diseases which are occasioned by irregular intercourse; and finally, Peīh show yin kēen 必受陰譴 the certainty of being punished in a future state. (Tseuen-jin-keu-hwō, 2 vol. 28 page.)

勢

A vulgar form of Che 勢 which is the same as Che

勢 an offering or present. To reach or extend to.

嫗

YŪ, and Heu. 嫗 嫗

From *woman* and a *storehouse*, where things are classed and laid apart. A mother; an old woman; to nourish, applied to nature, under the idea of a mother. A man's name; the name of a hill. Tēen heu fow urh te yu yūh 天煦覆而地 育 heaven overspreads with a genial influence, and earth nourishes natural productions. Heu yu 煦 | the genial fructifying influences of nature. Wan shīh yu 萬石 | name of an ancient mother of five brothers, all eminent statesmen.

Heu yu fow yu wan wūh 煦 | 覆育萬物 the genial influences brood over and nourish all things. Yu chay yu fūh 羽者 | 伏 the spreading wings diffuse genial warmth and hatch. (Le-king.)

嫗

LUY. From *woman* and to *involve*. A surname.

Luy tsoo wei Hwang-te ching fei 嫗祖爲黃帝正妃 Luy-tsoo was the principal wife of Hwang-te, (B. C. 2622). (She-ke, 1st vol.)

嫗

SEUEN.

嫗

From *woman* and to *circulate*. Good-looking; beautiful.

嫗

MÁN.

嫗

嫗

From *woman* and extended like a *creeping plant*. Remiss; inattentive; disrespectful; contemptuous; to insult; to disgrace; to defile; impious. Woo man 侮 | or Sē man 褻 | disrespectful, contemptuous.

In the 9th vol. § 29, and 7 page of the Tsō-chuen 齊侯 Tse how, the Chieftain of Tse is represented as a very impious man. Ke yen tsēen man yu kwei shin 其言僭 | 于鬼神 his language was presumptuous and disrespectful to the gods; or as the same idea is otherwise expressed, Ke so kaou yu kwei shin chay, keae man tsēen che yen yay 其所告于鬼神者皆 | 僭之言也 whatever he addressed to the gods, was all disrespectful and presumptuous language. Ke pūh king kwei shiu 其不敬鬼神 he venerated not the gods; and he Pūh tan kwei shin 不憚鬼神 feared not the gods. She e shin noo 是以神怒 therefore the gods were angry; and Kwei shin pūh heang ke kwō 鬼神不饗其國 the gods did not accept the sacrifice of his country.

嫗

YANG. A woman's name.

嫗

T'HUNG. A woman's name.

嫗

TSAOU. Good; well.

嫗

E.

嫗

From *woman* and *sound* or *echo*. A new born infant, or as they express it, Jin che sāng yuē e 人始生曰 |



a human being when first born is called E; or E-e 媿 1  
from its first cries.

**璋** CHANG. The epithet by which a wife designates the father or mother of her husband. Pae koo chang 拜姑 1 Koo-chang denotes a husband's mother.—To make obeisance to the parents of a husband. Heung chang 兄 1 a husband's brother.

Seih foo ching koo chang; wae jin püh tih ching koo chang 息婦稱姑 1 外人不得稱姑 1 a son's wife calls (her mother-in-law) Koo-chang; a person not belonging to the family cannot use the term Koo-chang.

**嫵** CHUNG, or Jung. A woman's name.

**傭** K'HANG. A woman's name. Rest; repose.

**嫵** NEIH. From woman and concealed. A woman's name, or according to some, lewd familiarities.

Fan seang heā kin chay yuē yin-neih 凡相狎近者 日淫 1 all who approach each other with familiar levities are called Yin-neih, Lewd or lascivious.

**嫵** TS'HAN. 嫵 From woman and blended. Greedy appetite; lust; lasciviousness.

**嫵** LE. 嫵 嫵

A woman without a husband; a widow. Le denotes Foo woo foo yay 婦無夫也 a wife without a husband. Kwa foo yuē le 寡婦曰 1 a widow woman is called Le.

Under this word, Des Guignes has improperly placed this expression "Lung ly 龍 1 draconis saliva," it should come under 龍 Le.

**嫡** TEIH. From woman and equal. The wife strictly so called, expressed by Ching shih 正室 the correct, middle, or principal apartment; i. e. the person who inhabits it. Teih moo 1 母 the mother of the people; the Queen. Teih tsze 1 子 the children of the principal wife.

Jin che yuen pei teih yay 人之原配 1 也 a man's first female partner is called Teih; hence, Teih tse 1 妻 the first wife, and Shoo tse 庶妻 wives subsequently married.

Ching tse sāng tsze wei teih tsze; Tsēē sāng tsze wei shoo tsze 正妻生子爲 1 子妾生子爲 庶子 the children born by the first wife are call Teih-tsze; those born by secondary wives are called Shoo-tsze.

Chang tsze, teih sun 長子 1 孫 a principal wife's eldest son; and his eldest son, the last is called a Teih grandson.

The necessity of preserving subordinate distinctions in courts, is thus expressed in the 2nd vol. of the Tso-chuen.

內寵並后 Nuy chung ping how,  
外寵二政 Wae chung urh ching;  
嬖子配適 Pe tsze pei teih,  
大都耦國 Ta too gow kwō;  
亂之本也 Lwan che pun yay.

Inside, if a favorite concubine become a second queen;  
Outside, if a favorite minister become a second king;  
If a concubine's son be put on an equal footing with the wife's;  
If a chieftain assumes the rule of two states;  
Anarchy will spring up from these as from a root.

**嫵** CHA.

A woman's name. Read Tseu, Haughty; envious.

**嫵** TSZE, Chuy, or Tsuy. 嫵

Read Kwei, A small delicate waist. Read Tsze and Chuy, in a similar sense. Handsome; elegant figure; slender; delicate; the appearance of a woman spying or looking and examining.



媽 YEN.

嬌 嬌

Handsome, pretty, smiling, pleasing. A man's name. Yen jen yih seaou 1 然一笑 an *arch* seducing smile: the smile or laugh of a fascinating female. Neu tze mei chay, seaou yen jen, ling jin seaou hwān 女子美皆笑 1 然令人消魂 when a beautiful woman puts on a fascinating smile, it makes a man's soul melt away.

Han-yen 韓 1 a person mentioned in the memoirs of 李廣將軍 general *Le-kwang*, a famous warrior during the Han dynasty (B. C. 151). *Le-kwang* fought much against the Tartars with great merit; in consequence of which, it is recorded, that Shang keih yuē, *Le-kwang* tsae ke tēn hea woo shwang 上泣曰李廣才氣天下無雙 the Emperor shedding tears said, *Le-kwang* for talent and spirit has no equal in the world. Whatever rewards were given to *Kwang* (as *Le-kwang* was called) he Chě fun ke hwuy hea 輒分其麾下 immediately distributed them amongst his men; and Yin shih yu sze kung che 飲食與士共之 food and drink he partook of in common with the soldiers. Although during forty years he enjoyed large emoluments, his family possessed no property.

Ke shen shay yih tēn sing yay 其善射亦天性也 his skill in archery was the gift of heaven—none of his own sons or grandsons could ever equal the old man. Kwang nā kow shaou yen 廣納口少言 Kwang had an impediment in his mouth, and seldom spoke. Archery was his business and his amusement. He did not however attain the same noble rank that some others of his fellow captains acquired, which was attributed to Heaven thwarting him, because of his having killed 800 men whom he induced to surrender; for it was then believed, Ho mō ta yu shā e heang 禍莫大於殺已降 nothing can induce greater judgements than killing men who have surrendered. When Kwang had already lived upwards of sixty years, he was called upon to go against his old opponents, the Heung-noo 匈奴 Tartars; he was second in command, and the expedition was unsuccessful. Kwang was broken hearted; he drew out his men, told them of his having fought more than seventy

PART I.

6 L

battles with the Tartars, but now Heaven had forsaken him; and Kwang (said he, mentioning his own name) an old man of sixty, will not now be able 對刀筆之吏 to withstand the gentlemen who wield the *pencil swords*—at court; whilst uttering these words, he 引刀自剄 drew his sword, and cut his own throat. (She-ke, 12 vol.)

嫿 K'HIN.

A woman's name. A good appearance.

嫵 PEIH.

From *woman* and *finished*. A mother.

嫵 CH'HUEN. From *woman* and *solely devoted to*.

One; uniform; lovely; to accord with. Chuen wan 嫵婉 to accommodate, and endeavour to induce harmony and concord amongst many persons. Chuen hwan kang jow 1 婉剛柔 to blend harmoniously the rigid and the flexible. (Hwae-nan-tsze 淮南子 23 vol.)

嫵 CH'HIANG.

嫵

Chang-go 嫵娥 a celebrated goddess in the palace of the moon. Hāng 嫵 is also used for the first syllable in the name. See under Go.

嫵 TSIH, and Tseih.

From *woman* and *azure*. Fresh and good-looking. Tsih tsō 嫵嫵 regular, orderly and attentive.

嫵 HAN. An old-womanish appearance; anger.

Read Jen, Respect; respectful.



嫩 NUN.

嫩

The common form of 嫵 NUN: Weak, small, fine, delicate; soft; small and good; young. Shaou nun 少 | young. Keaou nun 嬌 | delicate and handsome—said of women and of colours.

嫵 LÜH. From *woman* and *stag*. A woman's name.

嫵 LAOU. A hankering, excessive, stupifying affection for, or love to. A surname. Lwan laou 戀 |

the affections hankering after, or intensely set on an object. Koo laou 嫵 | a hankering regard for; the mind set on prostitutes; a whoremonger. Laou hoo | 嫵 to envy. Laou yae | 毒 lewd; profligate; lascivious.

Chang ke wei yew se yuě koo laou 倡妓謂游壻 曰嫵 | prostitutes speaking of profligate men, call them Koo-laou; fond lovers. Sze ma yin yuě laou yae 士罵淫曰毒 writers reprobating lewdness use the words Laou yae. Yih yuě laou sing yay 一日 | 姓也 one says that Laou is a surname.

Laou yae | 毒 is a name notorious in the history of China, about 250 years B. C. when the principalities of China were as yet unsuhdued by the conqueror Tsin-che Hwang-te.

Laou yae was the creature of Leupühwei 呂不韋 who was Yang teih ta koo jin yay 陽翟大賈人也 a great trader in Yang-teih. He Wang lae fan tséen mae kwei 往來販賤賣貴 went from place to place buying cheap and selling dear; and thereby Kea luy tséen kin 家累千金 at home he amassed a thousand pieces of gold. In the course of his peregrinations he came to the state Chaou 趙 where Tsze-tsoo 子楚 a prince of the kingdom Tsin 秦 wei che 爲質 was a hostage. The king of Tsin, notwithstanding his own son was given to Chaou as a hostage, still made frequent attacks on the territories of Chaou, which caused the prince Tsze-tsoo to suffer various deprivations.

The trader on finding this, took a lodging near the prince, and said to himself, Tsze ke ho ko keu 此奇貨可居 here's a rare commodity, and I'll take up my abode here; for it immediately entered into his speculating mind, that he could by means of the prince advance his fortune. He accordingly waited on the hostage prince, and said to him, 吾能大子之門 I shall be able to enlarge your gate; which means, I shall be able to advance your interests and greatness in the world; the prince laughing said to him, you must first enlarge your own gate, before you enlarge mine. Leu-püh-wei replied, 子不知也 吾門待子門而大 you don't understand; my gate's enlargement depends on the enlargement of yours. The prince then 心知所謂 mentally understood what he said. The trader's plan was to furnish the prince with money to raise himself to his father's throne, in the place of the heir apparent, and in opposition to twenty other brothers.

In order to effect this, he proposed that in behalf of the prince, he should go and attach himself to the household of the heir apparent, Gan-kwö-keun 安國君 and his favorite concubine, Hwa yang foo jin 華陽夫人 who had supplanted his wife, and who had no children; by the trader's curiosities, and the arts of insinuation, it was hoped the barren princess would procure the appointment of Tsze-tsoo to the throne. The prince entered fully into the plot, and promised the trader half his kingdom, in the event of succeeding.

Püh-wei 不韋 whose name implies, Complaisant, or dissolute as to principle, gave the prince five hundred of his thousand pieces of gold; and with the other five hundred bought 奇物玩好 curiosities and pretty play things, and set off for the west, where Tsin's court was relatively situated.

He first obtained an introduction to the favorite concubine's sister, and by her, sent his curiosities to the queen elect, together with some encomiums on the goodness and wisdom of the hostage prince, who was, he said on terms of friendship with all the nobles of the empire; and who 以夫人爲天 looked on her ladyship as his god, and 日夜泣思太子及夫人 day and night shed tears whenever he thought of the prince and princess. This tale highly gratified Hwa-yang Foo jin. Püh wei, having gained



this footing, next employed the same female advocate to propose to the princess, to appoint a successor from amongst some of the wise and virtuous princes of her husband's brothers; intimating, that if she had no stronger hold of the prince, but her personal charms, when these failed the heir apparent might cease to love her, and of all others, the hostage prince was the fittest person to be her heir.

This suggestion met with her fullest approbation, and she waited for an opportunity to propose it to her husband, which she did by shedding tears, and lamenting on the one hand the hard fate of the virtuous hostage prince; and on the other, her own hard fate in being childless. Her arts availed, and Gan-kwō-keun, having given his word, also 刻玉符約 engraved a gem signet, in confirmation of his promise. To convey this news to the hostage fell to the scheming trader's lot, who carried with him valuable presents, and raised the reputation of the captive prince amongst all the nobles. The trader, and the hostage prince, were now pot companions. Pūh-wei collected troops of beautiful women and dancing girls. The prince became enamoured of one of these, and desired to possess her, which enraged the trader very much; but he had already wasted his fortune, and must go through with his schemes. He therefore yielded his *already pregnant* concubine to the prince, and her first son, the offspring of this trader, was Ching-tsze 政子 who became the famous Tsin-che-hwang 秦始皇 the first universal monarch of China; the burner of the books; the burier alive of the literati; and the builder of the great wall!

This bastard prince named Ching, was born during the first moon of the year, and from him it is still called 正月 the Ching month.

In consequence of an attack being made by Tsin, on the state Chaou, the chieftain of Chaou determined to kill the hostage; but the trader and his money again came to his aid. Six hundred catties of gold were given to the prince's keepers, and they let him escape to the army of his father. Vengeance was next meditated against his wife, but she was a native of Chaou, and was in consequence spared.

Tsin chaou wang 秦昭王 the father of these princes, and the aged monarch of Tsin, now closed his life in the 56th year of his reign. The late heir apparent, Gan-kwō-keun,

mounted the throne; his favorite concubine was made 王后 queen, and Tsze-tsoo, the late hostage 爲太子 was appointed heir, to the exclusion of all his twenty brothers, one half of whom were older than himself

The state Chaou was pleased on this occasion to send home the trader's late concubine, now called Tsou-foo-jin 楚夫人及子 and her (spurious) son 政 Ching.

The new king lived but one year in the enjoyment of the royal dignity, and the late hostage ascended the throne under the title Chwang seang wang 莊襄王 the powerfully assisted monarch; perhaps referring to his friend the trader, who promised to enlarge his gate. His barren patroness, the favorite concubine, he created 太后 queen dowager; his own mother also received a higher title; and the trader Pūh-wei was made prime minister; with the title of Wān-sin-how 文信侯 the polished and faithful earl, with an earldom in Ho-nan containing a hundred thousand families.

But royalty cannot prolong life, in three years after ascending the throne, the powerfully assisted monarch, died; and 太子政 prince Ching, the trader's real son, was made king at twelve years of age. Pūh-wei was now made 相國 a partner in the government, with the title of 冲父 *second father* to the young king; a rather unwise allusion to the real circumstances of the case.

Leu-pūh-wei, the regent, with his son on the throne, was now at the highest pitch of greatness; and during the young king's minority, commenced a secret adultery with the queen, the young king's mother. In his household, he had ten thousand servants; and as it was the fashion of the times throughout the principalities of China, to invite men of learning to court, and all vied with each other in their liberality to the studious; Pūh-wei felt ashamed that Tsin should be inferior to any of the other states; he therefore 招致士 called men of letters around him, till there were fed at his table, three thousand of such guests.

From this it would appear, that the learned in China, at that remote period, like the learned in Europe, of modern times, notwithstanding their contempt of trade, were rather partial to princely traders dinners. And the singular man, whose memoirs we are abridging, not only fed these three thousand poor authors, but he employed them also. For



是時諸侯多辯士如荀卿之徒 at that time the princes of states, or chieftians, kept a great many wrangling doctors, such as Seun-king, and his disciples, who 著書布天下 published books and spread them over the world; accordingly, Lewpühwei set them to work, to 備天地萬物古今之事 prepare an account of whatever concerned the heavens, and universal nature, both in ancient and modern times, to be called by his own name; and in allusion to the great work of Confucius, 呂氏春秋 Leushe's Spring and Autumn Collectanea.

In reference to this work, he hung up in the market place, a thousand pieces of gold to be given to any of the 游士 寶客 worthy travelling scholars, who were guests in his dominions, 有能增損一字 who could shew ability to add or diminish a single letter.

The young king was now coming to the years of manhood; and the queen's lust was insatiable; Püh-wei began to dread that some calamity would come home to him, and he therefore wished to break off his connexion with the queen. He therefore 私求大陰人 嫪毐 privately sought for a person of large genitals, whom he found in Laou-yae, the wretch with whose name this memoir is connected. He joined Laou-yae with some players and musicians, and took occasion by some indecencies, such as the Histriones of every country are charged with indulging in, during their entertainments, to fix the attention of the queen on Laou yae, and excited her desire to have him admitted. This was effected by suborning people to charge him with a crime, which the laws punished by making him an eunuch, and then bribing the executors of the law, to forbear inflicting the sentence. By this device; and plucking away the hair of his beard and his eyebrows; he passed for awhile as an eunuch, and in that character waited on the queen at all times; and by this man the queen bore two children. He thus became great at court; and had several thousand servants attached to him, but his triumph was short. He was impeached of that which was supposed to be a secret; and he himself, with all his kindred to the third degree of consanguinity were exterminated; and his whole household banished. The two children also were murdered. The regent, the trader of Yang-tch, was implicated; and retired to his

earldom, where he received a letter from the king, his son, interrogating him on the subject of his claims to such a rich earldom, as his services were entirely unknown to the country; and further, how he was related to the monarch, in that he had taken the title of second father? Leu-püh-wei, instead of answering these questions, removed his family to another state; and still 恐誅乃飲酖而死 fearing that he should be put to a violent death, drunk poison and died. (She-ke, 11 vol.)

嫽 SÜH.

From *women* and *night*. A stupid person, ignorant, unenquiring.

嫽 HWAN. From *woman* and *calamity*. Common form of Nan 嫽 two women wrangling.

嫽 MOO. From *woman* and *obscurely seen*. The name of an ancient royal concubine. Moo moo | 母 the fourth wife of 黃帝 Hwang-te.

嫽 MOO. 嫽

The original form of the preceding. Some say, the name under the preceding word, means Very ugly; others say, it means Pretty and fond of one's self. Read M'ih, Still, quiet.

嫽 CHAY. A woman's name.

嫽 A common form of 嫽 Nun, Soft and delicate.

嫽 An erroneous form of 嫽 Kwei, see above

嫽 FOO. A woman's name.



**嫵** HOO. Handsome, elegant, beautiful, good, excellent, to boast of beauty. Hoo pa | 扒 good, a local phrase.

**嫵** Same as the preceding.

Chay ke, keae te so tsze, tseih e hoo pe seaou hien 車旗  
皆帝所賜卽目 | 鄙小縣 the carriages and  
colours are all conferred by the Emperor for the very pur-  
pose of illustrating my poor frontier district. (Tsëen Han.)

**嫵** GAOU. **嫵**

Proud haughty behaviour to; to slight or behave rudely to; to trifle or take liberties with.

**嫵** The same as the preceding.

**嫵** GAN, Han, and Yen. **嫵**

From woman and sour wine. Suppressed anger; hard to know; a vicious disposition; a woman; a woman who cherishes a love or affection for. Large and abundant.

**嫵** CHÜH. From woman and belonging to. Respect; veneration; the obedient and respectful deportment of a wife; more. Properly written 嫵 Chüh.

**嫵** Same as 嫵 Tang, A woman's name.

**嫵** TS'HAN. From to decollate and woman. A woman's name. Yen tsan 嫵 | good looking; beautiful.

PART I.

6 M

**嫵** Original form of 嫵 Tsëen.

Neu-tsëen 女 | the wife of 太白上公 Tac-püh-shang-kung.

**嫵** LÜH. From flying about and woman. An ancient form of 戮 Lüh, To kill; to slay.

**嫵** P'HEIH. **嫵**

From tattered raiment upon woman. Easily made angry; irritable; lightness of deportment. A woman's name.

**嫵** HOO. From woman and guilty. A person who becomes surety for a woman guilty of some slight offence, for which government does not think it necessary to imprison her, but Paou jin e tae tsuy 保任以待罪 delivers her to securities, to wait a decision on her offence. In the modern practice, government delivers slight female offenders to the custody of a female police officer, called Kwan mei 官媒 or 嫵 Koo yu.

**嫵** WOO. **嫵** **嫵**

From woman and denying. Careless; inconsiderate. Flattering, trying to win the affections. Woo mei | 嫵 a delicate fascinating woman.

**嫵** SHAOU, or Seaou.

From small and woman. A senior sister.

**嫵** JEN, Nën, and Shen. **嫵** **嫵**

From woman and indeed. A surname. Read Shen, An effeminate gait and manner; also a surname.



嫵

NĒEN, Shin, T'han, and T'hēen.

From *woman* and *reaching or extending to*. A greedy hankering for; perverse; obstinate longing for. A woman's name; a tall slender woman.

嫵

TSEAOU. From *woman* and *a burning*

*anxiety*. Grief and sorrow visible in the countenance. Tseon suy | 悴 Tseou yen | 妍 and Tseou ming | 冥 are all expressive of grief; sorrow; and an afflicted mind.

嫵

TO. From *woman* and *to hang loose*. Loitering;

lazy; trifling gaiety, want of seriousness; unsteadiness. Yen to 燕 | and King to 輕 | are both expressive of Unsteadiness; levity and neglect of serious pursuits.

嫵

CHĒN. From *woman* and *good or skilled*.

Fond of criticizing people's language; stingy.

嫵

MAOU. From *woman* and *yellow*. A

handsome, beautiful appearance.

嫵

HĒEN.

嫵

嫵

From *woman* and *leisure*. Tranquil; easy; genteel; accustomed to; accomplished. Hēen ya | 雅 elegant, genteel.

Hēen yu tsze ling | 於辭令 accustomed to conversation; skilled in discussion, or in the use of words generally, whether in writing or speaking: this expression occurs in the 11th vol. of the *She ke* 史記 and is affirmed of Kēuh-yuen-ping 屈原平 (B. C. about 250) who after acquiring very high reputation, drowned himself in a fit of disgust, on the 5th day of the 5th month; a great Chinese holiday, which is still

observed with various usages that have a reference to this person. He very early in his career began Tsze yuen sāng 自怨生 to hate his own life; an indulgence in this melancholy humour, made him at last say Ning foo chang lew, urh tsang hoo keang yu fūh chung urh 寧赴常流而葬乎江魚腹中耳 I had better cast myself into the eternal stream, and make my grave in the belly of some river fish—meaning that most noted of all rivers in China, the Yang-tsze-keang; on forming this resolution, he composed some farewell verses, and Hwae shīh suy tsze tow meih lo e sze 懷石遂自投汨羅以死 having embraced, or put in his bosom a stone, he threw himself into the Meih-lo stream, and died. Keuh-ping-yuen, was a native of Tsou 楚 which was obliterated from the list of independent states not long after his death. Kung ma shūh hēen; woo e chūh chung 弓馬熟 | 武藝出眾 thoroughly skilled in archery and horsemanship, in martial exercises excelling all.

嫵

Same as the preceding.

嫵

MĪH, or Mīh.

From *woman* and *black*. Anger; rage.

嫵

PŪH. The wife of Chang-e 昌意 one of

the sons of Hwang-te 黃帝 was called 昌 | Chang-pūh, or otherwise 昌僕 Chang-pūh and 女樞 Neu choo.

嫵

TSANG. A woman's name.

嫵

SZE. A woman's name.

嫵

MAE.

From *woman* and *to bury*. Cunning; crafty; wily.



嫖 LEAOU. 嫖

From *woman* and *fire lit up*. Corruscation of pleasantry; seductive, wanton play and trifling. Seang leaou 相 | playing or toying with each other; to dally amorously. A woman's name.

The people in the north call a mother Leaou-leaou; or, as some read it, Laou-laou. Fung leaou 馮 | or 馮夫人 a Chinese court servant who became the wife of Woo-sun 烏孫 a Tartar general, who fought against the Chinese about A. D. 564. Fung-leaou, was well versed in history, and was a skilful political negociator; and Choo kwe king sin che 諸國敬信之 all the nations respected and confided in her.

嫖 LĒEN. A woman's name.

嫖 HĪH, Hwě, or Hwă. 嫖

From *woman* and *a line*. Marking a limit. Tranquil; quiet. Airy, light, pleasing, haughty, self-confident, fleet, swift.

嫖 KWEI. 嫖 嫖

From *woman* and *to act or to do*. Artful; crafty. A surname. Name of a rivulet in Shan-se 山西 which, running south, enters the Yellow river. Kwei-chow | 州 ancient name of a district in the north. Kwei jny | 汭 two streams which rise from springs in the 歷山 Leih hills of Shan-se. It was formerly said the Kwei run south into the Yellow river, and the Juy run north; but it is now said both streams run south.

In the province of Shan-se, amongst Leih shan yew Shun tsing kwei shwüy chüh yen 歷山有舜井 | 水出焉 the Leih hills is situated the well of (the ancient monarch) Shun (B. C. 2169) out of which flows the Kwei rivulet. The rivulets, Kwei jny e yuen tung kwei hwän lew nan jüh yu ho | 汭異源同歸渾流南入於河

Kwei and Jny arise from different sources, but afterwards join their streams, and blended, rolling southward, enter the river;—viz. the yellow river.

It was on the Leih hills that Shun, in the first part of his life cultivated the land; whilst, influenced by his virtues, the elephants tilled the ground for him; and the birds of heaven plucked up for him the weeds, and it was on the banks of the Kwei, that Yaou 堯 in the 70th year of his reign, and the 86th of his age, Heang urh neu pin yu Yu 降二女嬪于虞 gave his two daughters in marriage to Yu, as Shun is otherwise named.

Shun was Koo t-ze 瞽子 the son of a blind man; his Foo wan, moo yin; seang g on 父頑母嚚象傲 father was stupid, his step-mother a scold, and his younger brother insolent; but, he Kih keae e keaou 克諧以孝 was able to harmonize them by his filial piety.

Yaou, reasoning from small things to great, was of opinion, that the principles of government were developed in families; and that he who could not rule well a family, could not govern well a nation; and since Shun had, when holding a lower place in a family, preserved peace amongst the proud, the stupid, and intractable, he determined to try him how he would act as a husband and a father, and it was to this end Yaou gave his own two daughters in marriage to Shun. The experiment proved that Shun was wise and virtuous; and Yaou resigned to him the throne. (Shang shoo yaou tēn 尚書堯典 last section.)

In the *Tso chuen*, Kwei | occurs as a proper name; thus Pā nēn, Ching-kung tsze hwüh, joo ching nēh foo kwei 八年鄭公子忽如陳逆婦 | during the 8th year, prince Ching-kwüh, went to the state Chin to meet his wife Kwei, and E kwei she kwei 以 | 氏歸 with lady Kwei returned. The state Chin sent Kēen-tsze 鍼子 a minister with the lady, and he found that Ching-hwüh had deferred the announcement of his marriage, at the manes of his ancestors till it had actually taken place; whereas Le tseu foo peih sēn kaou tsoo meau 禮娶婦必先告祖廟 propriety requires, that on marrying a wife, the intended transaction must be first announced in the temple of ancestors. This usage is still attended to in China, and the poor who



have no temples, dedicate a spot overhead, immediately after entering the door, where they place a tablet, inscribed with the name or names of some deceased ancestor. On the occasion just referred to, K'een-tsze, Ke che yuě, tsze peih p'uh n'ang chung wei foo foo 譏之曰此必不能終爲夫 | satirized them saying, this pair will not eventually become husband and wife; for Woo ke tsoo e, fei le yai 誣其祖矣非禮也 his deceiving his ancestors is a breach of moral etiquette.

燈 JĀNG.

From woman and to ascend. An eminently beautiful woman.

娥 CHĪH. A name of women.

婁 SEU. 媿  
A woman's name. A local word for Sister

頰 Same as the preceding.

媼 TSUY. A woman's name.

媼 YĪH. Yih yuě | 嫫 a woman like appearance.

嫫 YUĖ. Compounded with the preceding in the sense there given. Yuě nă. | 嫫 fat; corpulent.

嫫 TSAN. A woman's name.

嫫 HWA. From woman and flower. A blooming countenance; a beautiful woman. A woman's name.

嫫 SIN. A woman's name.

嫫 HEIH. From woman and to withdraw. A woman of a retired disposition and pure mind.

嫫 HWUY, or Kwae. A woman's name.

嫫 JAOU. 嫫

From woman and placed on an eminence. Pleasing, flattering, fascinating, slender, delicate. To play and make fun; to jest and laugh. A troubled mind; feeling an aversion to. Malignant. Read Neaou or Yaou, To make an uproar and disturbance, as ghosts are sometimes represented to do; troublesome, disagreeable.

She koo shang sze chay; ke kwei jaou 是故傷死者其鬼 | therefore those who are murdered, their ghosts are troublesome.

In reference to sounds, it is said, Yaou yaou e po po | 以婆婆 soft, delicate and diffused in portions.

Ying tsō 鼂錯 of the Han dynasty, (B. C. 151), after the ancient classics had been burnt by Tsin-che-hwang, received the Shoo-king from the lips of blind 伏生 Fūhsing, who had already reached the 90th year of his age. At that time the 匈奴 Henng-noo Tartars annoyed China from without, and 中國貧苦而民不安矣 Chung kwō pin koo urh min p'uh gan e, China being poor and distressed (by her foreign wars) the people were discontented. Under these circumstances Ying-tsō addressed the reigning monarch 文帝 Wăn te, The Literary Emperor; and stated that, for ascending hills, and descending declivities; for defending dangerous passes; now running and anon fighting; for horsemanship and enduring wind, rain, hunger, and thirst, the Chinese could not equal the Tartars, but they had the better of them in numbers, arms, and discipline, when they came to fair fighting on an open plain; his advice therefore was to meet them only



under such circumstances; as to the people, his advice was, 躬親本事廢去淫末除苛解 | 寬大 愛人 Kung tsin pun sze; fei keu jin mǒ; Choo ho kea yaou; kwan ta gae jin, 'That the Emperor should attend personally to things of radical importance; that an excessive attention to the branch tops of the political tree, should be abandoned; that petty circumstantial enquiries should be excluded; that vexatious, minute legislation should be abolished; and that the love of man should be made wide and great,' —i. e. benevolence and beneficence should be widely diffused; and that the aim should be to make all ranks 同樂 Tung lǒ, rejoice together.

The most esteemed men in China have, during every period of their history, maintained the doctrines of Ying-tsō, and have reprobated that hard hearted political economy of some metaphysicians, which recognises no other principles of government but those that emanate from the unfeeling deductions of pecuniary profit and loss.

## 嬌 LWAN.

From *woman and to unravel*. Troublesome; confusion; disorder.

## 嬉 HE, Hè, and Hé.

From *woman and pleased*. To play; to frolic. To ramble; to take an excursion for pleasure. Handsome; a pretty face.

Shwŭy he 水 | a boating party of pleasure. Yew he 遊喜 an excursion for amusement. Mei he 妹 | a famous ancient beauty, who caused the ruin of the Hea Dynasty. He he | 戲 childish play, the play and foolish pranks of children. He seaou | 笑 to make fun; to giggle; to twitter and laugh. He wan | 玩 to frolic; to seek amusement in playing pranks.

Mei-he 妹 | or, as it is sometimes written, Mei-he 妹 喜 was Hea Kěē fei 夏桀妃 the queen of Kěē, the last monarch of the Hea dynasty (B. C. 1759.) Mei-he, is classed with those eminent females who have induced the ruin of

their respective dynasties. In the *Koo-sze-keung-lin*, is this sentence, Chow kea moo e; Tae wang yew Chow-keang; wang Ke yew Tae jin; Wǎn wang yew Tae sze 周家母儀. 太王有周姜. 王季有太姒. 文王有太 妣 in the Chow family, the mothers were patterns of virtue; (the grandfather of Wǎn-wang) Tae-wang possessed (the virtuous queen) Chow-keang; (his son) Wang-ke possessed, Tae-jin, and Wǎn-wang, possessed Tae sze. These three queens are considered as Hing-kwō 興國 raising their country to prosperity; the three following, Wang kwō 亡國 ruined their country; Hea Kěē e Mei-he; Shang Chow e Tā-ke; chow yew e Peaou sze 夏桀以妹喜. 商紂以妲 己. 周幽以褒姒 king Kěē of the Hea dynasty, was ruined by Mei-he; Chow of the Shang dynasty, by Tā-ke; and king Yew, of the Chow dynasty, by Paou-sze.

The Wǎn-wang of China was nearly cotemporary with the kings David and Solomon, of Israel; and he is regarded as the wisest and most virtuous of princes, although he never ascended the Imperial throne; his eminence is attributed to his mother Tae-jin, who, Nǎng e tae keaou 能以胎 教 was able to teach him while yet in the womb. For they believe that the temper and behaviour of a mother, influences her offspring from the period of conception.

Mei-he's extravagance and folly is exemplified by her persuading king Kěē to make Tsew-che 酒池 a lake of wine, and bringing together three thousand guests at the sound of a drum; New yin 牛飲 to drink out of it like oxen; E wei lǒ 以爲樂 considering this (imitation of the brutes) to be pleasure.

Tā-ke, king Chow's queen, was notorious for her cruel invention of tortures; and Paou-sze, for refusing to laugh, till king Yew, Keu fung ho 舉烽火 lit up the fire signals, as a mere frolic, and brought all the nobles breathless running, under a false alarm. Not long after, Keuen-yung 犬戎 attacked the king to murder him, and on the fire signals being made, nobody came to his assistance, the nobles supposing they were again played with; and thus left alone, the king perished.

Kung tsze wei urh he he, chang chin tsoo tow, shě le yung 孔子爲兒 | 戲常陳俎豆設禮容



Confucius, when a boy and occupied in child's play, was constantly arranging the Tsou and Tow vessels, and placing them in the order which the rites required. (See the life of Confucius in the She-ke 史記 8th vol.)

Seaou urh he saou 小兒 笑 a little child playing and laughing.

嫵 YEN.

Same as 嫵 Yen, From woman and a hirundo. Beautiful.

嬋 CHEN, or Shen. 嬋 嬋

From woman and a single garment. Beautiful; elegant; beauty in colours; elegance and gracefulness of manner. Chen yuen 嬋娟 a handsome elegant appearance; the pleasing beautiful appearance of trees, or plants, or flowers.

嬌 KEAOU. 嬌

From woman and bending back with a lofty look. Delicate, tender, to bring up delicately as the children of the rich; elegant form and manner; a woman's name, famous in history; a certain kind of wine. Yaou keaou 妖 妖 fairies, sprites. Keaon kīh 客 term of respect to a daughter's husband. Keaou w neu tsze 柔女子 a delicate female. Keaou tsze 姿 delicate and handsome. Keaou yang 養 to nurse tenderly—said also morally of abetting a person's vices.

Jin sāng tsze, ching keaou tsze; sāng neu wei keaou neu 人生子稱 子生女爲 女 when a son is born the compliment is to call him a fine boy; if a girl be born, she is called a fine girl.

Ta tsze yew she, she keaou sāng kwan yang teih 他自幼時是 生慣養的 he from a child was delicately born and brought up.

Keaou yang ne teih pūh she 養你的不是 delicately brought up in your errors, nursed into faults, a spoiled child.

O keaou 阿 the name of a Chinese princess. Han Woo

te tuy King-te lun foo yō tseang kin ūh choo keaou 漢武帝對景帝論婦欲將金屋貯 1 Woo (the martial Emperor) of the Han dynasty, when conversing with the Emperor King-te, respecting a wife, expressed a desire to make a golden house, in which to lodge the princess O-keiou. At this time, Woo-te was a boy, and the old Emperor King-te said to him jokingly, Yō tih foo fow 欲得婦否 would you like to have a wife? Yuē yō 曰欲 he replied, I should like it.

Then the Emperor's sister pointing to her daughter, Yuē O-keiou haou fow 曰阿 1 好否 said, would O-keiou be good enough or not? or, would you like O-keiou? to which question the boy made the answer which is given above; viz. that he would build a golden house for her. (Koo-sze-keung-lin, 2 vol. § 2 page 19.)

嫵 CHE, and Chih. 嫵

Occurs in ancient books in the sense of the more modern words Che 華 and Che 費 to take and convey to; to offer to.

媼 Same as 美 Mei, Beautiful or excellent.

嬭 TO.

Same as 惰 To, Idle; remiss. Also the name of a bird.

嫵 MEI. An ancient form of 媚 Mei.

From woman and eyebrow. To try to please with the eyes; to smirk; to ogle; a winning glance.

### THIRTEEN STROKES.

嫵 CHŪH. A short-faced appearance.



嫖 GAOU. Envious; envy.

嫵 SĒEN. 嫵

From woman and all united. Prompt; quick; clever.

嫵 E. A woman's name.

嫵 KWAE, Wae, or Wö. 嫵

A black-looking woman, who excites disgust. Tüh-kwae  
嫵 | name of an animal, said to have streaks on its skin,  
and to laugh prettily.

嫵 KEAOU. A man's name.

Tae she keaou 太史 | the person with whom, in the  
capacity of gardener, Fă-chang 法章 the son of Min-wang  
湣王 the king Min, found an asylum, after the murder of  
his royal father. (3d century, B. C.)

The prince concealed his real circumstances, and toiled  
hard in watering plants, till Keaou neu lēen che | 女憐  
之 Keaou's daughter compassionated him, and treated him  
with kindness. The prince then told her his real circum-  
stances, and they became lovers, which ended in the house  
of Keaou being induced to influence Keu jin kung lēih  
Fă-chang wei tse wang 莒人共立法章為齊王  
the people of Keu to unite and set Fă-chang on the throne  
of Tse, from which he had been driven, at the time of his  
father's death. Thus, Tae she she neu suy wei how 太史  
氏女遂為后 the daughter of Tae-she forthwith  
became queen.

The seat of the kingdom 齊 Tse, was the modern 青州  
Tsing-chow, in Shan-tung province. The enemy who  
contended with it, at that period, was 燕 Yen, a kingdom  
situated on the north side of Tse, about the region of the  
province Chih-le.

On this occasion the memoirs of General Tēn-tan 田單  
exhibit a specimen of the stratagems employed in those days.  
When his country was overrun, and the king murdered, he  
escaped with his life, by causing his own kindred to take the  
wheels off his carriage, and to confine him in an iron cage;  
which moderated the rage of the enemy, and lulled them into  
a fallacious security, respecting him. His stratagems were  
chiefly what his memoirs call 縱反間 Tsung fan kēn,  
Spreading reports the contrary of what he wished, by which  
he made the enemy believe he dreaded, what in fact he desired,  
and contrariwise. By a scheme of this kind, he procured the  
dismissal of the ablest general opposed to him, and made the  
enemy's soldiers dissatisfied with their own government: he a-  
vailled himself of superstitious fears and hopes, when besieged in  
即墨 Tseih mih. Being closely shut up, he commanded  
his men at every meal to sacrifice or offer meat to the manes  
of their ancestors; and to leave the offals, which soon drew  
numerous flocks of birds to hover over the city, and alight to  
pick up the food; at the same time he said, 神來下教我  
Shin lie hea keaou wə, The gods have come down to teach  
me; and to carry on the imposture, he got one of the soldiers  
to assume the character of 神師 Shin sze, A divine teacher.  
By this device he inspired his own people, and damped the  
courage of the besiegers.

To rouse the hatred of his own men against the enemy,  
he first spread a rumour, that the only thing he dreaded was  
that Yen keun che e so tih Tse tsüh, che che tsēn hing yu wo  
chen 燕軍之剿所得齊卒置之前行與  
我戰 the army of Yen would cut off the noses of the sol-  
diers they took belonging to Tse; and then placing them in  
the front line, attack the city. If they do this added he, Tseih  
mih pae e 即墨敗矣 the city Tseih-mih will certainly  
fall!

On hearing this rumour, the enemy actually did so, and  
made the besieged Keae noo kēn show 皆怒堅守  
all enraged and invincible, fearing they should be treated in  
the same manner if they surrendered.

General Tēn-tan, attempted the same sort of stratagem  
once more, and pretended to fear that the enemy would dig  
up the graves around the city, and burn the dead. The army  
of Yen actually did this in sight of the besieged, standing upon



the walls, when 城上望見皆涕泣其欲出  
戰怒自十倍 viewing from the walls of the city (the  
remains of their friends thus treated, they all wept aloud, and  
desired to be led out to battle, with rage worked up to a  
tenfold degree. The General now believed that 士卒之  
可用 his troops were fit to be employed, he armed him-  
self in order to share with the common men the dangers of  
actual conflict; he brought forward the wives and concubines  
into the ranks; dispersed provisions amongst the peasantry,  
and sent the old women and children to the top of the walls.  
Having made these arrangements, he caused his men in armour  
to hide themselves, whilst he sent a proposal to the enemy to  
surrender; accompanied by a sum of money to buy the safety  
of the females, when the city should be given up. The enemy  
accepted the proposals, and Keae hoo wan suy 皆呼萬歲  
all shouted, live forever!

The day was spent in making these arrangements; the  
enemy feared nothing; and that night he purposed to attack  
them. A thousand bullocks were provided, and to them he  
fastened various coloured silks and garments; to their horns  
he tied swords and spears; and to their tails he fastened  
faggots of reeds greased with fat: and having opened passages  
for them through the walls, he lit the faggots; drove them  
forth furious with pain, and followed by the bravest of his  
men; the ferocious bullocks surprized the unprepared  
beseigers, five thousand were at once killed by them; old  
and young in the city with drums, and cymbals, and every  
sounding instrument raised a noise, which 動天地 shook  
both heaven and earth; whilst the 銜枚 gagged and silent  
troops fell upon the enemy and cut them to pieces.

The beseigers were completely routed; Tëentan's charac-  
ter was raised; many joined his standard; the invaders were  
driven north, and quitted Tse; the seventy towns which had  
been taken, again submitted, and the prince was brought  
from watering plants in Keaou's 1 garden, to the throne of his  
murdered father: bringing with him, as his queen, the kind  
female who had pitied him in adversity. (She-ke, 11th vol.)

嬖 SHĪH. A woman's name.

嫫 FAN. A hare or rabbit.

An animal starting forth suddenly from its hiding place.

嬖 PE. 嬖 嬖

A mean person, under the influence of success and prosperity;  
partiality for; blind affection for; depraved; concupiscence;  
lechery; name of an office. Pe tsöë 1 妾 a favorite con-  
cubine. Pe hing 1 倖 or Pe tung 1 童 or Pe jin 1  
人 person abused for unnatural purposes.

Wae pe 外 1 and Pe ta foo 1 大夫 were names of  
inferior officers during the period that China was composed  
of separate principalities. Yew yin wae pe, pe shüh 又飲  
外 1 1 叔 and further gave drink to the Wae-pe, and  
the Pe-shüh. (Tso-chuen, 8th vol.) 使從 1 大夫  
She tsung pe ta foo, made him a secondary Pe-ta-foo.

嬖 SHÉN. 嬖

From woman and to trust to. To resign to another  
sovereign; to change the dynasty; used in this sense in com-  
mon with 嬖 Shen. Read Tan, Slow; remiss; a female slave.  
Shen e téen hea 1 以天下 resigned the empire.

In stating the rapidity with which the dynasty Han procured  
the ascendancy over Tsin, it is said, that Woo nëen che k'een  
haou ling san shen 五年之間號令三 1 that in the  
space of five years the title was thrice transferred; and further,  
it is subjoined, Tsze sāng min e lae we'che yew show ming  
jō sze che ke'ih yay 自生民以來未始有受命  
若斯之亟也 from the time that man was created  
upon the earth, heaven's destiny in favor of a Supreme Ruler  
was never conferred with such promptness as in this case.

嬖 SUY. A woman's name.

嬖 TSEU. A woman's name.



媼 Another form of 媼 Kwa, see above.

嬴 YING. 嬴 嬴

From *woman* and *an abundance or overplus*. The first springing forth of; to expand; an ancient imperial surname. A woman's name. Name of a famous archer. K'een ying 嬴 | name of a creating or transforming divinity.

嫪 TSEANG, and S'ih. 嫪

Certain female officers about the palace, during the dynasty Han. A woman's name. Maou tseang, koo mei neu 嫪 | 古美女 Maou-tseang, an ancient beauty.

嫪 HWUY.

To dislike; to slander; to vilify. A person's countenance.

嫻 L'ËEN. From *woman* and *pure*. A woman's name; pure and beautiful.

嫻 SIN. From *new* and *woman*. Name of a woman; and of an ancient state.

嫻 HWAN, Yuen, and King.

From *woman* and *alarmed*. Without prosperity; sorrowful; mournful. P'een hwan 嫻 | light and gay appearance.

嫻 KE, or Keae. Difficult; hard to do; distressing.

嫻 An ancient form of 要 Yaou, To want, to require.

嫻 HIN. To like; to love; to desire; to covet.

嫻 YING. From *woman* and *a toad*. A big bellied insect; pregnant; the mind filled with greedy desires of filthy lucre.

嫻 NEAOU. Long and slender.

Same as 嫻 Neaou. From *woman* and *weak*.

嫻 Same as 嫻 Hoo, see above.

From *woman* and *to sigh*. Handsome; pretty.

嫻 MAN. A surname.

嫻 LWAN.

An ancient form of Lwan 嫻 a beautiful appearance.

#### FOURTEEN STROKES.

嫻 NING. From *woman* and *better, or rather*.

A woman's name; an easy, graceful carriage. Ping ning 嫻 | a weak delicate woman.

嫻 An erroneous form of 嫻 from *woman* and *custom or rule*. A regular beauty.

嫻 Same as 嫻 E, Tranquil; quiet.



嫫 MO. Sūh hoo moo wei mo' mo 俗呼母

爲 | | it is a vulgar (or common) usage to call a mother Mo-mo.

嫫 WOO. From woman and to dance. A vulgar form of 嫫 Woo, To flatter and try to please.

嫫 T'HEAOU, and T'haou. 嫫

From woman and a long-tailed pheasant. A straight good-looking appearance. Teaou-teaou | | Going backwards and forwards; hither and thither. Teaou jaou | 嫫 not benevolent: malignant or vicious. Read Teaou, A slender waist. Read Chō, and Teih, denoting Good.

嫫 CHOW.

From woman and long life. A woman's name.

嫫 TSIN.

From woman and the utmost. A woman's name

嫫 TSZE. From woman and affection. A kind good tempered woman. A woman's name.

嫫 YU.

From woman and with or to give. A woman's name.

嫫 PIN. 嫫 嫫

From woman and a guest. A married woman; to give a woman in marriage; a handsome or beautiful woman; the appellation of wives deceased; a term applied to Imperial

concubines; certain female genii. Fei pin 妃 |, anciently denoted often royal wives and queens; subsequently the words denoted Imperial concubines, for whom a more modern term is 貴人 Kwei jin. Pin jen | 然 numerous.

Pin yu yu | 于虞 gave them in marriage to Yu. (Shoo-king). The expression refers to Yaou's two daughters, who were given in marriage to Shun. (See under 嫫 Kwei.)

Tse sze yuē pin 妻死曰 | a wife after death is called Pin. (Le-king.) Pin chay, foo jin che mei ching | 者婦人之美稱 Pin, is a complimentary appellation of a woman. Fei pin, foo kwan yay 妃 | 婦官也 the Fei-pin in ancient times were female rulers; that is, they controlled the concerns of the females in king's palaces. Kew pin chang foo heō che fā 九 | 掌婦學之法 the nine Pin directed the rules of female education. Yūh-pia 鬱 | appellation of a certain Sēen-neu 仙女 angelic female.

嫫 SHOO. A woman's name.

嫫 YING.

From woman and splendid. A woman's name.

嫫 SEU. From woman and want. Weak; feeble.

A concubine; an inferior wife, in which sense it is read Joo. Read Now, A woman's name.

嫫 LÁN. 嫫

From woman and to oversee. Error; excess; greedy; gluttonous.

嫫 NAE. The female breast; milk; to suckle.

New-nae 牛 | cow's milk. Nae tsze cha | 子茶 a preparation of milk, which the Tartars drink as tea. Nae-nae | | a term of respect addressed to young married women.



Nae ma 1 媽 or Nae po 1 婆 a nurse to give suck to a child; a wet nurse. Nae pe 1 皮 the skin of milk; the scum or cream. The Tartars congeal it and carry it on journey. Nae tow 1 頭 the nipple of the breast.

𡇗

WEI. From *bending down* and *awe*: it denotes

Te fung 低風 a low wind, a wind that blows along the ground.

𡇚

YEN.

𡇛

From *to subject* and *woman*. Tranquil and still; mild and good-looking

𡇜

HAN.

An injurious malignant disposition.

𡇝

TAE.

From *woman* and *a stage*, or *elevated*

terrace. Slow, dull, stupid, silly, foolish appearance.

嬰

YING.

𡇞

𡇟

From *two pearls* and *woman*. An infant at the breast; a sucking child; a female infant. Hae 孫 is a male child. To add to; to rush against; to surround as with a cord; to bind; certain ornaments of a woman's head dress; name of a hill. A certain pitcher. A surname. Ying hae 1 孫 or Ying urh 1 兒 a child; an infant. Ying paou 1 抱 an infant in its parent's embrace.

Ying 1 in the Seun-tsze 荀子 denotes He yu king yay 繫於頸也 being suspended from the neck. He says, that to hope to escape being plundered by Sze keang paou che kwö 事強暴之國 serving a tyrannical and rapacious government, is Yew she choo nen ying paou choo; pei paou yü; foo tae hwang kin, urh yu chung shan che taou yay 猶使處女 1 寶珠佩寶玉負戴黃金 而遇中山之盜也 like a young lady, with precious

pearls suspended from her neck, and valuable gems attached to her girdle, and carrying about her person quantities of yellow gold; being sent amongst hills to meet with robbers, and yet hope that she will escape being plundered.

(Vide, Seun-tsze 荀子 7th vol. under Foo kwö pëen 富國篇 the section on enriching a country; his argument seems to be, that this is not to be effected by complying with the tyrannical demands of more powerful states, but by virtuous conduct.)

In Hwae nan tsze 淮南子 or Kew ying 九 1 denotes certain Shwüy ho che kwae 水火之怪 water and fire monsters.

Tsoo chüh she wei ying urh 初出世爲 1 兒 when first born into the world a child is called Ying-urh, or infant. Ying nan 1 男 an infant boy; Ying ncu 1 女 an infant girl.

Ying han she 1 韓氏 or expressed by the two first syllables, *Han-ying*, one of the commentators on the Five Books, who lived under the reign of King-te 景帝 (B. C. 135). He was a native of Yen 燕 the northern region, which is now called Chih-le province. In consideration of his skill in explaining the She-king and Yih-king, he received the title of Pö-sze 博士 *universal scholar*, from the Emperor Wän-te 文帝. His character is thus given, Han säng tsing han, choo tsze fun ming 韓生精悍處事分明 the scholar Han was acute and severe; and in managing business, discriminated with great perspicacity. (Sing-poo 姓譜 31 vol. § 48 p. 11.)

嫺

PEAOU.

A woman's name. Name of a princess of the Han dynasty.

嬋

Same as 嬋 Tsan, A woman's name.

嫵

HÖ, Yö, and Ö.

From *woman* and *a single plant*. A Shan-tung term for Handsome; graceful. To be attached to; to have affection for. Read Hoo, Toregret.



**嫖** NEAOU, or Naou.

From *two males with a female* between them. Wanton; to pull about, and play with, in a lascivious manner; lewd gambols; light, seductive speech and behaviour.

**嬖** SIN. Yew-sin 有 1 name of an ancient

state; and of an ancient monarch.

**嬴** YING. The first springing forth of; to expand;

an ancient imperial surname. Name of a famous archer. Kēen ying 黥 1 name of a creating or transforming divinity.

Che jō Paou Tsin e Leu yih ying; she ying wang yu Chwang-seang che show 至若暴秦以呂易 1 是 1 亡於莊襄之手 as to tyrannical Tsin, it by Leu's house supplanted Ying, for Ying's house perished in the hands of the king Chwang-seang. Ying 1 was the name of the royal house of Tsin, when it was one of seven kingdoms, immediately before the conquest of the other Chinese states. (Compare with 嫪 Laou.)

A similar case of spurious descent is mentioned in connexion with the preceding one, Jō Tsin e new yih ma, she ma mēē yu hwae min che she 弱晉以牛易馬是馬滅於懷愍之時 feeble Tsin, by the name Cow supplanted horse; and the horse family became extinct in the reigns of Hwae and Min. This happened by Fei yu seaoule new kin seang tung 妃與小吏牛金相通 the queen having intercourse with a petty officer called New-king, Cow-gold. The simple word Tung 通 intercourse, when speaking of persons not joined in the conjugal relation, means, an illicit intercourse.

In allusion to the short continuance of the Tsin dynasty, it is said,

周末無寒年 Chow mō woo han nēen;  
因東周之懦弱 Yin tung Chow che juen jō;

秦亡無燠歲田 Tsin wang woo yūh suy tēen;

1 氏之兇殘 Ying she che heung tsan.

At the close of the Chow dynasty, there were no cold seasons, For eastern Chow was feeble and weak.

When Tsin perished the fields felt not the genial warmth of the year;

For the Ying family was cruel and devastating.

(Koo-sze-keung-lin, 1 vol. article 歲時 the seasons.)

The notes say, Chow shīh che shoo; tsin shīh che keīh 周失之舒 秦失之急 Chow dynasty lost the dominion gradually; Tsin lost it all at once. (Compare with 嬪 Shen.)

**嫖** Same as 嫖 Chen, see above.

**嫖** TSAN. To desire intensely; greedy.

**綿** MEEN.

From *woman and flos silk*. A woman's name.

**鞀** T'HAOU.

Same as 鞀 T'haou, A small drum.

**嫵** HE. From *woman and splendour*. Joy; delight.

One says, A mean or degrading appellation of woman.

**嬪** PIN. From *woman, to finish and a pearl*.

An ancient form of 嬪 Pin, A royal wife or concubine; to give in marriage.

**嫵** Same as 嫵 Tsō, Careful; attentive.



## FIFTEEN STROKES.

適 SHĪH. From *woman* and *to meet*, or *go with*.  
To go with a husband to his home.

嫗 SHIN. 嫗

From *woman* and *to judge*. An aunt. An appellation of one's father's younger brother's wife, and of one's own younger brother's wife: a sister-in-law.

嫕 HING. 嫕

Pleased; joyful; joy. A woman's name.

嫖 Same as 嫖 Neih. A woman's name. Wanton.

嫖 YÖ.

From *woman* and *delight*. Handsome; beautiful.

嫖 HĪH. From *woman* and *ink*. Same as 嫖 Hih.

嫖 YUEN, and Wan.

From *woman* and 嫖 Yuen, *two eyes* giving side glances. The original form of 嫖 Yuen, *to desire*. Pretty eyes; soft; flexible; bending; a handsome countenance.

嫖 LEU. From *woman* and *anxious*. Leu-leu

1 1 the heart averse to act.

PART. I.

6 F

嫖 TSAE. A woman's name.

嫖 TSĒĒ. Good.

嫖 T'HŪH. 嫖 嫖  
From *woman* and a *muddy ditch*. Indelicate familiarities; gross lewdness.

嫖 CHĪH. A woman's name.

嫖 LEW.

A widow woman; a sprite or fairy; handsome.

嫖 Same as 嫖 Tseang, A sort of governess.

嫖 Original form of 嫖 Keung. From *woman* and *affrighted*. Solitary; orphan-like.

嫖 A vulgar form of 嫖 Ying, To conquer, to overcome.

嫖 YEN. A woman's name.

嫖 HWAE. Tranquil; peaceful.

嫖 LAN. 嫖 嫖

From *woman* and *to lounge*. A woman of an idle lazy



disposition; sleepy; remiss; idle, lazy. Lan to 惰 idle; lazy. Lan foo choo 婦豬 a certain wild sow.

嬌 SEAOU. A woman's name.

嫵 YÉN. 嫵

From woman and the bird *hirundo*. Elegant, beautiful.

Yen yuen 婉 tranquil; yielding.

嫫 Vulgar form of 瞢 Mung, Dullness of sight.

嫫 An ancient form of 襄 Seang.

To disrobe one's self and plough.

嫫 An ancient form of 姪 Yun, A surname.

嫫 An ancient form of 嬪 Pin.

嫫 SHWANG.

From woman and *hoar-frost*. A widow. Koo shwang 孤  
1 or Shwang foo 婦 a widow woman. Shwang keu 居  
to dwell alone as a widow.

嫫 MAN. A pair; some; rabbits.

嫫 LING. A woman's name. 麗

嫫 ME. A local word for mother; otherwise express-

ed by 阿嫫 O-me. Read Sēen, A woman's name.

嫫 A vulgar mode of writing 嫫 Sēē. Disrespect; in-  
delicate familiarity.

嫫 KEAOU. 嫫

An erect haughty posture. Read Keih, Bound.

嫫 Common form of 孽 Yē, The children of  
concubines: monsters of the brute and insect tribes.

嫫 JANG. 嫫 嫫

From woman and to disrobe in order to plough. Trouble-  
some and annoying; fat and large. Read Neang, Miss  
or Madam.

嫫 Same as 嫫 Lan, Lazy.

嫫 SEEN. 嫫 嫫

From woman and *wild tecks*. Small, pointed; fine; minute;  
weak; delicate. Read Tēen, Tēen-tseu 趨 specious,  
artful, crafty, cunning. Sēen-o 阿 a famous censor of  
ancient times. Sēen jō 弱 fine, delicate, slender.

Sze-ma-ke 司馬季 a famous Pūh she 卜筮 or di-  
viner of the Han dynasty (B. C. 150.) upbraided the rulers of  
his day, for using Pe tsze urh tsēen; sēen tsen urh yen; seang  
yin e she; seang taou e le 卑疵而前. 趨而言.  
相引以勢. 相導以利. mean flatteries to obtain  
promotion; making advance by *simpering smooth* speeches;  
drawing each other by the influence of power; and tempting  
each other by the lure of gain. This speech was extorted from  
him by two officers who lamented his low condition, after  
they had heard him discourse on the origin of things; the sun,  
moon, and stars; benevolence and justice; felicitous and in-



felicitous omens. He Fung fūh ta seaou 捧腹大笑 laying both his hands on his stomach, laughed aloud at their commiseration; and having defended, in a very piquant style, his art, from the aspersions commonly thrown out against it, and declared that the principles by which he regulated his life made his feelings independant of external circumstances; he gave them a brief statement of what he considered a good man in the following words, 賢之行也直道. 以正諫三諫不聽則退. 其舉人也不望其報. 惡人也不顧其怨. 以便國家利眾爲務. 故官非其任不處也. 祿非其功不受也. 見人不正雖貴不敬也. 見人有汙雖尊不下也. 得不喜. 去不爲恨. 非其罪也. 雖累辱而不愧也 the good man (in my estimation) is he who pursues the straight road, he remonstrates in support of correct principles, and having remonstrated thrice, if not attended to, he retires;—when he praises, he does not hope for reward;—as for bad men, he disregards their resentment; convenience of the government, and the benefit of the multitude, are his study;—therefore, an office for which he feels himself incompetent, he will not occupy; emoluments which he has not deserved, he will not accept; a depraved man, though noble in rank, he will not respect; and to a polluted man, though honorable in place or years, he will not submit. The two officers Sung-chung 宋忠 and Kea-e 賈誼 who listened to Sze-ma-ke's lecture, probably without reducing his doctrine to practice, came both of them, it is said, to an untimely end. (She-ke, 14th vol.)

## EIGHTEEN STROKES.

嫵

A vulgar form of 嫵 Nae, The breast; milk.

嫵

SHWANG.

From woman and double. A woman's name.

嫵

E, Wei, and Shwŭy.

嫵

Very simple and foolish-like.

嫵

NĒĒ. From woman and to listen. NĒĒ-nĒĒ, A beautiful appearance.

嫵

Same as 嫵 Keuen, Good; well-affected to.

嫵

KEU.

From woman and an affrighted bird. A barbarian song.

嫵

Original form of 嫵 Peaou, To whore.

嫵

CHUEN.

From woman and to turn. A woman's name.

## NINETEEN STROKES.

嫵

Same as 嫵 Keuen, Well-affected to.

嫵

TSAN.

嫵

From woman, and to advance with pearls in the hand. White and beautiful; a good countenance. One says, Careless; heedless.

嫵

LO. From woman and silk. A woman's name.



嬖

ME. From *woman* and *to scatter*. Name of an ancient queen. Sew me 修嬖 a female officer of the Han dynasty.

嬖

LE. From *woman* and *luminous*. Beautiful; elegant. Name of an ancient state. A surname.

Le-ke 1 姬 otherwise written Le-ke 驪 1 a princess or royal concubine who lived during the Chow dynasty. She was Le-jung che neu 1 戎之女 one of the daughters of Le-jung, a frontier state in the north of China, and was taken captive by Hëen kung 獻公 of the house of 晉 Tsin; this woman bore a son called He-tse 奚齊 to Hëen-kung, who was now far advanced in life. The old man, in his dotage proposed to her, to put the son of his old age on the throne, and to Fei tae tsze 廢太子 set aside the heir apparent, by his first wife, who had already paid the debt of nature. The captive concubine, shedding tears remarked, that the intended succession of the heir apparent was well known to all the nobles; and that the prince had both the army and the people on his side, 奈何以賤妾之故廢嫡立庶 why should you, on account of me, (who am a mean concubine) put aside your wife's son; and set up a concubine's? if you persist in this, added Le-ke, 妾自殺也 I will kill myself.

This disinterested speech was scarcely out of her lips, when she employed, in an underhand manner, various persons to vilify the prince, and to do him an injury; still preserving fair appearances. She herself told the prince that his father had dreamed a dream respecting him, how he had gone to the grave of his mother, at Keü h yüh 曲沃 to offer sacrifice to her manes; and therefore advised him to go. The prince thinking the story true, went to the place, performed the rites, and brought a part of the sacrifice to his father as a feast.

The father was on a hunting excursion, the feast was laid up in the hall till his return. Le-ke introduced poison previously to the old king's return. When that took place, after the lapse of a few days, the king was about to partake of the sacri-

ficial feast, when Le-ke, who waited on him, interrupted him saying, 胙所從來遠宜試之 the sacrificial meat has come from a distance, it seems proper that it should be essayed. Some of it was then placed formally on the ground, and the very earth palpitated by its contact; it was given to a dog, and the dog died; it was given to a servant, and the servant died. Tears now streaming from the eyes of Le-ke, she exclaimed 太子何忍也其父而弑代之. 況他人乎 ah! how cruel is the prince! his own father he wishes to murder;—and what then will he do to others! Further (said she to the old dotard king) your venerable years exclude the idea of his having long to wait ere he ascends the throne—what he is now doing must be levelled against me and my son He-tse; O let me, mother and child, flee to some other state, that I may find an early grave, and 徒使母子爲太子所魚肉也 render nugatory the plans of the prince to make both mother and son, the fish and flesh of his table.

The king was enraged, the prince's tutor fell into his hands and he slew him. The prince meditated self destruction. Some said to him, why don't you clear yourself? He replied, My father is an old man, without Le-ke, his sleep is not sound, his food is not pleasant; to vex him by clearing myself, must not be done. Others said, 可奔他國 you may flee to some other state; he replied if I flee with such an infamous imputation resting on me, who will receive me? 我自殺耳 I'll kill myself and end it. Accordingly the prince 申生 Shin-säng 自殺於新城 killed himself in the new town. (She-ke, 7th vol, 39 §)

The fish and flesh of his table, is a phrase still preserved to denote any one's being completely sacrificed to the ambition or avarice of other men.

戀

LEUEN.

戀

戀

From *attached to*, and *woman*. Yielding, complying; attached to; warm affection for; longing after. Sze leuen 思 1 affectionate remembrance of. Yuen leuen 婉 1 elegance and beauty of person.

In the She-king, Sze-leuen-ke-neu 思 1 季女 think-



king affectionately on the young daughter—denotes, Nan che neu kea, urh tsin ying yay 男至女家而親迎也 the man going to the woman's house, and in person meeting his bride.

The Kin ting maou she 欽定毛詩 imperial edition of the She-king, 7th vol. contains, the same words in the text thus,

蒼兮蔚兮 Hwuy he, wei he!

南山朝隤 Nan shan chaou tse;

婉兮 1 兮 Wan he! lwan he!

季女斯飢 Ke neu sze ke.

There, see the reeds! see the forests!

On the southern hills see the clouds!

Here, see delicate youth! see lovely beauty!

There tender females thus starving!

This verse is metaphorical, and 言小人衆多而氣燄盛也賢者守道而反貧賤也 expresses that of petty bad men there were great multitudes, who rose to eminence; whilst the virtuous, who maintained their integrity, were contrariwise, poor and in a mean condition. (She-king.)

嫵

Same as the preceding.

嫵

SHŌ.

From woman and medicine. To melt; to fuse.

## TWENTY STROKES.

嫵

YEN. From woman and stern. Stout; robust;

still; tranquil. A womau's name.

嫵

KEA.

Ya kea 嫵 1 a woman affecting pretty airs.

嫵

HŌ.

A term used in Shan-tung for Handsome; graceful, applied to women. Read Hoo, To feel affection or regret for.

## TWENTY-ONE to TWENTY-THREE STROKES.

嫵

CHŌ, Tsō, and Chūh.

嫵

From woman and pertaining to. Careful; attentive; obedient.

嫵

Same as 嫵 Lan, Lazy.

嫵

Original form of 嫵 Chen.

嫵

Same as 嫵 Luy, A surname.

嫵

Same as 嫵 Lwan, Beautiful; handsome.

嫵

Same as 嫵 Chīh, Nephews or neices.



## THIRTY-NINTH RADICAL.

子 TSZĒ. 𠂔 𠂕 𠂖 𠂗 𠂘 𠂙

A horary character, that denotes *Midnight*, from 11 till one in the morning. On the eleventh new moon at midnight, they say, the powers of nature are agitated, and the material universe receives an impulse.

Produce; seed; progeny; children; the people. A child; a son; an heir; applied also to females. An appellation of persons possessing rank and virtue. Sages; worthies. The fourth degree of nobility. A surname.

Tsze is often added to the names of thing, as a formative of the Noun, or as an Euphonic particle. Occurs in the sense of Love or affection, as for a child. Tsze is used for *a spot*, and *a die*, with which to play at dice. Hih tsze 黑 | a black spot. Pih tsze 白 | a white spot. Urh tsze 兒 | a boy; a lad. T'een tsze 天 | the Emperor of China. Yuen tsze 元 | the Emperor's son. Kwō tsze 國 | the nation's sons, means the eldest sons of the Emperor and magnates. Tae tsze 太 | the heir apparent to the throne. Kwō tsze k'een 國 | 監 a national college at Peking. Chung tsze 冢 | or Tsung tsze 宗 | or P'ě tsze 別 | or Che tsze 支 | the Queen's eldest son. Shoo tsze 庶 | the sons of concubines. Pei tsze 婢 | slave girl, term by which a lady calls herself. Nuy tsze 內 | epithet assumed by a courtier's wife. Fang tsze 房 | a house or room. Foo tsze 夫 | a sage or teacher. Seaou tsze 小 | I, the Emperor, a pupil; a boy. S'een tsze 先 | or S'een keun 先君 my late father. Tso shoo tsze 左庶 | or Yew shoo tsze 右庶 | certain doctors of the Han-lin college. Kung tsze 公 | a nobleman's son. Nan tsze 男 | a boy; a youth. Neu

tsze 女 | a girl; a young woman. Tsze sun | 孫 children and grandchildren, posterity. Tsze tsze | 嗣 a son and heir. Chang tsze 長 | the eldest son. Tsze tsze | 次 the second son. Tsze se | 細 or 仔細 denotes discrimination and care. Ho peih tae tsze se yay 何必太 | 細也 what occasion is there to be so over careful. Tsze kung | 宮 the female vagina.

The following is said of an absent husband, for which Tsze 子 is used.

死生契闊 Sze sāng k'ě kwō,

與 | 成說 Yu tsze ching shwō;

執 | 之手 Chih tsze che show,

與 | 偕老 Yu tsze keae laou.

In death, in life, nor however distant—I will never forget you,

To you I have already sworn;

I have once grasped your hand,

And will be constant to you till we grow old together.

Heaou tsze h'een sun 孝 | 賢孫 dutiful sons or children; and virtuous grand children. Keaou tsze ching ming 教 | 成名 teach a son that he may become famous. Ta kea tsze te 大家 | 弟 the children of great families. Keun chir foo tsze 君臣父 | a prince and minister, a father and son. Neu tsze 女 | a woman—a colloquial term. Pwan tsze 半 | half a son, a son-in-law. Moo tsin yay yew pwan tsze che kaou 母親也有半 | 之靠 mother still has a son-in-law to depend on. Chih tsze 赤 | an infant. Kin jih che tsze te yew wei tseang lae che foo heung 今 | 日之 | 弟又為將來之父兄



those who to-day are sons and younger brothers, will become the fathers and elder brothers of a future period.

Yen yun, Yen tow teih shwiiy tsung kaou hea; neih tsze hwan sǎng woo neih urh 諺云簷頭滴水從高下逆 1 還生忤逆兒 the proverb says, The evesdrop descends from a higher to a lower place; and a rebellious son will again beget. contumacious and rebellious children. They otherwise express the same idea thus, Yen tsēen yn teih shwiiy; teih teih fan lae chaou kew hǎn 簷前雨滴水滴滴翻來照舊痕 when in front of the eves the rain drop falls; drop after drop comes again on the mark of that which preceded it. Neih yu tsin chay, tsze yih keaou yen 逆於親者 1 亦效焉 he who is disobedient to his parents, will have his own children imitate him. (Tseuen-jin-keu-hwǒ.)

Jin tsze che taou, mǒ chung yu sze sǎng 人 1 之道莫重於事生 of all the duties of the sons of men, there are none more important than serving one's parents during their life-time;—the other duties referred to, are those of sepulture, mourning, sacrificing to their manes, and so on.

Tsze sun wei fan keaon ling 1 孫違犯教令 sons or grandsons opposing and offending against the instructions and commands of their parents; is the title of a section in the laws of China; then follows this law, Fan tsze sun wei fan tsoo foo moo, foo moo keaou ling; keih-fung yang yew keuē chay; chang yih pih 凡 1 孫違犯祖父母父母教令及奉養有缺者杖一百 any son or grandson who shall oppose and violate a grandfather or grandmother, a father or a mother's instructions and commands; or shall be deficient in affording them support, shall be punished by a hundred blows. (Leü-h-le, 17th vol.) It is stipulated that the commands shall be lawful and just, and that ability to afford support is possessed; and it is required that the parents themselves prosecute.

Tsze pin pūh nǎng ying sǎng yang chen foo moo 子貧不能營生養贍父母 if a son be poor and unable to follow any occupation to afford support to his father and mother. Che foo moo tsze e sze 致父母自縊死 so that his father and mother hang themselves, he shall receive a hundred blows, and be transported three thousand Le.

Tsze tsze luy 1 嗣類 on the subject of sons, and begetting posterity, is the head of a section in the medical work, entitled King yǒ tseuen shoo 景岳全書 the complete works of King-yǒ, an eminent medical writer of the 15th century. To die without acknowledged posterity, is deemed by the Chinese, as almost the greatest possible curse; he who has no children to sacrifice at his tomb, and to weep over his grave, feels himself a most disconsolate wretch; a being to whom death is an entire cutting off of his name from the earth—a sort of annihilation; hence, their grave medical and moral writers commonly occupy a few pages of their works with Chung tsze leang fang 種 1 良方 efficacious receipts for planting sons, by which they mean prescriptions to aid the generative powers of the impotent and the barren. These essays, notwithstanding the importance they attach to the subject, sometimes border upon the indecent. King-yǒ, says, Chung tsze che fǎ, koo jin yen che pūh shaou 種 1 之法古人言之不少 of the means of begetting children (sons are always meant) the ancients have spoken not a little, —but he adds, 未盡善者 not always satisfactory. They maintained that conception took place soon after the period of menstruation; and never after the middle of the month: to ridicule this he brings forward a Chě foo 哲婦 knowing woman as alledging, that if this saying were true, then she might safely indulge in irregular amours after that period. King-yǒ, subjoins 善哉言也此言果可信否 very well said! but may this assertion be confidently believed or not?

In the Yih-king, under the chapter called Sen kwa chuen 序封傳 the successive steps from the origin of things up to the formalities of civilized society, are enumerated thus, Yew tēen te jen how yew wan wūh 有天地然後有萬物 heaven and earth being in existence, next existed all creatures; after these, 有男女 male and female existed; after these 有夫婦 were husband and wife;—then 有父子 were father and son,—next, 有君臣 came master and servant,—or prince and minister,—then 有上下 followed, superior and inferior;—and then, Le e yew so tsoo 禮義有所錯 etiquette and justice had materials on which to act. (Kin-ting Chow-yih, 40 vol.)



A great deal of this etiquette is detailed in the same work under the section, called Keüh-le 曲禮 the following is a specimen,—the Foo-jin 夫人 or principal wives of nobles are directed to call themselves, in the presence of the Emperor, Laou foo 老婦 old women; before other nobles, they must call themselves Kwa seaou keun 寡小君 poor petty ladies, and to their own husband, they must call themselves Seaou tung 小童 little girls; the She foo 世婦 a class of concubines, must call themselves 婢 1 slave girls; and Tsze yu foo moo, tsīh tsze ming yay 1 於父母則自名也 a child before his parents must speak of himself by his specific name; he is not allowed to use any *pronoun*, or *periphrase* for his name. (Kin-ting Le-ke, 40 vol.)

Again, Che tsze pūh tse; tse, pūh kaou yu tsung tsze 支 1 不祭祭必告於宗 1 the sons of concubines may not sacrifice; if they would sacrifice, they must ask permission of the Tsung tsze, or the son who has descended in a straight line of primogeniture.

The monarch Ching-wan 成王 (B. C. 1068) when dying commended his son to the ministers in these words, Yung king paou Yuen tsze Chaou, hung tse yu kēen nan 用敬保元 1 釗弘濟于艱難 in a respectful manner protect the prince Chaou, and render him substantial aid in the midst of difficulties and distress. (Kin-ting Shang-shoo, 29 vol.)

Chīh tsze 姪 1 brothers sons; uncles and nephews—sometimes consins. Sang fūh, heung te-che tsze, yew tsze yay 喪服兄弟之 1 猶 1 也 in wearing mourning, the sons of elder and younger brothers are considered as sons. (Kin-ting Le-ke, 48 vol.)

In the 22nd vol. of the twenty-one historians, there is an essay on numbers and music entitled Leūh leīh che 律歷志 in it is contained a theory of the changes which take place in twenty-four hours, or in the Shīh urh shin 十二辰 twelve hours of the Chinese. They set out with a notion that Tae keīh yuen ke han san wei yīh 太極元氣函三爲一 the first principle, the original afflatus, contains three in one—(the three according to the commentary, are heaven, earth, and man.) These Che tung yu tsze, 始動於 1 begin to move, or operate at *midnight*, in the form of Unity. 參之於丑得三 at Chow, (which is the

next hour, from 1 to 3 in the morning) the unit becomes three; 又參之於寅得九 during the next two hours, being multiplied by the original three, the number—becomes nine; then proceeding onward, and the product being every successive period multiplied by three, gives at the end of the twelve Chinese hours, (or the return of midnight) 177,147 changes; they next go on to theorize about the dual powers, Yin and Yang, joining their efficacy at the midnight hour: and that from thence emanates the productive powers of nature during the remaining eleven portions of the whole diurnal period.

Moo-tsze 母 1 mother and son used metaphorically in several cases; as for principal and interest; the term Tsze moo seang tang 1 母相當 in courts of law means that if the interest due exceeds the principal, the interest must be reduced to a sum not exceeding the money first lent. Tsze moo seang keuen 1 母相權 the mutual power of mother and son means taking compounded interest; by which means Le shang tso le; kaou urh ta sze moo urh 利上坐利羔兒大似母兒 interest is placed above interest, till the lamb becomes larger than its mother. (Shing-yu.)

Tsze she 1 氏 a surname; name of the ancient king Sēē 契 the surname arose from his mother, Kēen tīh 簡狄 when bathing having 吞 swallowed an 玄鳥卵 egg of the bird Heuen-neaou, by which she became pregnant. Tsze jin she 1 人氏 Tsze fūh she 1 服氏 and Tsze kea she 1 家氏 are all what they call 複姓 double surnames. Tsze chun too she 1 春杜氏 a commentator on the Woo-king.

In the preface to Keang-he's Dictionary, it is said, Han joo shīh wān tsze; urh pūh shīh tsze moo 漢儒識文字而不識 1 母 the literati of the Han dynasty, understood the characters, but were unacquainted with the son and mother; i. e. the system of syllabic spelling, by which the sound of a character is derived from the mother characters, or the syllabic alphabet.

Keun tsze 君 1 a prince; is, in Chinese moral philosophy, a technical term, denoting a wise and virtuous man, to whom every moral perfection is attributed. Neither *honorable man*, nor *wise man*, nor the simple term *good man*, render it fully; the Keun-tsze implies all the three—honour, and wis-



dom, and goodness. The opposite character to Keun-tsze, is Seaou jin 小人 a petty man, which means a dishonorable crafty fool, a bad man.

These two expressions occur also meaning by *Keun-tsze* those persons who fill the higher places in associated communities, as rulers or teachers; and by *Seaou-jin*, the poor, who perform the necessary manual operations of life. Thus, 孟子 Mang-tsze's commentator says, 君 1 無 小人 則 饑. 小人 無 君 1 則 亂 *Keun tsze woo seaou jin tsih ke; seaou jin woo kenn tsze, tsih lwan, Rulers and scholars without the labouring poor, would famish; and the labouring poor without rulers and scholars would fall into confusion.* The text which gave occasion to this remark observes, that it was an old saying in Mǎng-tsze's days, 或 勞 心 或 勞 力 *hwǎ laou sin, hwǎ laou leih* some must toil with the mind, and others must toil with bodily strength. The first class, 治 人 *Che jin* rule others; the second are 治 於 人 *Che yu jin* ruled by others. But, the second class, 食 人 *Sze jin* feeds others; whereas the first and higher orders must depend on 食 於 人 *Sze yu jin* being fed by others,—and so none can boast of independence. This mutual dependence between the high and the low, the rich and the poor, is 天 下 之 通 義 *Tēn hea che tung e yai* an universally applicable principle throughout the world. (Sze-shoo Choo 四書註 4 vol. § 3, 10 and 11 pages.) In the She-king poetry, wives call their husbands *Keun-tsze*. (Compare with *Keun* 君 under the Radical 口 Kow.

The use of the term *Keun-tsze*, is very ancient, and is much employed in the Four Books of the Confucian school. It denotes those who sincerely adopt and resolutely practice the principles of personal and social duties, there inculcated and recognized, as derived from Heaven by the inspiration of that Power which gave existence to human beings; hence, called 天 理 *Tēn le* Heaven's Principles, in opposition to which are placed 人 欲 *Jin yǎ* human passions. Were it not for the godless character of the Confucian Ethics, the *Keun-tsze* might be considered as parallel to the righteous man in Sacred Scripture; the *Tēn Le*, to the spiritual mind; and the *Jin yǎ*, to the carnal mind. I mean this comparison only as an illustration of Chinese modes of thinking. The *Tēn*,

or Heaven, must be considered the unknown god of Confucius.

Kung tsze yuě, *Keun-tsze* yew saa wei; Wei tēn ming; wei ta jin; wei shing jin che yen 孔 1 曰 君 1 有 三 畏. 畏 天 命. 畏 大 人. 畏 聖 人 之 言 *Confucius said, the Keun-tsze stands in awe of three things, he stands in awe of heavenly-inspired principles; he stands in awe of dignities; he stands in awe of the words of the innately-wise sages.*

The opposite character is thus given in the same page, Seaou jin pūh che tēn ming urh pūh wei yay; heā ta jin; woo shing jin che yen 小 人 不 知 天 命 而 不 畏 也. 狎 大 人. 侮 聖 人 之 言 *the Seaou-jin neither knows nor stands in awe of Heavenly-inspired principles; he despises dignities; and he scoffs at the sayings of the innately-wise sages.*

It follows on the next page, in the Lun-yu, that 君 1 有 九 思 *the Keuen-tsze has nine objects of studious care: He studies to see clearly; to hear distinctly; to look benignantly; to be grave in his demeanour; to speak faithfully; to act respectfully; to enquire in doubtful cases; to remember the danger of indulged anger; and when he may acquire property, he studies to be perfectly just.* (Sze-shoo Choo, 3 vol. 8 § 14 page.)

They make the *Keun-tsze* despise gain,—rejoice in poverty,—find a complete happiness in virtue,—be content in obscurity—but regret being unknown after death. By some representations of the *Keun-tsze*, or wise and good man, there is a large portion of pride; self-sufficiency, and disdain attached to his character. *Keun tsze mow taou, pūh mow shih* 君 1 謀 道 不 謀 食 *the Keun-tsze employs his mind about virtue and goodness, and does not lay schemes for bodily provision;—he, Yew taon pūh yew pin* 憂 道 不 憂 貧 *grieves for virtue's cause, and not on account of poverty.*

*Keun tsze peih ching ke e* 君 1 必 誠 其 意 *the Keun tsze must be sincere in his intentions. Keun tsze peih shin ke tūh yay* 君 1 必 慎 其 獨 也 *the Keun-tsze must be particularly heedful in solitude, and in things known only to himself. (Ta-heǎ.) Chung-ne yuě, Keun tsze*



chung yung ; seaou jin fan chung yung 仲尼曰君 |  
 中庸小人反中庸 Confucius said, the *Keun-tsze*  
 deviates not from the standard medium ; the Seaou-jin is just  
 the reverse, he is always in some extreme ; but the Keun-tsze  
 Woo kwo pūh keih 無過不及 neither passes over, nor  
 stops short of the middle line. Keun tsze che sze pūh pēn 君  
 | 至死不變 the Keun-tsze will rather die than change  
 his principles. (Chung-yung.)

When a Philosopher, Jin pūh che urh pūh wān ; pūh yīh  
 keun tsze hoo 人不知而不愠不亦君 | 乎  
 is unknown to the world and yet feels no vexation, is he not  
 a Keun-tsze ! Yin-she 尹氏 said in allusion to this passage,  
 學在己. 知不知在人. 何愠之有 learn-  
 ing is one's own concern, whether known or not to the world  
 depends on other people, what occasion is their for anger or  
 vexation ? The Keung-tsze, 求諸己. 小人求諸人  
 seeks from *himself* ; the Seaou-jin seeks from others ; this  
 expression originally had a reference to a good man's seeking  
 fame from other people by flattering them ; it is now employed  
 to express generally that a good man seeks to find every  
 resource in himself, instead of applying to others.

Again, the Keun-tsze, King urh pūh tsāng, keun urh  
 pūh tang 矜而不爭羣而不黨 controuls himself  
 and will not wrangle ; he lives in a general harmony with  
 every body ; but he will not join a party, or a cabal. (Lun-yu.)  
 This last expression is often quoted in the histories of China  
 by political men, who designate those they deem possessed  
 of talents and virtue, Keun-tsze ; and the time-serving, self-  
 seeking servants of government, they call Seaou jin.

*Keun-tsze* ping wo nāng yen, pūh ping jin che pūh ke  
 che yay 君 | 病無能焉不病人之不己  
 知也 the Keun-tsze regrets his own inability ; and does not  
 regret his being unknown to others. Yet it is added, he,  
 Tseih mūh she, urh ming pūh ching yen 疾沒世而名  
 不稱焉 is pained at the thought of his name not being  
 mentioned after he leaves the world. (Lun-yn.) The poorest  
 and most obscure man in China will quote this, and deprecate  
 the idea that his name shall perish.

Foo yaou yu 傅堯俞 an intrepid statesmen of the  
 Sung dynasty, is called by way of eminence, Kin yūh Keun-tsze

金玉君 | the wise and virtuous man, valuable as gold  
 and gems ; or the golden Keun-tsze. It is said figuratively.

燕雀豈知鴻鵠志  
 虎豹豈受犬羊欺

Yen tseō ke che hung kwūh che ;

Hoo paou ke show keuen yang ke !

How should the petty swallow know the mind of the large  
 and noble Hung-kwūh bird ;

How can the tiger and leopard ever receive an insult  
 from a dog or a sheep !

This expresses, that 小人不知君 | 之心  
 petty men cannot comprehend the motives and principles of  
 the wise and virtuous, and that 君 | 不受小人之  
 侮 it is impossible for a wise and virtuous man ever to be  
 affected by the scoffs or insults of a poor petty bad principled  
 wretch. (Koo-sze-keung-lin, 4 vol. 30 page)

Chay tsēen tsze 車前 | seeds of Plantago Major. (Mr  
 Livingstone.) This plant is very common in China, and grows  
 often by the way side ; and springs up in the foot-steps of horses  
 and cattle, and in the ruts of cart wheels, to which the name  
 Chaytsēen, has an allusion. The seeds are used in China as a  
 diuretic, in various complaints of the urethra ; stoppage of  
 urine ; passing blood ; gravel, and so on ; in complaints of  
 pregnant women ; and in diseases of the eyes. (Pun-tsaou, 18th  
 vol. § 16, page 54.) One of the synonyms is, Ma-seih 馬鳥  
 a horse shoe, which is not remote from the word Plantago.

Mūh pēē tsze 木鱉 | seeds of a species of gourd, flat  
 and having a curious wrinkled skin ; emetic.

Kin ying tsze 金櫻 | wild rose seed, cooling and cor-  
 rugating adstringent ; given in an involuntary emission of semen.

Lo pih tsze 蘿蔔 | Chinese turnip radish seed. Syn.  
 with 萊菔 | Lae-fūh-tsze.

Kew tsze 韭 | seeds apparently of the leek or onion,  
 afford warmth to the blood.

Sāng che tsze 生梔 | fresh seeds of Gardenia.

Shan che tsze 山梔 | seeds of wild Gardenia, refriger-  
 ating.

She keun tsze 使君 | seeds of the Quisqualis Indica ;  
 said, Shā. chung choo tsēn 殺蟲除積 to be anthel-



mintic, and to remove obstructions. (Mr Reeves, and 本草求真 Pun tsaou kew chin.)

The eminent *writers* and teachers of antiquity, who have philosophized about Physical, Moral, and Political Science, I know not by what allusion, are called 子 Tsze, as Kungfoo-tsze; Laou-tsze, &c. Thus 諸 1 Choo tsze, *all the sons*,—denotes all the eminent writers.

Shih tsze 十 1 the ten *Tsze* or eminent writers of antiquity, begin with 老 1 Laou-tsze, and end with 鵬冠 1 Hō kwan tsze. These writers' works are printed uniform in 30 vols. Their style is very obscure, and their opinions are often wild and eccentric, they have at some periods been much esteemed in China, but the use of them now, in literary essays presented to the national professors, is prohibited by law.

Tsze she tsing hwa 1 史精華 elegant essences (extracted) from eminent writers and historians, 50 vols. duod. The extracts are merely sentences and short paragraphs; it was compiled and printed by order of the Emperor Kang-he, but like some other of his literary undertakings, was not published till the reign of his successor Yung-ching.

Sēen hēen Tsze-měē-tsze 先賢 1 茂 1 the ancient worthy Tsze-měē-tsze, elder brother of Confucius: he is spoken of as a lame man. Sēen joo Tsze kwō tsze 先儒 1 國 1 the ancient Philosopher, Tsze-kwō-tsze, a descendant of Confucius, or as they express it, 十一世孫 Shih-yih-she-sun, a grandson of the 11th generation: he attained noble rank. Prints represent him with a book in his right hand, and a sword by his side.

Shüh shing Tsze-sze-tsze 述聖 1 思 1 Tsze-sze-tsze (the grandson of Confucius) who recorded the doctrines of the Sage. Tsze-sze-tsze was a native of 曲阜縣 Keūh fow hēen, in 兗州府 Yen-chow-foo; of 山東 Shan tung province. He was the son of 伯魚 Pih-yu, and the writer of the second of the Four Books, viz. the 中庸 chung-yung. Tsze-sze-tsze 受業于曾 1 傳道于孟子 Show nēē yu t'äng tsze; chuen taou yu mǎng tsze, received his education from Tsäng-tsze (the writer of the 大學 Ta-heō) and transmitted the doctrines of the sect to Mǎng-tsze. The author of the two last of the Four Books, and which are designated by his name.

The Shih tsze tsung mǔh 十 1 總目 general Index of the ten authors called Tsz 子 referred to above, places them in this order, 1st, Laou-tsze 老 1 a native of the state 楚 Tsou, the founder of the Taou kea 道家 or sect of Taou. There are many fabulous stories respecting his birth and origin, such as, that his mother 感大流星而有娠 became pregnant from the influence of a large falling star, which she saw above the house of 李 and from thence took the surname Le. Some say, that Laou-tsze 先天地生 was produced before the heavens and earth existed; some say, that he is 天之精魄 the essence or anima of heaven; and that he 神靈之屬 is allied to divinity; some say, that his mother carried him in the womb 72 years, and that 剖母左腋而出 he was cut out of his mother's left side; and that 生而白首 he was born with grey hairs on his head; from which he was named Laou-tsze, The old boy. It is also said, that he appeared in the world repeatedly, both before and after the period referred to, and under different names, which are inserted in accounts of him. There are writers who consider the whole account as fabulous; and originating with people who 好奇尚異 are fond of the marvellous, and value the wonderful. Laou-tsze said to Confucius, 亦得道乎 have you found the eternal reason? Confucius replied, 求二十七年而不得也 I have sought it twenty-seven years, and have not yet found it. (太平廣記 3rd vol. 3rd page.)

Laou-tsze was contemporary with Confucius. 1st vol. contains his writings, (which are called 道德經 Taou-tih-king.

2nd, Chwang tsze 莊 1 also of the Taou sect; writings contained in vols 2nd to the 5th. He wrote two pieces which are yet extant called 漁父 Yu-foo the fishing patriarch and Taou chih 盜跖 the robber Chih, with the design of 詆訛孔 1 之徒 ridiculing and vilifying the Confucian sect, and to given eclat to the notions of Laou-tsze.

3d, Seun tsze 荀 1 an eminent writer of the 儒家 Joo kea, the philosophic sect of Confucius. 孟荀並稱久矣 Mǎng tsze and Seun-tsze were long mentioned together; the last named, lived subsequently to the other, during the civil wars, or period called 戰國 Chen-kwō, about



230 years, B. C. Some think that Seun-tsze 冠冕羣儒 stands highest, like a crown or diadem over all the learned of the Confucian school; next to the four writers of the Four Books; both for 學之醇正 the rich unction and correctness of his knowledge, and for the 文之博達 variety and perspicuity of his style. He differed from Mäng-tsze in a material point. The latter always maintained that man's 性善 nature or disposition is virtuous: Seun-tsze contended that man's 性惡 nature is vicious or wicked. Some undertake to moderate between them, and say that Mäng-tsze 偏於善 considered man's disposition more virtuous than it is; and Seun-tsze 偏於惡 considered it more vicious than it is,—that it is neither wholly virtuous, nor wholly vicious. His writings are partly political and partly moral: He opens the essay on human nature with these words, 人之性惡其善者偽也 man's nature is wicked; his virtues are counterfeit. The word 偽 Wei counterfeit, is composed of *man* and *to make*; and the original says, that it imports that man's virtues are 非天性 not from natural disposition; but 人作為之 of man's making;—not genuine, but counterfeit. He confirms his doctrine by contending that men naturally 好利 are covetous; and fight for gain; 疾惡 are envious, and cherish ill-will; 有耳目之欲 have passions which are inflamed by the ears and eyes,—and which lead to lewdness and moral anarchy. From these, and other remarks, he affirms that the wickedness of human nature is 明矣 very manifest.

4th, Lëě-tsze 列 1 an eminent writer of the Taou sect. Works contained in the 10th vol. lived about the same time as Laou-tsze, the founder of the sect. (B. C. 585.)

5th, Kwan-tsze 管 1 a writer of what is called the 兵家 Ping kea, the military school. There are extant 8 vols. of his work; and from 11 to 18 in the collection from which these notices are taken. He wrote 369 essays,—those preserved are on government and war. He flourished in the state 齊 Tse, whilst the empire was yet composed of many principalities. About the 3rd century, B. C.

6th, Han-fei-tsze 韓非 1 or Han-tsze, 喜刑名 法家之學 was fond of studying penal forms, and the laws. By 法家 法家 seems intended those who study

the science of jurisprudence. Han-fei-tsze, lived in the time of Tsin 秦 about 200 years, B. C. There are four vols. of his works. They begin with this adage, 不知而言不智. 知而不言不忠 he who speaks of a subject which he understands not, is unwise; and he who does not state what he knows, is unfaithful.

7th, Hwae-nan tsze 淮南 1 is called 雜家之最古者 the most ancient of the miscellaneous writers. He was the grandson of Kaou-te 高帝 the high Emperor, the first of the Han dynasty, B. C. 189. He was created king of Hwae-nan, which is in the region of Gan-hwuy province. This royal author's works are in four volumes, in which he philosophizes about the origin of things, &c.

8th, Yang-Tsze 楊 1 an ancient writer of the Confucian sect; his works are in two vols, the 27th and 28th. He lived in the reign of 成帝 Ching te, which commenced in year 1, B.C. Yang-tsze was a great reader and thinker, but neither wrote nor discoursed much; for he was idle and 口吃 had an impediment in his speech. He never read without tears the 離騷 which was written by Keüh-yuen 屈原 immediately before he threw himself in the river Yang-tsze-keang. (See under 嫺 Hëen.)

Wäng mang 王莽 an usurper of that period, impelled by an absurd wish to conceal his history from posterity, sought Yang-tsze's life, in common with that of several other eminent men. To prevent being taken on one occasion, he threw himself from an upper story, where he was writing, and nearly killed himself. He retired in poverty, and indulged himself in the use of wine, which brought a spy to him, with a present of wine, and an insulting speech, respecting a book called 太元法言 which he had written. I fear, said his visitor, posterity will take your book and 用覆醬瓿 use it to cover sowin's pitcher, (or in English phrase, send it to the Trunk-maker). 雄笑而不應 Heung (which was another name of Yang) laughed, and made no reply. He died in the 5th year of Tëen fuug 天鳳 (A. D. 33), aged 71 years. (Sing-poo, 50 vol.)

9th, Wän chung tsze 文中 1 one of the best ancient writers of the Confucian sect. His works are in one vol. the 29th, of the ten authors.



10th, Hō-kwan-tsze 鵠冠 | a writer of the Taoist sect; his works are contained in the 30th and last volume of the Ten ancient authors. He was a native of 楚 Tsoo, and spent much of his time amongst the mountains and deep ravines; carrying or wearing the bird Hō 鵠 on his head, as a crest, from which circumstance he was called Hō-kwan-tsze; the Hō crested sage.

The works of these ancient writers, have either in whole or in part, existed about two thousand years. There were two other philosophers of the same period, called 楊朱 Yang-choo, and 墨 | Mīh-tsze, who opposed the Confucian sect, and whose doctrines are called 異端 E twan, The heterodox opinions of that day.

子 KĒĒ, and Keīh. The appearance of a man without his *right arm*. Single; one only; remnant; short; behind or last. A spear or halberd with a transverse pike. KĒĒ kĒĒ | | standing or jutting out; alone; a great mosquito. A surname.

KĒĒ jen yīh shin | 然一身 quite alone. KĒĒ kĒĒ kan maou | | 干旄 start bristling up do the tasseled spears,—the tassel was made of 牛尾 cow's tail. (She-king.) In one of the odes of the She-king, each verse of which begins with Han ke ta shin 旱既大甚 the drought having come to an extreme degree;—it is said, Chow yu le min, me yew kĒĒ e 周餘黎民靡有 | 遺 of the remnant of the black-haired people of Chow, not half an individual is left. Haou tēn Shang te, tsīh pūh wo e 昊上帝則不我遺 therefore let not the glorious heavens, the most high ruler, spare me! Show sze kĒĒ yen 授師 | 焉 gave lances to the military,—these lances were also called Kow kĒĒ 鉤 | hooked spears; having both a point and a hook. (Tso-chuen, 2 vol § 3, page 1.)

子 KEUĒ, and Keūh. Wanting the left arm. KĒĒ keū 子 | short; these two characters are otherwise read KĒĒ-kung, and defined Tsing chuug seaou chung 井中小蟲 small insects in a well.

孔 K'HUNG. 孔

From *bird* and its *young ones*. An ancient designation of excellent; a spacious vacuum. An orifice; an aperture; the hole of a musical instrument; the passages of an animal body; the name of a bird. A surname. Pe kung 鼻 | the nostrils. Shan kung 山 | interstices in the mountains. Kung heuē | 穴 an open place; a hole; a cavern. Kung-foo-tsze | 夫子 Confucius. Kung tsze pūh yu kwae | 子不語怪 Confucius did not speak of the strange or marvellous. Kung shing | 聖 Kung (Confucius) the sage. Kung taou | 道 a throughfare; a road not stopped at either end; a high way. Kung tseō | 雀 the peacock.

Kung shwūy tung | 水洞 the aqueduct cave—name of a romantic spot on the 太房山 Tae-fang-shan, the large chamber mountain. On the N. E. side of it, there is an overhanging precipice more than a thousand cubits high. At the foot of this precipice there is, in the rock, a basin 20 cubits wide, from which a spring of water gushes up. The depth of this spring 不可測 is unfathomable. There are various legends about dragons issuing from the spring, and being immediately transformed to fish; and sweet musical sounds being heard to rise up from it. During the Tang dynasty (A. D. 745,) people in boats, with lanterns, endeavoured to ascend to the head of the cavern, but failed after proceeding up it five or six days. In times of drought, the court at that time sent special commissioners to throw a dragon and stone sceptre into the cavern, as a sort of offering; after which, it is affirmed, most beautiful peach blossoms flowed out of it. (San-tse Too-hwuy, 13 vol. 地理 6th section, 18 page.)

Wo yew kea pin, tīh yin kung chaou 我有嘉賓. 德音 | 昭 I have a worthy guest of virtuous fame most illustrious. (She-king.)

Kung | meaning in a great degree, is exemplified in the account of Yu-kung 禹貢 the works of the ancient Yu, when draining off the waters of the deluge. Kew keang kung yin 九江 | 殷 the waters of the nine rivers are most regular. (Shoo-king.) There have been various opinions about the situation of these ancient Kew-keang, or nine rivers; and dif-



ferent names in *nines* have been supplied by commentators. They are now supposed to be nine streams running into 洞庭湖 *Tung-ting* lake, situated in Pa-ling 巴陵 Hēen, in the province of Hoo-nan. The modern Kew-keang-foo 九江府 is in Keang se province.

The Kung-tseō 雀 or Peacock, is so called from its being large; quasi dicit, the large bird; it is otherwise called Yuě-neau 越鳥 and though but rarely used, is inserted as an article of the *Materia Medica*, being an antidote for poisonous drugs and an anthelmintic. Kung-keā 甲 a king of the Hea 夏 dynasty. (B. C. 1821.)

Ta heō kung she che e shoo 大學 氏之遺書 the Ta-heō, is a posthumous work of *Confucius*, or Kung foo shing jin 夫聖人 *Confucius* the sage. Kung tih che yung 德之容 an open and liberal feeling and conduct. Kung-kēen 間 an aperture; an interstice. Maou-kung 毛 the pores of the skin. Kung-taou 道 a thoroughfare; an open road. Ta kung taou 大道 the primæ viæ. Kea yen kung chang 嘉言 彰 excellent speech; highly adorned. Tih yin kung chaou 德音 昭 virtuous fame, eminently illustrious. (She-king.) Kung kung nēē 公孽 and Kung kung shih 公石 or Tung-shih 通石 a medicinal mineral mentioned in the *Pun-tsaou*, 12 vol. § 9, page 58, said to be Kung keaou kung tung 竅空通 porous and hollow quite through, and to hang like a stalactite or sprout, in the shape of a sheep's horn. Said to remove obstructions, to heal sores on the genitals, to clear the voice, and so on. Kung tsuy 最 the region about two inches below the bend of the arm, at the elbow, in the front of the cubitus.

Kung tsze 子 or Kung-foo-tsze 夫子 which latinized by Europeans, has become *Confucius*, was a bastard son of Shüh-leang-hih 叔梁紇 and Yen-she neu 顏氏女 a daughter of the family of Yen; these Yay hō urh sāng Kung tsze 野合而生 子 cohabited in the wilderness and brought forth *Confucius*. (Urh-shih-yih She, 8 vol.)

The Hāng tan shing tsēē 杏壇聖蹟 sacred vestiges of the *Confucian* school of *Hāng-tan*, which is entirely laudatory, affirms that the father of Kung-tsze, Tsow yih ta foo 鄒邑大夫 a magistrate of the city Tsow, in the state Loo

魯 had by his first wife nine daughters, and no son; by a concubine he had a son named Māng-pe 孟皮 who was lame, and unfit to succeed him; he therefore sought an alliance with one of the three daughters of Yen-she, namely the youngest, Ching-tsae 徵在 who became the mother of the philosopher; whose bastardy is however in this account explained away.

The ancient account, first referred to, says, that the mother, or both the parents, Taou yu ne kew tih kung-tsze 禱於尼丘得子 prayed to the Ne-kew mountain, and obtained *Confucius*. When he was born, he had Show shang yu ting 首上圩頂 a hollow indentation on the top of his head, resembling a lake on the top of a mountain, which is in Chinese called 丘 Kew, from this formation of his skull, and in allusion to the mountain to which his mother prayed, Kung-tsze was 名 named 丘 Kew. (Compare with Yu 圩 page 480). His Tsze 字 or marriage epithet (see p. 627) was Chung ne 仲尼 the first word meaning "a man in the middle," was used in reference to his decrepid elder brother, to whom he ranked second; the word *Ne*, being used still in allusion to the mountain. *Confucius* was born on the 27th of the 10th moon, of the 21st year of Chow-ling-wang 周靈王 king *Ling* of the Chow dynasty. The 10th moon of that period, answers to the 8th of the present day (B. C. 538.)

Kung tsze chang kew chih yew lew tsun 子長九尺有六寸 *Confucius* was in height 9 cubits 6 tenths, and whatever may have been the cubit of that day, Jin keae wei che chang jiu 人皆謂之長人 every body called him the tall man. He is said to have had 堯額 the forehead of Yaou, the 陶背 back of Taou, and so on; as if all the virtues of ancient sages and monarchs centred in him. His face shewed in miniature 五嶽四瀆 the five mountains, and the four great rivers of the Chinese world. He had a high forehead, a protruding chin; two high cheek bones, and a roman nose, to represent the five mountains. His mouth stood open and shewed his teeth; his nose was contorted so as to exhibit his nostrils; his eye exhibited a protruding pupil, and his ears were so large as to attract notice; in these, a resemblance to the four great rivers of China was imagined. His hands hung down below his knees; his eyebrows exhibited twelve shades of colour; and from his eyes beamed sixty-four



理 intelligences. He stood like the Fung 鳳 bird perched; and he sat like Lung tsun 龍蹲 the couchant dragon. Previous to the birth of this extraordinary person 麟吐玉書 the lin bird cast up from its stomach precious writing, containing an inscription, thus 水精之子繼衰周而爲素王 a son the pure essence of water; a successor to the falling fortunes of Chow; a plain robed king, one who shall rule without ever ascending a throne. On the evening of his birth, two dragons wind round the house, and heavenly music sounded in the ears of his mother; and when he was born an inscription appeared on his breast, with these words, Che tsǝ ting she foo 制作定世符 the maker of a seal (or rule) for settling the world. (Hǎng-tan-shing-tseih.)

The pedigree of Confucius is traced back, with rapid strides to the ancient monarch 黃帝 Hwang-te, B. C. 2622: but notwithstanding this high descent, the morality of his family is not deemed reputable; and it is said to their disgrace, that 1 門三出妻 Kung's house in three succeeding generations divorced their wives; first Confucius himself, next his son, Pih-yu 伯魚 and again his grandson 子思 Tsze-sze. His ancestor Kung-foo-kea 1 父嘉 was killed by Hwa-tǝh 華督 of the state Sung 宋 and his children fled to Loo 魯 where Confucius was born.

The life of Confucius, is a good deal blended with the history of his own times, and the names of the several states or principalities, over which the kings of the 周 Chow dynasty held a nominal controul; the Choo-how 諸侯 or princes appeared occasionally at the 王 Wang, or king's court, to acknowledge his supremacy.

The Leih tae tung ke peaou 歷代統紀表 which is a chronological work with historical notes, gives the following thirteen names as the most powerful nations or states of that period.

1st, Loo 魯 the state in which Confucius was born, but not the country of his ancestors: situated on the site of Yen-chow, 兗州 in the province of Shan-tung 山東 the eastern mountains.

2nd, Wei 衛 to the S. W. of Loo, in the region of Honan.

3d, Tsin 晉 in the province of Shan-se 山西 the western hills.

4th, Tsae 蔡 near the modern capital of Honan, called Kae-fung-foo 開封府 this was a proverbially small state.

5th, Tsaou 曹 to the south-west of Loo.

6th, Ching 鄭 was in Honan province.

7th, Woo 吳 near the modern Soo-chow 蘇州 in Keang-nan.

8th, Yen 燕 near the site of the modern Peking.

9th, Chin 陳 near the borders of Keang-se, on the north side of the river Yang-tsze Keang.

10th, Sung 宋 in Honan, about the site of the modern Kwei-tǝh 歸德 N. L. 34. 29.

11th, Tse 齊 to the N. E. of Loo, on the coast of the gulph of Chǝh-le, near the modern Tsing-chow 青州 N. L. 36. 42.

13th, Tsou 楚 in the province of Hoo-kwang 湖廣 near the Tung-ting 洞庭 lake.

14th, Tsin 秦 in the province of Shen-se 陝西 at Fung-tseang 鳳翔 N. L. 34. 28. It was this kingdom which eventually conquered all the other states.

There were many other still smaller states which are mentioned in the Chun-tsew 春秋 such as Kwei 夔 and Pa 巴 and Shǝh 蜀 in the province of 四川 Sze-chuen.

Confucius was but three years old when his father died, and in his youth, Kung tsze pin tsey tsēn 1 子貧且賤 Kung-tsze was both poor, and in a mean condition. His first employment was Leaou leang 料量 to act as a sort of clerk, or accountant; and his next occupation was, Chǝh fan seih 畜蕃息 to breed cattle in the parks belonging to the government. He held this office in the 21st year of his age. This was two years after his marriage to a daughter of Ke-kwan-she 亓官氏 who lived in the state Tsou.

In his twentieth year a son was born to him, on which occasion Chaou kung 昭公 the governor of the state Loo, sent Urh le yu 二鯉魚 two carp fish to him; and Confucius flattered the governor, by calling his son Pih yu 伯魚 in allusion to the fish, with which he had been complimented. In the twenty-fourth year of his age, his mother died, and he 合葬 interred her in the same grave with his father, at Fang-shan



防山 hill. Confucius about this time left Loo, and became an adventurer amongst some of the other states.

He visited Tsae, and Sung, and Wei, and 困於陳蔡之間 got into a scrape on the road between Chin and Tsae. The state Woo attacked Chin; Tsao came forward in defence of the latter, and sent an invitation to Confucius, which he was about to comply with, when Chin and Tsae fearing that he would do them a dis-service, sent people to cut him off. They surrounded him in a wilderness seven days, and had nearly straved him to death, which would soon have occurred, had not Tsao sent a military force to rescue him. After this narrow escape, he returned to his native country, where the governor or prince of Loo gave him a carriage, two horses, and a servant; with these, he set off for Chow wang ke 周王畿 the royal domain of Chow, which was the Imperial court, and which was at first in the region of King-yang 慶陽 in Kan-sūh province, N. L. 36; 8 degrees W. of Peking.

The object of his visit to Chow, was to see Laou-tsze 老子 the founder of the Tao sect, and to 問禮 ask his opinions about propriety, decorum, ceremony, and etiquette. Their conversation is not narrated in the *She-ke*, but the speech that Laou-tsze made to Confucius on parting, it inserted. Laou-tsze said, 吾聞富貴者送人以財 仁人者送人以言 I have heard that the rich send away their friends with valuable presents; and the virtuous send away people with a word of advice. I am not rich, added he, but I humbly deem myself entitled to the character, virtuous—His advice seemed directed against a too inquisitive philosophy; and against making too free in discussing the characters of men, chiefly from the danger brought upon a man's self by so doing; but in serving one's parents or one's prince, he commended 毋以有己 the not at all considering one's self.

After the visit, Kung-tsze returned again to Loo, and Te tsze shaou yih tsin yen 弟子稍益進焉 disciples or scholars gradually began to come in to him in greater numbers. These things took place before Kung-tsze's thirtieth year; after he had, according to his own account, directed his mind closely to study during the space of fifteen years; he says in the Lun-yu 吾十有五而志于學 I at fifteen

resolved on applying to philosophy, 三十而立 and at thirty my resolution was immoveably fixed. The year before this, at Urh shih kew suy wān Sze-seang shen kin 'suy shih tsin heō che 二十九歲聞師襄善琴遂適晉學之 the age of twenty-nine he heard that Sze-seang played skilfully on the kin harp, and he forthwith, set off to Tsin to learn it.

The remaining part of the life of Confucius was very far from tranquil; he was either employed or implicated during the quarrels of the petty states of his day. How-chaou-pih 邠昭伯 e tow ke koo. tih tsuy Loo chaou kung 以鬪鷄故得罪魯昭公 by some trivial cockfighting squabble offended the prince of Loo, Chaou-kung, who had recourse to arms, and was defeated, which obliged Confucius to flee to Tse. Between his fiftieth and seventieth year, he was absent from Loo fourteen years at once. In his sixty-six year, his wife died, and for her, his only son Pih-yu wept a whole year, till he overheard his father say, E ke shin e 嘻其甚矣 ah! it is carried too far,—when he immediately dried up his tears. Shing-tsze Pih yu tsūh 聖嗣伯魚卒 Pih-yu the sage's son died in his father's sixty-ninth year.

At the age of seventy, the prince of Loo 哀公 Gae-kung, and others, allowed Confucius to sit in their presence, whilst they 問政 asked his opinions about government.

In the same year, a favorite pupil 顏回卒 Yen-hwuy died. Kung-tsze was now much concerned for the propagation and continuance of his doctrines, and had great hopes from Yen-hwuy, and therefore on this occasion, the aged philosopher 哭之慟 wept for him most bitterly, and said, 天喪予 天喪予 Heaven has destroyed (or slays) me! Heaven has destroyed me! In his 73rd year, about seven days before his death,—leaning on his staff: Confucius tottered about the door; and 歎而歌 sighing sung.

大山壞乎 Ta shan hwae hoo!

梁木摧乎 Leang mūh tsuy hoo!

哲人萎乎 Chē jin wei hoo!

The great mountain is broken!

The strong beams are thrown down!

The wise man, is a dying plant!



He then with tears running down his aged cheeks, addressed himself to Tsz-kung 子貢 saying, 天下無道久矣 the world has long been in a state of anarchy,—and so went on to mention a dream he had dreamt the preceding evening; and which he considered 死兆也 a presage of his death. And 果寢疾七日而卒 indeed so it came to pass; that after being seven days confined to bed by sickness, he died. The 18th day of the 2nd moon is considered the anniversary of Kung-tsz's death. He was interred on the 9th of the 6th moon of the same year; and put in the same grave as his wife. His disciple 子貢廬於冢上凡六年 Tsz-kung mourned, in a shed reared by the side of his master's grave, three years twice over, in all six years, 然後歸 and then returned to his home.

As Confucius taught nothing about the existence of the soul after death, during his life time, he does not appear at the approach of death to have expressed either hope or apprehension. To his mind "life and immortality" do not seem to have been revealed. Nor does it appear that he prayed to Heaven or to any God, when death drew near. On a former occasion when he was sick, Tsz-loo 子路 one of his pupils, proposed to pray for him; but he declined it, saying 丘之禱久矣 Kew, (or as they now read it *Mow*, meaning himself) has long prayed.

Posthumous honors and titles in great variety have been conferred on the rather uninteresting character, whose life has been slightly reviewed. Soon after his death, the prince of Loo, entitled him 尼父 father Ne. In the Han dynasty, he was made 尼公 duke Ne; the Tang dynasty first styled him 先聖 the ancient sage. He was next styled 文宣王 the royal preacher, and his effigy was clad in king's robes, and a crown put on it's head. The Ming dynasty called him 至聖先師 1 子 the most holy wise and virtuous ancient teacher, *Kung-tsz*; which title, the Tartar family now on the Imperial throne, has continued.

Confucius dabbled in politics all his life, and his ethics dwell chiefly on those social duties which are of a political kind. A family is the prototype of his nation, or empire, and he lays at the foundation of his system, not the visionary notions which have no existence in nature, of *independance* and

*equality*; but, the principles of *dependance* and *subordination*, as of children to parents; the younger to the elder, and so on. These principles are perpetually inculcated in the Confucian writings, and are embodied in solemn ceremonials, and in apparently trivial forms of mere etiquette. And probably it is this feature of Kung-tsz's ethics which has made him such a favorite with all the governments of China for many centuries past, and at this day. These principles and these forms, are early instilled into young minds, and form their conscience; the elucidation and enforcement of these principles and forms, is the business of students who aspire to be magistrates, or statesmen; and of the wealthy who desire nominal rank in the state; and it is in all likelihood owing in great part to the force of these principles, on the national mind and conscience, that China holds together the largest associated population in the world.

At his death he left only one grandson *Tsz-sze-keih* 子思伋 and from him the succession has been continued to the present day, through sixty-seven generations, with various honors and privileges, in the very district where Kung-tsz was born. The heads of the family have enjoyed the rank of nobility, and are now called Yen-shing-kung 衍聖公 at the time of the fiftieth generation, there were twenty Kung 公 or Dukes, and in the reign of Kang-he, their descendants amounted to 11,000 males.

In every Hëen district of the empire, there is a temple dedicated to Kung-tsz. The Emperor, kings, nobles, and the learned of the land do him service,—pay a sort of atheistical whorship, for as the sect believes in no future state, neither in any God, angel, or spirit, their service can scarcely be called *religious* worship. The life of Confucius has in it no very striking incidents; and his doctrines are what Europeans call common-place truisms; justice, benevolence, and social-order, are three terms which nearly comprehend the whole of what he taught. They contain two of the three duties inculcated by a Heaven-taught writer of the west: "Do justly, love mercy, and walk humbly with thy God." (Micah, vi. 8.)

Confucius sometimes spoke in a manner that shewed his own impression to be, that Heaven had conferred on him a



special commission to instruct the world. When an attempt was made on his life; he said, T'een sāng t'ih yu yu, hwan tuy ke joo yu ho 天生德于予桓魋其如予何 as Heaven has produced such a degree of virtue in me; what can Hwan-tuy do to me? On conceiving himself a successor to Wān-wang, as a preacher of righteousness in the world, he said in time of danger 天之未喪斯文也 匡人其如予何 if Heaven means not to obliterate this doctrine from the earth, the men of Kwang can do nothing to me.

The disciples of Confucius suspected his private character on two occasions; once when he paid his respects to a woman of doubtful character, on which occurrence he imprecated the vengeance of heaven, if any guilt attached to him. The other was, when in a vicious neighbourhood, where the men would not listen to his teaching 童子見門人惑 he admitted a boy to see him, which made his pupils suspect him of that vice, which was so common amongst the poets and sages of Greece and Rome.

The books referred to on this brief memoir say nothing of the colour of Confucius, but the effigies of him, seen by the writer of this in the northern parts of China, represent him as of a dark swarthy colour.

KUNG-MING 明 or Choo-kō-leang 諸葛亮 lived in the close of the reign of Hsien-te 獻帝 (A. D. 226), the last Emperor of the Han dynasty; and he took a conspicuous part in the civil wars of the San-kuō 三國 which succeeded the overthrow of that family, after swaying the sceptre of China 400 years. Kung-ming was a native of the Lang-yay 瑯琊 mountains, on the sea coast of Shan-tung province. The 綱目發明 Kang-mūh fā ming asserts, that, from the period of the original three dynasties called San-t'ae 三代 Wei han t'ih t'een hea wei ching 惟漢得天下爲正 the Han dynasty alone obtained the empire in a correct manner, and held it 踰四百年 more than four hundred years. Chih te yih min, mō fei Han yew 尺地一民莫非漢有 not a cubit of ground, nor a single plebeian but was possessed by the Han family.

The Emperor Hwan 桓 and Ling 靈 first 不君 failed in the duties, and maintaining the authority of, great monarchs,

by which conduct they brought on the ruin of their family. A person named Tung-chō 董卓 who possessed 才武勢 力少比 military talents and personal strength seldom equalled, and 少好俠 rather fond of knight errantry, was one of the first who 煽火英雄羣起 fanned the flame and raised in a flock all the heroes of the day. The eunuchs obtained and trifled with the Imperial authority; and it is said, that about this time 9 eclipses of the sun are recorded; 7 overthrows or rending of mountains; 11 earthquakes; 4 extensive inundations, 2 famines in which the people ate each other; and 20 disturbances or wars on the frontier; the court remained dissipated, and taxes were increased. (Leih-tae-tung-ke-peau, 3 vol. § 4, page 55.)

Tung-chō attained a high office in which he abused his authority most cruelly, and at an early period of the then commotions, lost his life. Of his conduct, this is a specimen. Having 飲誘降 by a feast inveigled a few hundred insurgents to surrender, he had them overpowered whilst seated at the table, and of some 斷其舌 he cut out their tongues—of some 斬手足 he cut off the hands and feet—of others he 鑿眼 chiselled out their eyes; and some 鑊煮之 he boiled in chaldrons; and the poor victims 未死 half dead 偃轉杯案間 lay or rolled about amongst the dishes on the table. The affrighted guests dropt the spoons and chopsticks from their hands; but 卓飲食自若 Mr Chō drank and ate with perfect self composure. The poor wretch met his fate in an early stage of the business. Leu-poo 呂布 murdered him in a gate-way of the palace, and, as was the horrid custom of the times 夷三族 exterminated all his kindred within three degrees of consanguinity. (Uch-shih-yih She, 58 vol. 三國六 5 page.)

About this time 黃巾賊張角等起 the yellow capped rebels, Chang-keō and his associates arose. This mau pretended to cure diseases by 呪符水 imprecations and water charms; and under this pretext, associated with himself several hundred thousands of followers, whom he organised, and placed generals over them. The troubles of this period brought forward Tsaou-tsaou 曹操 who, a Spanish priest, who had read his exploits in the original, has called the Bonaparte of China.



On the side of the Imperial family, were, 1st Lew-pe 劉備 descended from royal ancestors, but reduced to be 賣蓆 a seller of mats or of straw sandals. 2nd, Kwan-yu 關羽 who rose from being 賣豆腐 a seller of sowins, to such eminence at that time, as to be now worshipped as the Mars of China, under the name of Kwan-foo-tsze. 3rd, Chang-fei 張飛 who was originally 賣肉 a seller of flesh, or a butcher.

These three men united themselves by a solemn oath to retrieve the fortunes of Han: and they had attached to them, the person whose name is at the head of this article. Kung-ming 明 the 謀士 or 軍師將軍 secretary at war, who accompanied the armies. They had also Yuen-shaon 袁紹 Leu poo 呂布 and others. This party finally formed 蜀國 the kingdom Shüh.

Tsau tsaou 曹操 headed the party who established 魏國 the kingdom Wei; and Sun-keuen 孫權 was he who raised himself to the throne of 吳國 the kingdom Woo. The secretary, Kung-ming, was eight cubits in stature; and deemed very highly of himself; always comparing himself to Kwang-chung 管仲 and 樂毅 Yō-e, persons famous in their day.

Kung-ming was sincerely devoted to 劉備 Lew-pe, who became the Chaou lěe te 昭烈帝 of the 後漢 latter Han. He excelled greatly in what was much valued at that time, and has been much admired in China ever since, stratagems in war. He was an astrologer and versed in the doctrines of the 八卦 eight diagrams of Füh-he; to correspond to these, he invented a form of encamping an army in a sort of battle array, called Pā chin too 八陣圖 the eight regiment figure. (San-tsae Too-hwuy, 97th vol.) He began with five men whom he called 伍 Woo; he formed ten woo into a company, which he called 隊 Tuy; eight tuy he formed in a 陣 Chin, or regiment, consisting of 440 men. Eight Chin 陣 constituted a Poo 部 consisting of 3,520 men. These he called a 小成 small division; eight of these Poo, or 28,160 men had a Tseang 將 or general; eight of these divisions formed a Keun 軍 or army 225,280 men, which he called 大成 a large division. (For a full detail accompanied by a print, see the above reference to the Chinese Encyclopedia.)

In allusion to the far-famed *Pa-chin-too* of Kung-ming, some medical writers in China, arrange their remedies by the same phraseology, when they profess to attack disease.

The San-kwō-che, an historical novel of that period, attributes to Kung-ming an ability to procure the aid of spiritual beings, and always sends him into battle with a fan in one hand, and an handkerchief in the other. The grave histories do not notice this circumstance. Some of his letters, essays, on different subjects; orders to the army, and so forth, are preserved; and are thought to add greatly to his reputation; they are in twenty-four pieces of composition, containing 140,112 characters.

The serious accounts of Kung-ming, several times represent him as deeply affected, even to tears, with the state of the country and the fortunes of that party which he espoused.

A little before his death, he was much irritated that his opponent Sze-ma-e 司馬懿 would not bring his army out of their strong holds to fight; and, with a view of provoking him to do it, he sent a suit of woman's apparel to him as a present, and desired him either to accept the woman's attire with shame, or to come forth like a man. Sze-ma-e, however, persisted in acting on the defensive. In his 54th year he anticipated, from existing indisposition, and an astrological prognostic, that he was about to die. But for the sake of Han's house, he still wished to live; and he was induced to 用祈禳之法挽回其命 employ forms of prayer and supplication, to bring back his life,—that is, to have the term of his life protracted. His prayer was addressed to Heaven, and the stars; to correspond to which, he lit up lamps in a certain number, and order, within his tent; and prostrating himself, prayed thus, 亮生於亂世甘老林泉 (I) Leang, being born into the world in times of anarchy, would gladly have remained till old age, secluded amongst forests and fountains of water; but having been called forth by the reiterated visits of the Emperor; having been entrusted with the care of his son, 不敢不竭犬馬之勞 I dared not to decline my utmost exertions, and to labour as a dog or horse in his service—I now apprehend my life is drawing to a close, and therefore 謹書尺素 I have reverently written a short prayer 上告穹蒼 to announce these things to



heaven's azure canopy; and prostrate hope that Heaven will graciously bow down, look and listen 天慈俯垂鑒聽 and 曲延臣算 bend circumstances to lengthen the number of my days; that I may recompense my sovereign, and rescue his people, and render the house of Han perpetual: 非敢妄祈實由情切 I presume not to offer irreverent unreasonable prayers—I am impelled by the most acute and sincere feelings.

Having finished his prayer 祝畢 he remained prostrate on the earth till morning; when 吐血不止 a constant spitting of blood came on, of which he died in the 54th year of his age. Notwithstanding Kung-ming's ill success in praying to have his days protracted; and its being the popular belief of Chinese, that 死爲定數 the number of days which shall precede death, is a *fixed number*; the arrangement of lamps corresponding to the stars of heaven, and spells, and incantations, in imitation of Kung-ming, are still practiced in China.

Kung-ming is famous for having invented 木牛流馬 wooden bullocks and go-horses which were a sort of vehicle 轉運糧草 for transporting provisions, and forage; with these two advantages 人不大勞牛馬不食 that the men were not much fatigued; and such bullocks and horses did not eat.

The son of *Lew-pe* who was committed to Kung-ming's care, and who succeeded his father on the throne of the *Hou han*, which ended with his life was, as a child, called 阿斗 *O-tow* the general 趙子龍 *Chaou-tsze-lung*, 百萬軍中藏阿斗 when millions of men were fighting, still carried in his bosom the boy *O-tow*, who often slept amidst the crash of arms, and all the din of battle: hence the saying 阿斗一生原是睡不醒 it was *O-tow*'s fate never to awake all his life; he proved a besotted debauchee; and the name *O-tow* applied in raillery or anger to any boy, is still equivalent, to "stupid blockhead."

KUNG-CAN-KWÖ 孔安國 a commentator on the *Woo-king*.

KUNG-HE 1 億 named Chung-ho 仲和 a descendant of Confucius, of the 19th generation, who lived in the time of Chang-te 章帝 (B. C. 100.) Kung-he having given his opinions freely respecting *Woo-te* 武帝 a former emperor

of the Han dynasty, was accused by an informer, of having 誹謗先帝刺譏 當世 libelled a former Emperor; and satirized the present times. Kung-te 自訟 *Tsze-tsung*, defended himself, by arguing, that truth is no libel; his words are 凡爲誹謗者謂實無此事而虛加誣之也 when-ever any one is libelled, it is meant that no such thing (as is affirmed) really exists; and that without foundation a person is falsely accused; but as to the misrule of *Woo-te*, history has recorded it, and 天下莫不知 there is nobody in the world who is unacquainted with it; and therefore, he went on and denied the existence of libel. When his defence was laid before the Emperor Chang-te 詔勿問 the Imperial reply was, do not enquire into it. (歷代名臣言行錄 *Leih-tae ming chin yen hing lüh*, 6 vol.)

KUNG-TAOU-FOO 1 道輔 named Yuen-loo 原魯 was a descent of Confucius of the 45th generation.

KUNG-CHE-KWEI 1 稚珪 named Tih-chang 德璋 lived under the 齊朝 *Tse* dynasty, in the time of 永明 *Yung-ming*, A. D. 477. He began his career by a spirited paper against the judges of his time, and the numerous false imprisonments which prevailed. He quoted *Laou-tsze* 老子 who had expressed himself thus, 古之聽獄者求所以生之, 今之聽獄者求所以殺之 in ancient times, judges sought to find a reason to save the lives of those they tried; now judges seek to find a reason for taking the lives of people. And in support of clemency, he quoted from the *Shoo-king* these words, 與其殺不辜寧失不經 rather than put to death an innocent person, better fail in punishing the guilty.

Kung-che-kwei 好文詠不樂世務 was fond of letters and poetry, but had no pleasure in public business. He loved the wildness of nature, and would not cut down the weeds which harboured the frogs before his gate; and when asked by a friend why he let the 蛙鳴 frogs croack there, he replied, 我以此當兩部鼓吹 I consider these as good as a mandarin's two bands of music placed at the gate, (*Leih-tae-ming-chin*, 11 vol. § 9, page 39)

For a collection of Biographies of eminent persons of the surname 1 Kung, see *Sing-poo* 姓譜 75th vol.)



Kung-yung 鏞 also named Shaou-wăn 韶文 a native of Chang-chow 長州 in Keang-nan province. He distinguished himself much as a magistrate in Kwang-se by his benevolence to the people, and his intrepidity in opposing or winning over the banditti, who, about A. D. 1504, infested that part of China. He was called to court to be promoted after 30 years service in unhealthy situations, but Taou tsüh 道卒 he died on the road. (Leih-tae-ming-chin, 29 vol. p. 21.)

子

SUN. From *son* and *two*. A son's son. An

ancient form of 孫 Sun, A grandson, a descendant.

承

From a child standing supported in its dress. An

ancient form of Paou 保 or rather Paou 褓 a child's dress or swaddling clothes.

孕

YING.

孕

孕

Pregnant; with child; applied also to brute animals. Säng ying 牲 | a pregnant victim is not eaten. Ying foo 婦 a pregnant woman.

Tae ying che ying 胎 | 之 | the Ying character which denotes a pregnant womb. Foo jin hwae tsze yuë ying 婦人懷子曰 | a woman being with child is called Ying. Foo ying püh yó 婦 | 不育 a woman conceiving, but not bringing forth. (Yih-king) Foo jin püh ying 婦人不 | a woman's not conceiving—the causes of are detailed at considerable length in the 1st vol. of a Medical work called Neu ko king lun 女科經綸 discourses on female medical practice. The medical writers use Ying | for the first period of conception; and Jin shin 妊娠 for the subsequent stages of pregnancy, under which they place all the diseases peculiar to that state.

What may be called miraculous conceptions are frequent in Chinese story. The mother of Füh-he 伏羲 is said Le keu jin tsëih urh che shin 履巨人跡而始娠 to have trod in a large footstep, and in consequence, became pregnant. (San-tsae-too-hwuy, 30 vol.) The mother of 周后 稷 Chow how tsëih, viz. Keang-yuen 姜嫄 is said to have

conceived in a similar manner: She, Chüh yay kën keu jin tsëih, tsëen che urh shin tung joo ying 出野見巨人跡踐之而身動如 | went out to the wilderness and saw a large human footstep, and trod in it, when instantly she felt a motion in her body like that of pregnancy. (Urh-shih-yih she, 1 vol.) The son born was deemed, from the above circumstance, Püh tseang 不祥 unlucky, and was 棄 Ke, cast out upon the ice by his mother; but the birds sheltered him and brooded over him with their wings, in allusion to this, he took the name Ke 棄 cast-out.

Another instance recorded is that of Këen-teih 簡狄 who 吞齔卵而生契 swallowed the Yin bird's egg, and bore a son named Sëë.

The Chinese believe the influence of the mother's imagination on the child, if disagreeable or frightful objects are presented to her view; and within a certain distance, included in a supposed sphere of influence on all sides of the pregnant womb; if in the presence of the mother, in her chamber, a nail be driven into the wall, the child will have the mark of a nail on its head; if inadvertently her garment be stitched to the window curtain, the child will be born with its mouth grown together, &c. On account of this belief, they will not permit women during pregnancy to be present at plays, puppet shews, and such like sights. They do not seem to have a term corresponding to the longing of a pregnant woman, but remark, that she has generally a voracious appetite.

孖

An ancient form of Tsze 子 a child or son.

孖

TSZE. Two children born at the same time.

Twins; to grow and increase. Canton people read it Ma.

字

TSZE.

字

字

字

From a child under a cover or shelter. A female, able to bear; to bear. To produce; to cherish; to love; to promise a woman in marriage. The signs of ideas produced ad infinitum.



tum. Letters; a letter or written character of any kind, originally called 名 Ming. A surname, or designation. The name conferred on youths at twenty, and on females when presented in marriage. Ming tsze 名 | a name. Pin tsze 牝 | a female. Tsze tsze paou han e le | | 包含義理 every word contains important principles of equity. Tsze k'ih | 格 black letters put below the paper, as a pattern to be copied. Tsze che | 之 deal tenderly with them. Tsze haou | 號 a mark or denomination given to a thing. Y'ih ko tsze haou 一個 | 號 a number of chests of tea, varying from two to six hundred, marked in the same manner; in the jargon of Canton called a chop of tea.

T'ih shoo seay tsze 讀書寫 | to read and write.

Y'ih tsze ch'ih ts'een kin 一 | 值千金 one letter, or character, is worth a thousand pieces of gold. Ta haou tsze hwa 他好 | 畫 he writes and draws well. Y'ih f'uh tsze 一幅 | a scroll of characters. Haou w'än tsze 好文 | good composition. Lin tsze t'ë 臨 | 帖 to imitate a good copy head; or the hand of some eminent master.

Tsze te twan ching | 體端正 the body of the character square and regular. Seang l'ëcn tsze 相連 | connected characters—those that are used together, to make one idea. Jin t'ih haou to ko tsze, p'uh hwuy seay tsze 認得好多個 | 不會寫 | knows a great many characters, but does not know how to write characters.

Tsze m'ih che jin | 墨之人 a man of letters and ink; a literary man.

For the sense of | Tsze, as denoting a name given at the time of Marriage, see under 姓 Sing. (Page 627.)

Tsze heu kea yay | 許嫁也 Tsze means a woman's promising marriage. Neu tsze ching p'uh tsze; sh'ih n'een nae tsze 女子貞不 | 十年乃 | a correct female will not (hastily) promise marriage; ten years will elapse before she promise marriage. (Y'ih-king.) Neu tsze heu kea, ke urh tsze 女子許嫁笄而 | when a woman promises marriage, she braids up her hair and receives a new name. Tsze e tsun ming | 以尊名 she is named with an honorable epithet. Nan kwan, neu ke, keae ching jin urh tsze 男冠女笄皆成人而 | the man is capped and the woman's head dressed and braided; and are both named on account of

coming to years of maturity. (Le-ke.) Wae-she chang t'ä shoo tsze yu sze fang 外史掌達書 | 于四方 the Wae-she manage despatches which are sent with information in every direction. (周禮 Chow-le, 80th vol.)

Keun foo che ts'een ching ming; ta jin ts'ih ching tsze 君父之前稱名. 他人則稱 | before a prince or magistrate, and before one's father, a man calls himself by his Ming name; other people address him by his Tsze name.

Ch'uh che pin chay n'äng ying tsze; koo wei pin yu'ë tsze 畜之牝者能孕 | 故謂牝曰 | the female of domestic animals, possess the power of conceiving and rearing offspring; and hence the female is called Tsze. Tsze pin | 牝 a female animal. Yew ma ching keun, urh shing tsze pin chay 有馬成羣而乘 | 牝者 horses collect in herds and mount the mares. (She-ke.) Ke k'äng tsze wo hoo 其肯 | 我乎 how will he be willing to cherish kind feelings to me; his 心與我異豈肯 | 愛我乎 heart does not accord with mine—how will he consent to cherish and love me. (Ts'ö chuen, 5 vol. 22 page.) Foo p'uh n'äng tsze keu'ë tsze 父不能 | 厥子 a father is unable to nurture his child. Seaou kw'ö kung king, tsze che yay 小國貢輕 | 之也 when a small state sends tribute of little value, deal tenderly with it. Tsze tsze ke'ih jin; tsze yew ke'ih chwang 自 | 及姪自幼及壯 from conception till the formation of the foetus; from childhood till mature years. (信心錄 Sin-sin-l'uh, 4 vol.)

Tsze t'ëen | 典 the name of the Chinese Dictionary, which is the foundation of the present work, in 32 vols. (See the Introduction, page 8.) Tsze-hwuy | 彙 a Chinese Dictionary, in 14 vols. published during the Ming 明 dynasty. Tsze lin e tung tung kao 林異同通攷 | a forest of letters, containing a thorough examination of their differences and samenesses, 2 vols.

If a letter, Lat. *Litera*, be from *Lego* and *iter qu*; *legitera*; cò quod legentibus iter præbent; or from *lineatura*, ut γραμματα and γραμμη, a line drawn; the allusions are different from the Chinese 字 Tsze. The Hebrew ספר to tell, count, or number; which the LXX translate by γραμματια and the vulgate by *Literas*, is also different from the Chinese allusion; nor does the Greek χαρακτηρ a mark, come nearer to it.



The Chinese 字 Tsze, composed of *a child sheltered by a covering*, is, when applied to letters, intended to convey the idea of *offspring*, which they express thus, Tsze chay nēē yay 一者孳也 Tsze denotes springing from, or being produced in uninterrupted succession, as with plants and animals; for 文 letters or characters are by the Lü-h-e seang sāng woo keung e 六義相生無窮矣 six principles of composition, reciprocally *produced* to an inexhaustible extent. (See the *six* principles of composition, in the 2nd page of the introduction to this work.)

Some European writers seem to think that each Chinese character is an arbitrary mark for an idea, instead of its being, as is really the case, a written medium founded on principles of *combination* or the *composition* of the few simple arbitrary characters, which, to express ideas, though not to convey sound, are like the letters of an Alphabet, capable of infinite combination. The word 孳 Tsze, introduced above, is not a bad example of composition, it is formed of *luxuriant herbage* and *a young animated creature*; thus leading the mind to the productiveness of both the vegetable and animal kingdom; as an illustration of the never-ending compound characters which may be produced from a few Radicals, under the guidance of the six principles of combination.

The origin of the characters is stated in the following sentence, 黃帝臣沮誦倉頡體卦畫摹鳥跡引伸觸類一之形始立 Hwang-te chin, Tseu-sung, Tsang-hěě, te kwa hwă, moo neaou tseih, yin shin chüh luy tsze che hing che leih, Hwang-te's (B. C. 2622) historiographers, Tseu-sung and Tsang-hěě, imitated the lines of the Kwa diagrams, and copied the imprinted foot-steps of birds, then introduced explanations, and divided them into classes, and from this time the forms of characters originated.

Tsze moo 一母 character mother, or mother characters, is an expression introduced by those who first adopted the syllabic spelling imported from the west; it means those characters by the union of which the sound of any given character is *produced*. E san shih lüh tsze wei moo 以三十六 爲母 thirty-six characters were constituted mothers.

Fan Mung-koo, se yih, yang wae, choo kwô, to tsung tsze moo 凡蒙古西域洋外諸國多從一母

all the Mogul tribes; the occidental regions; and most of the countries beyond seas, follow the *alphabetic* system. Han joo püh shih tsze moo 漢儒不識一母 the literati of the Han dynasty, (which continued till A. D. 229,) were unacquainted with the syllabic alphabet. Their system was that of 一音 Tsze yin, the character's-sound, being ascertained by giving the sound of a well known character, for that which was not known. (See the Introduction to this Dictionary, for more on the same subject, and for the different forms of the characters.)

The Tsze-haou 一號 or marks on goods of various sorts, as silks, teas, &c. are all intended to be significant, and to convey some agreeable idea to the imagination. The following are a few examples of *Tea chops*, as they are called; Ho yuen 和源 springs of concord. King hing 景興 chearing prospects. Kwang shing 廣盛 extensive abundance. Yuen ke 源記 memorial of the fountain. Häng chang 恒昌 perpetual splendour. Tung chang 同昌 together illustrious.

In Chinese, as in the Hebrew language, where proper names of persons and things are significant, the spirit and beauty of the composition is lost when the sound only of the name is given, and its meaning left untranslated.

The Chinese, as the Jews did, count the number of letters or characters in esteemed writings; hence it is said, 五經全文計二十萬 一 that in the five (ancient books) called *King*, there are 200,000 characters; and it is added, that Choo e keen yu sze shoo chay, chung chüh chay tih urh tséen sze pih tze 除已見於四書者重出者得二千四百 一 exclusive of what have appeared in the Four Books, and those which are reiterated, an amount is obtained of 2,400 characters.

In a manner similar to this, the number of characters or words contained in the Shing-yu 聖諭 are enumerated; and in several other standard moral essays, the sum total of the characters are inserted, at the beginning, or the end of the paper.

存 T'SHUN. 存 存

From a child and hand, or talent. To watch over; to take



care of; to preserve; to examine and enquire about; heedful attention to. E tsun 意 | with the intention or purpose of. Keaou tsun 告 | to make kind enquiries about. Tsun choo | 貯 to lay or store up. Tsun lew | 留 to detain or keep in charge. Tsun wang | 亡 are opposites—to preserve and to perish; to continue the dominion and to lose it. Tsun sin | 心 to preserve the heart; to keep the mind from evil or vice.

Leih tsze tsey yō yih che tsun keu 立此借約一帋 | 據 make out this paper containing a borrowing bond, in order to preserve a proof of the transaction. Tsun lew tsae tsze | 留在此 preserved here. Tsun gan | 案 preserved on the records—of some public office. Shin tsun 晒 | smile and retain it,—said to persons to whom some present is made.

Pih chung wān tsun 百種溫 | in a hundred ways warm and attentive,—kind, mild, tender. Jō lun ta jin pin 若論他人品秀 美性格就該溫 | since it is contended that that man's personal appearance was elegant and beautiful, his disposition then ought to have been mild and gentle. Fei hing, tsun wang, hāng tze che yew 廢興 | 亡恒此之由 decline and rise, preservation or ruin (of states) have always accrued from these causes. Kwō che tsun wang he yen 國之 | 亡係焉 (this) is what the preservation, or ruin of the country depends on. Heaou tsze keih ke tsin gae che sin, suy tsin sze urh jō tsun yay 孝子極其親愛之心雖親死而若 | 也 a dutiful son who carries his love for his parents to the utmost degree, although his parents be dead, he yet regards them as alive.

Tēn te she wei urh yih hing hoo ke chung e; ching shing tsun tsun, tsou e che mun 天地設位而易行乎 其中矣成性 | 道義之門 heaven and earth being fixed in their places, all the varied transmutations in nature go on in their midst. Thus man's preserving or interrupting the disposition with which he is formed, is the gate from which emanates reason and justice. (Yih-king)

Tsun tsun wei tsun nrh yew tsun pūh e che e yay | 謂 | 而又 | 不已之意也 Tsun tsun expresses the idea of preserving and again preserving in ceaseless succession.

Māng-tsze 孟子 in endeavouring to prove that human nature is virtuous, brings in the simile of a beautiful forest on the brow of the New-shan 牛山 hill, situated near a populous town. The original beauty of the forest he says, none can deny, but when Foo kin fā che ko e wei mei hoo 斧斤伐之可以爲美乎 the axes hew it down, how can it be called beautiful? The forest would however, impelled by the powers of nature, sprout forth, and clothe again the verge of the mountain, but the beasts are let in, and devour the young shoots, and keep it bare. Human nature, he adds, may be compared to this mountain forest in its glory. Suy tsun hoo jin chay ke woo jin e che sin tsae 雖 | 乎人者豈無仁義之心哉 amongst the principles, resident in man (by nature) how can there be a destitution of a heart of benevolence and justice! But 其所以放其良心者 his letting go his conscientious virtuous scruples, is destructive to natural virtue as the axes are to the forest.

Mang-tsze pursues the allusion, and supposes that 平旦 Ping-tan, every morning natural virtue endeavours to bud forth; but bad associates, &c. are like the beasts let in to nip the buds. He supposes night affords a sort of respite from the influence of the world, when a man may recover his virtuous principles, but if, 夜氣不足以 | 則其違禽獸不遠矣 Yai ke pūh tsūh e tsun, tsūh ke wei kin show pūh yuen e, the breath of night,—the spirit of darkness, solitude and reflexion—be insufficient to maintain virtue's ground, that man is not far removed from the state of brutes: still the man's natural disposition must not be blamed—he has brutalised himself.

Māng-tsze to confirm his own opinion, quotes Confucius, as saying of the 心 heart, or mind, Tsou tsūh tsun, shay tsūh wang 操則 | 舍則亡 if held fast it will be present and be preserved; if let go, it will wander and be lost. (Compare with Seun-tsze, page 703.)

One of the books of the Le-king, is entitled 王制 Wang-che, Royal Regulations; the fourth section directs how the prince shall treat an aged statesman. Tseih shih, pūh sze chao; pā shih, yuē kaou tsun; kew shih jīh yew chih 七十不俟朝八十月告 | 九十日有秩 at seventy years of age he shall not be required to wait at the levee; at eighty, the prince shall monthly send to enquire if



he be yet preserved; at ninety he shall daily have a constant supply of provisions sent him from the prince.

𡗗 Same as 好 Haou, Good; to like.

𡗘 An ancient form of 好 Haou, Good.

孚 FOO. 𡗙 𡗚 𡗛 𡗜

From a bird's claw placed over a child. To hatch eggs; in allusion to the faithfulness and the regularity of the bird, it denotes Belief, trust, confidence, mutual affiance. Read Fóo, To hatch, to nourish, to breed up. The colours of a stone. Chung foo 中 | one of the 卦 Kwa. Foo keā | 甲 the outer coat of a bud, which it bursts at the time of blossoming. Sin foo 信 | trust; dependance or reliance on.

Neau che foo lwan, keae joo ke ke; pūh shīh sin yay 鳥之 | 卵皆如其期不失信也 birds in hatching eggs, all observe the appointed time, and do not break faith.

Sze shang, sze hea chay, keae peīh ching e keaou foo 事上使上者皆必誠意交 | those who serve superiors, and those who send inferiors, ought all to be sincere and observe mutual fidelity.

Ching-wang che foo 成王之 | the truth or faithfulness of Ching-wang, the 2nd king of the 周 Chow dynasty, (B. C. 1068.) This expression occurs in one of those plain unmetaphorical verses of the She-king, which are called 賦 Foo. In the next verse it is said in praise of the same monarch, Ching-wang che foo, hea too che shīh 成王之 | 下土之式 the truth of Ching-wang was a pattern to inferior places—meaning that he who filled the throne set an example to the people; and adds, that She tīh tsō kew 世德作求 he sought to imitate the virtues of his ancestors, viz. 大王 Tae-wang, 王季 Wang-ke, and 文王 Wān-wang, these are called 三后 San how, three princes; and of them it is affirmed in the text of the She-king, that they Tsae tēn 在天 are in

heaven. To an European reader, to say that persons dead were in heaven, would convey the idea of the soul's separate existence, and immortality; but the Chinese commentators endeavour to explain it as meaning something different, although they do not perceive clearly what it can mean.

The older explanations say, that these three persons 既沒而其精神上與天合也 having died, their spiritual essence ascended and united with heaven, which seems to imply something like the Indian idea of absorption. The philosopher Choo-tsze 朱子 is quite in doubt about the meaning of the passage; but determines not to admit the individuality of these person's souls in a separate state. He thinks that it is the 理上合於天耳 Le principle ascends and unites with heaven; and he allows again, that it is the 氣上合於天 Ke aura that ascends and unites with heaven. (Compare with Le and Ke.) But all *personality* he denies, for 如云文王陟降在帝左右 when it is said that Wān-wang ascends and descends, and that he attends or waits upon the king or ruler—of heaven; he adds, 若說文王真箇在上帝之左右. 真箇有上帝如世間所塑之像 if it be said that Wān-wang truly or in reality waits upon the most high ruler; or that there is in reality any most high ruler, such as the figure, which is moulded in the world (amongst men, to represent the most high,) 固不可 assuredly it ought not to be so. (King-ting-woo-king, 12th vol.) That it is not the idol alone which he objects to, but also the idea of individuality which is implied by an idol, will I think appear to those who read Choo-tsze's writings.

In the Shoo-king, there is a section called Leu-hing 呂刑 on the ancient penal code, where this expression occurs, 獄成而 | 輪而 | when sentence is past, the contending parties, or the criminal submits, *believing* its justice; when reported to the prince, he *believes* its justice and acquiesces—such will be the case, when magistrates or judges acquire the confidence which they ought.

In the Le-king, Foo | occurs read Fow, when speaking figuratively of stones; Fow yin pang tǎ, sin yay | 尹旁達信也 the varied colours of the stone, exhibited on its sides, denotes truth or fidelity. (Kin-ting-le-ke, 80 vol.)



孛

P'HEI, and P'hüh.

(孛)

Plants shooting up luxuriantly and widely; a sudden change of countenance; disobedient; opposed to just controul. A surname. Sih pei joo yai 色 | 如也 assumed a respectful demeanour; full of veneration and respect. Pei sing | 星 a comet, in allusion to the new changes in the affairs of mankind, which it is supposed to introduce.

Tung yew sing, püh yu ta shin 冬有星 | 于大辰 in winter a star brushed as a comet through *Ta shin*.—(Chun-tsew.) To the question, *Ta-shin* chay ho 大辰者何 what is *Ta-shin*? it is replied, *Ta ho* yay 大火也 great fire; and it is added, 北辰亦爲大辰 the northern shin, is also called the great shin. The place of the comet is by no means clear. But the comet itself, being ominous of revolutions, is, they say, implied in its name Hwuy-sing 彗星 a broom star, it sweeps away the old and makes all things new. (Kin-ting-chun-tsew, 97th vol.)

𠂔

The original form of the preceding.

孜

TSZE. From to *jut out*, or from a child and to

strike. Strenuous; sincere attachment to; diligent; unwearyed effort. Syn. with the two preceding. Tsze tsze | | indefatigable attention to; completely denied to ease and indulgence.

The Shang-shoo 尚書 contains a section or 篇 Pëen, as such divisions of books are there called, which is named 益稷 Yih-tseih, after 二人佐禹有功 Urh jin tso yu yew kung, Two men who assisted meritoriously (the Chinese Noah) Yu. This section is disjoined from the preceding by a circumstance which was not intended to mark any division of a subject, but only for convenience,—for 古者簡冊以竹爲之 in ancient times records were made of bamboos—but as not much matter could be written on a bundle of them tied together 故二之 they hence came to be divided in places where no division of subject was intended. In the first paragraph of the Yih-tseih section, Yu 禹 in reply to

the emperor 舜 Shun, says, 予思日 | | Yu sze jih tsze tsze, I think to exert daily more strenuous and unwearyed effort.

Tsze tsze chay. mēen leih päh tae che wei | | 者勉力不怠之謂 *Tsze-tsze* expresses strenuous and indefatigable exertion.

Urh shang shih she Chow-kung che yew heun, wei jih tsze tsze woo kan yih yu 爾尚式時周公之猷訓惟日 | | 無敢逸豫 you must yet constantly imitate the virtuous instructions of *Chow-kung*; and daily be most strenuously diligent, never daring to indulge your own ease. (Kin-ting-shin-shoo, 29 vol)

孝

HEAOU.

孝

From 老 Laou, aged, abbreviated, and 子 Tsze, a child placed below. A child receiving instruction and submitting to the commands of its aged parent. Duty and obedience to one's parents; filial piety; duty to superiors. Heaou hing | 行 dutiful conduct. Heaou king | 敬 dutiful and respectful. Heaou king | 經 name of a book, well known in China. Heaou foo moo | 父母 to perform one's duty to father and mother. Heaou shun | 順 dutiful and submissive. Heaou te | 弟 duty to one's parents and to one's elder brother. Heaou tsze | 子 a dutiful son. Heaou sin | 心 a dutiful mind.

Heaou yang | 養 to procure food and the comforts of life for parents in a dutiful manner. Kēen jin lae heaou king ta tung se 見人來 | 敬他東西 saw a person come and present something respectfully to him; this has no allusion to parents. Shen sze foo moo wei heaou 善事父母爲 | 1 to serve well one's father and mother constitutes *heaou*. Heaou yu kwei shin | 于鬼神 piety to the gods.

Koo-tsze, foo wan moo yin, seang gaou kih keae e heaou 瞽子父頑母嚚象傲克諧以 | the blind man's son (viz. 舜 Shun, the ancient monarch) although his father was perverse, his step-mother a termagant scold, and his younger brother proud and insolent, he still was able to harmonise them all by his filial piety. (Shoo-king.)

Hwang kaou yung she kih heaou 皇考永世克 |



the late king (Woo-wang 武王) was enabled to practice the utmost filial piety *all his life*;—thus some define Yung she 永世 which literally means, *eternal ages*; but others, instead of understanding the expression as merely implying that Woo-wang 終身能 1 was able to exercise filial piety *all his life*; they conceive it denotes that the virtue of filial piety, which was in his predecessor Wän-wang 文王 was also in him, and would be continued in their posterity forever. (She-king.)

孟懿子問 1. 子曰無違 Mǎng-e-tsze wän heaou; Tsze yüē, woo wei, Mǎng-e-tsze asked the import of filial duty, or the word heaou; Confucius answered, it means *an absence of all opposition*. This however they explain by these words 不背於理 no opposition to (or turning the back on) right principles. And Confucius told Pan-che 樊遲 that, he meant that, in reference to parents 生事之以禮死葬之以禮祭之以禮 in life they should be served with the decorum which good principles prescribe; when dead they should be interred with decorum; and sacrifices should afterwards be offered to their manes with decorum. (Lun-yü.)

Confucius gave different answers to the same question, when put by different people, according to what he conceived to be the moral defects of the enquirers, thus when 孟武伯 Mǎng-woo-pih asked the meaning of 1 Heaou, Confucius expressed himself in these words;

Foo moo, we ke tseih che yew 父母唯其疾之憂 as to father and mother—make a return for their anxiety in time of sickness. This sentence, the more recent commentators say, means that a person ought to take much care of that body which cost his parents so much anxiety. The older commentators thought 唯 We, meant *only*, and that the whole sentence implied, that a son should be careful not to grieve his parents by his vicious conduct; and that his sickness *alone* should ever cause them grief; and consequently, as health or sickness were not in his power, he would not have to reproach himself for undutifulness, if his sickness should grieve his parents.

When 子游問 1 Tsze-yew enquired about Heaou, Confucius replied, 今之 1 者是謂能養至

於犬馬,皆能有養,不敬何以別乎 the filial piety of the present day, is defused as an ability to nurture; but even dogs and horses possess this ability; and if reverence and respect be wanting, in what does man differ from the brutes?

When 子夏問 1 Tsze-hea asked about filial duty, Confucius replied, 色難. 有事弟子服其勞. 有酒食先生饌. 曾是以爲 1 乎 the countenance is difficult—when any thing is to be done, and the younger brothers and sons submit to the labour; when wine or food are taken, and the fathers and brothers are first served; is this enough to constitute filial duty!—No, unless these services be accompanied with a cheerful countenance. Such is the modern acceptance of the passage; 舊說 the old explanation of the text was, that 承順父母之色爲難 to receive obediently the expression of a parent's (will from his) countenance was difficult; which idea of it, Choo-foo-tsze says 亦通 is also intelligible. (四書註 2 vol. 1 § page 11.)

On a saying of Tsäng-tsze 曾子 that Shin yay chay, foo moo che e te yay 身也者父母之遺體也 a man's body is the body of his parents descended to him—much of the Chinese reasoning on filial duty is built; and not only disobedience to his parents is called a breach of filial duty, but every failure in attention to his own person; every failure in social and relative life; whatever may bring upon himself any blame or any disgrace, is 非 1 a want of filial duty, although these things may occur long after his parents are dead—because in disgracing himself, he disgraces that body which his parents transmitted to him; and on that account chiefly he ought to act so, as to reflect honor on his parents.

In unison with this idea it is said, 身體髮膚受之父母不敢毀傷 1 之始也 a man's body, hair and skin, he derives from his parents; and not to dare to destroy or injure these, is the beginning of filial duty. This idea is very fully amplified in the Kin-ting-le-ke 欽定禮記 72 vol. 11 § page 29.

Keuen heaou tseih shwō 勸 1 雜說 a collection of essays exhorting to the practice of filial duty. This is the head-line of a very copious collection of extracts in the 全



人矩獲 Tseuen jin keu hw8, detailing at great length, how parents are to be served during their life time, at their interment; during the period of mourning and subsequently by annual sacrifices at their tombs; or to a tablet dedicated to their memory; for 墓祭不見於經 Moo tse p'ih keen yu king, Tomb-sacrifices do not appear in the ancient classics.

Keun heau wän 勸孝文 admonitions to the practice of filial piety; is the title of a tract given away at the temples of Buddha in China. The head-line is 百善 1 爲先 Pih shen heau wei s'en, of all virtues filial piety is the first. And the essay begins with this sentence, Keau wei p'ih hing che k'än 1 爲百行之根 filial duty is the root of all good actions. It winds up by urging children to beware of procrastination in performing their duty to their parents, for 有限光陰 the light and shade is but for a limited term; i. e. time is short.

Heau-king 1 經 the classic on filial duty—is a small essay attributed to Confucius;—it begins thus, 仲尼居曾子侍子曰 when father Chung-ne (see under 孔 Kung) was sitting at leisure, and Ts'ang-tsze sitting by him, Confucius said, 先王有至德要道以順天下民用和睦上下無怨女知之乎 the former kings possessed supreme virtue, and important principles of righteousness, by the use of which they made obedient the people of the world, and kept in peace and harmony superiors and inferiors, without resentments—Do you know these things? 曾子避席曰參不敏何足以知之 Ts'ang-tsze rose from his seat and replied; I, Tsan, am not clever, how should I be competent to understand these things? After which, 子曰夫 1 德之本也 Confucius said, Behold! filial duty is the fundamental part of virtue, &c. (Vide, 小學體註 1st vol.)

Urh shih sze heau 二十四 1 twenty-four (remarkable) cases of filial duty. The twenty-four cases are commented on in various popular tracts; and to illustrate them there are drawings cut in stone, from which fac-similes are taken for the use of schools. The First is entitled,

## 孝 感 動 天

Heau kan tung t'een, FILIAL PIETY INFLUENCES AND MOVES

HEAVEN. This tale refers to Yu-shun 虞舜 who is noticed under 嫫 Kwei, page 687, and immediately above.

## 2nd. 親 嘗 湯 藥

Tsin chang tang y8, HE HIMSELF TASTED EVERY MEDICINE. This is said of the Emperor Han-wän-te 漢文帝 (B. C. 151) during his mother's illness, 三年帝目不交睫衣不解帶 for three years, the Emperor never closed his eyes; nor ever loosened the girdle of his raiment. The Meau-haou, or posthumous title of honor, is Heau 1 possessed of filial piety.

## 3rd, 齧 指 痛 心

Keih che tung sin, BITING HER FINGER PAINED HIS HEART. This is a fable to shew the invisible influence that subsists between a mother and a dutiful son. Tsan 參 a disciple of Confucius was amongst the hills cutting fuel, when a friend called, his mother bit her finger to rouse his attention, and bring him home, at that moment he felt a pain in his heart, and hastening home fell down on his knees to ask his mother the cause; when she stated it as above. Tsan, or as he is otherwise called 曾子 Ts'ang-tsze, is the person who divorced his wife because she gave a pear insufficiently boiled to his mother.

## 4th, 單 衣 順 母

Tan e shun moo, CLAD IN A SINGLE GARMENT, HE OBEYED HIS MOTHER. This refers to Min-keuen 閔損 also called Tsze-keen 子騫 whose mother died early, and had her place filled by a step-mother, who bore two sons. This woman during the winter months, in the northern parts of China, clothed her step-son 以盧花衣 with a (single) rush flower garment, whilst she clad her two own sons in cotton. Poor Min-tsze, was driving his father's carriage, and being so pinched with cold, he let the reins fall from his hand, on which account his father chastised him. 損不自理 Keuen would not vindicate himself—but bore the injury patiently. At last however his father found out what was the fact, and was about to divorce his wife, when the son remonstrated in the following couplet;



母在一子寒 Moo tsae, yih tsze han;

母去三子單 Moo keu, san tsze tan.

Whilst mother remains, *one* son is cold;

If mother leaves, *three* sons will be destitute.

His father was persuaded to retain his wife, by which, How moo kan hwny; yih ching h'een moo 後母感悔亦成賢母 the step-mother was excited to repentance, and also became an excellent mother.

### 5th, 為親負米

Wei tsin foo me, FOR A PARENT HE CARRIED RICE ON HIS SHOULDER.—This is said of Chung-yew 仲由 otherwise called Tsze-loo 子路 a disciple of Confucius. His family was poor, and to save for his mother's comfort, he himself ate the coarsest herbs, and carried rice for her to eat, from the distance of a hundred le; about thirty English miles. After his parent's death, Tsze-loo became rich, and whilst taking a tour through the country, attended by a hundred carriages, and every luxury of that age, he sat down, and Tan yüé, suy yō shih lo ho, wei tsin foo me, pūh ko tih yay 嘆曰雖欲食藜藿為親負米不可得也 sighing said, although I should now desire to eat coarse herbs and carry rice for my mother, it cannot be!

### 6th, 戲綵娛親

He tsae. woo tsin, PLAY AND EMBROIDERED GARMENTS WERE EMPLOYED TO AMUSE HIS PARENTS. This is affirmed of Laou-lae-tsze 老萊子 a person of the Chow 周 dynasty, who at the age of 70, endeavoured by boyish tricks and play, to amuse his parents and make them forget their old age.

### 7th, 鹿乳奉親

Lūh joo fung tsin, WITH DEER'S MILK HE SUPPLIED HIS PARENTS. This is said of Yen-tsze 剡子 who lived under the Chow dynasty. Both his parents became blind, and took a childish longing for deer's milk. Yeu-tsze clothed himself with the skin of a deer, and went amongst the ravines where deer herded together; and being concealed beneath the deer's skin, procured milk for his parents. The hunters on one occasion

were on the point of shooting him with an arrow, which risk raised the reputation of his filial piety.

### 8th, 賣身葬父

Mae shin tsang foo, HE SOLD HIMSELF TO BURY HIS FATHER.—

This is affirmed of Tung-yung 董永 who lived during the Han dynasty. When his father died, his family was so poor that they could not defray the expense of interring him. Tung-yung therefore sold himself to obtain the means of conducting the funeral. When going to the house of his master, a female appeared and begged that she might become his wife, and accordingly, accompanied him to his master's house, where, in a short time she wove 300 pieces of silk, which redeemed Tung-yung, and they both left to return to his home. When they came to a resting place, beneath the shade of cassia trees, the female took her leave of Tung-yung, and disappeared; from which it is believed that his 孝感動天 filial piety moved heaven to permit 仙神姬來 an angel to appear as a female, and weave the silk to 贖出 | 心人 procure the redemption of a man of a truly filial heart.

### 9th, 行傭供母

Hing yung kung moo, HE HIRED HIMSELF TO LABOUR, THAT HE MIGHT SUPPLY EVERY CONVENIENCE TO HIS MOTHER.—This is said of Keang-kih 江革 who lived in the time of the Han dynasty. His father died when he was very young; and he and his mother often fell in the way of banditti, who were numerous and frequent in that age. On one occasion, when he stated to them with tears his circumstances, as being the only stay of his aged mother, even the robbers felt compassion for him, and spared him. He then removed (Lo-s'een 裸跣 naked and bare footed) to another region, where he hired himself to labour; and from the fruits of his labour he supplied his mother with every requisite comfort.

### 10th, 扇枕溫衾

Shen chin wān kin, HE FANNED THE PILLOW, AND WARMED THE COVERLET. This is said of Hwang-heang 黃香 who lived under the Han dynasty. When he was but nine years of age his mother died, and he cherished the utmost degree of filial affection for his father, whose pillow he fanned in summer,



and whose coverlet 以身煖 by the heat of his own body he warmed in winter. He obtained from the Emperor a 旌表 Tsin-peaou, or honorary banner, and every body 異之 considered him uncommon.

### 11th, 湧泉躍鯉

Yung tseuen yō le, THE GUSHING FOUNTAIN, AND THE LEAPING FISH. This tale refers to 姜詩 Keang-she. See the story under Keang, page 630.

### 12th, 刻木事親

Kih mūh sze tsin, HE CARVED THE WOOD AND SERVED HIS PARENTS. This refers to 丁蘭 Ting-lan, who lived under the Han dynasty, and whose parents both died in his childhood. He carved wooden images to represent his diseased parents, and served them, as if they had been alive. His wife ridiculed him, and with her needle, in his absence, pricked the finger of the image, on which blood issued from it; and when the son Lan appeared, the image shed tears. Lan found out the cause, and divorced his wife.

### 13th, 為母埋兒

Wei moo mae urh, FOR HIS MOTHER'S SAKE HE BURIED HIS CHILD. This is said of 郭巨 Kō-keu who had a child of three years, and an aged mother;—from the poverty of the family his mother often suffered 'want of food. Keu said to his wife, in the midst of our deep poverty, it is impossible for us to feed both our mother and our child. We must for our mother's sake, bury this child. We may obtain another child, but 母不可復得 a lost mother cannot be replaced. The wife consented to the death of her child, and Keu forthwith digged a grave three cubits deep, when he suddenly saw a mass of yellow gold, on which was this inscription. 天賜黃金龍巨 1 子宮不得奪民不得取 Heaven confers this yellow gold on Kō-keu the dutiful son; the government must not seize it, nor may any of the people take it from him.

In the Ency. Britannica, under the word *parent*, a query, which first appeared in the Gentleman's Magazine for 1750, is inserted.—The query is, Whether in cases of extreme distress, such

as that of Kō-keu, a parent or a child shall have the preference? We have seen that Kō-keu adopted the decision of the first answer given to the query, in the work referred to, "I choose to save the life I cannot give."

### 14th, 搯虎救父

Gih hoo kew foo, HE GRASPED A TIGER AND RESCUED HIS FATHER. This refers to Yang-heang 楊香 under the Han dynasty. As a boy of fourteen years of age, Yang-heang accompanied his father to labour in the fields. On one occasion, a tiger seized his father, and was dragging him away, when the lad 惟知有父而不知有身踴躍向前搯持虎頸 regarding only his father, and forgetting himself, sprung forward and grasped the tiger by the neck. The tiger let go his hold and ran off, by which means dutiful Yang-heang saved his father's life.

### 15th, 拾椹供親

Shih shin kung tsin, HE GATHERED MULBERRIES TO FEED HIS MOTHER. This refers to 蔡順 Tsae-shun, who lived under the Han dynasty. When a fatherless boy, he and his widowed mother, fell in with times of anarchy and famine; the boy found a resource in gathering the mulberry fruit, and whilst separating the *black* from the *yellow*—the ripe from the unripe—he was seen by the 赤眉賊 red eyebrowed robbers; and was interrogated about what he was doing. The lad replied 爨者奉母黃者自食 the ripe (mulberries) I present to my mother; the unripe I eat myself. The robbers compassionated the fatherless boy, and admired his filial piety, and gave him three measures of white rice, and 牛蹄一隻 a cow's foot.

### 16th, 懷橘遺親

Hwae keūh e tsin, HE PUT IN HIS BREAST THE KEŪH ORANGE, TO KEEP IT FOR HIS MOTHER. This is said of 陸績 Lūh-tseih, who lived under the Han dynasty, about A. D. 220. When six years of age, he happened to be brought into the presence of a great captain of that age 袁術 Yuen-shūh, who was at 九江 the nine streams on the Yang-tsze-keang. The general gave the boy some of the Keūh fruit, and he contrived to conceal two of them in his bosom. When he performed



the ceremony of obeisance, on taking his leave, the fruit fell on the ground, and the general rallied him saying, What! do you who are a guest, pocket the fruit! The child knelt down and replied, 橘母性之所愛欲裹歸以遺母 the keüh fruit is what my mother is naturally fond of; it was my desire to keep them in my bosom, to go home and give them to my mother. 術大奇之 general Shüh was very much surprised at this instance of filial piety in a child.

### 17th, 脊 雷 泣 墓

Wän lny keih moo, ON HEARING THUNDER HE WEPT AT THE TOMB. This is said of 王哀 Wang-fow, who lived in the time of 魏 Wei, about A. D. 600. He 事親至 1 served his mother with the utmost filial affection. During her lifetime his mother shewed a dread of thunder, and after her death, Wang-fow whenever he heard the noise of thunder, immediately ran to the grave of his deceased parent, knelt down, and with tears 告曰哀在此母親勿懼 addressing her said, Fow is here, mother, don't be afraid! Alas, what ignorance of "life and immortality" is implied in this tale!

### 18th, 哭 竹 生 笋

Küh chüh sāng sun, HE WEPT TO THE BAMBOO, AND SHOOTS SPRUNG UP. This refers to Mǎng-tsung 孟宗 who lived under the Tsin 晉 dynasty, in the beginning of the 4th century. Mǎng-tsung's father died when he was young; and in winter his sick mother took a fancy to have bamboo sprouts boiled in her soup. Her son, however, was unable to procure any by ordinary means; and at last in despair 乃往竹林中抱竹而泣 went to a plantation of bamboos, threw his arms around them and wept. 1 感天地 his filial piety influenced heaven and earth—or nature; and immediately, a fissure in the ground opened, and several bamboo shoots sprung up. He took them home, made the soup and presented it to his mother, who 食畢病愈 as soon as she ate it, recovered from her sickness.

### 19th, 臥 冰 求 鯉

Go ping kew le, HE LAY ON THE ICE, BEING DESIROUS TO PROCURE A FISH. This is said of Wang-tseang 王祥 whose mother died when he was a child; and another woman became

his step-mother; as is often the case, she had no affection for her step-son, but endeavoured to set his father against him, in which she finally succeeded. It happened that in winter, when fish were not to be procured, Wang-tseang's step-mother expressed a great desire to obtain some: he therefore went, put off his clothes, and laid himself down upon the ice, to watch the fish, and catch one. Suddenly the ice opened, and two carp leapt up, which he caught and took home to his mother. The whole neighbourhood 驚嘆以爲 1 感所致 was astonished, and with admiration said, the occurrence was induced by the influence of filial piety! This story is dated about the same period as the preceding one.

### 20th, 吳 猛 飼 蚊

Woo-mǎng sze wǎn, WOO-MANG FED THE MOSQUITOS.—This tale also is placed under the Tsin dynasty. Woo-mǎng's father was so poor that he could not afford curtains to his bed, and in summer nights they suffered much from mosquitos. The boy in his eighth year, had such a dutiful feeling for his aged father, that he would not drive the mosquitos off himself, even when his skin was all-over blistered, lest they should alight upon his parent and render him uncomfortable.

### 21st, 嘗 糞 憂 心

Chang fun, yew sin, HE TASTED ORDURE AND HIS HEART WAS GRIEVED. This refers to Yu-kēen-low 庾黔婁 who lived under the 齊 Tse dynasty, in the 5th century. He enjoyed a civil appointment under government, but ere he had been ten days at his station, he suddenly felt a degree of alarm which threw him into a violent perspiration. He immediately gave up his office, returned home, and found his father at the point of death. The physicians said, if the patient's stools were bitter, all would go well. Yu-kēen-low tried the experiment, and they were sweet; filled with grief 至夕稽顙北辰求以身代父死 in the evening he prostrated himself, and put his forehead in the dust, praying to the north star, that he might die instead of his father.

### 22nd, 乳 姑 不 息

Joo koo pūh tac, SUCKLED HER HUSBAND'S GRANDMOTHER UNWEARIEDLY. This is an instance of what in Europe is called



the *Roman charity*. During the Tang dynasty, the grandmother of 崔山南 *Tsuy-shan-nan*, whose name was 唐夫人 *Tang-foo-jin*, suckled her great-grandmother, and thereby supported her life for several years. At last, when about to die, she called all her sons and grandsons around her, and commanded them to serve Tang-foo-jin, as dutifully as she had served their great-grandmother; this added she, is all the reward I can give her.

### 23rd, 棄官尋母

Ke kwan sin moo, HE RENOUNCED HIS PLACE IN THE GOVERNMENT, AND WENT IN SEARCH OF HIS MOTHER. This is said of Choo-show-chang 朱壽昌 who lived under the Sung 宋 dynasty. He was the son of a concubine who was expelled from the house in his seventh year, by the principal wife who envied her. Mother and son did not see each other for fifty years. At last he renounced his place in the government, and having determined that he would go in quest of his mother, took an oath that, till he found her, he would never return. At last he found her in her old age, being arrived at her seventieth year.

### 24th, 滌親溺器

Teih tsin neaou ke, HE WASHED HIS MOTHER'S CHAMBER POT. This is attributed to 黃庭堅 *Hwang-ting-kéen*, who held the office of Tae-she 太史 under one of the Emperor's of the Sung 宋 dynasty. 身雖貴顯 although his station was noble and illustrious—he stooped to menial offices for an aged parent.

(Nëen-sze-heaou-too-tsan 廿四孝圖贊 a pamphlet in praise of the Twenty-four examples of Filial Piety.)

To apologize for the trivial, and rather ridiculous appearance of some of these *Twenty-four* examples of filial piety, the Chinese say, that the parties concerned were mostly 愚民 simple people,—the poor and uneducated, and that with all their frivolity and extravagance, they were most *sincere*: they were the children of nature. The extent to which filial duty is carried by the Chinese, is certainly a very leading feature in their Character, and influences much all their reasonings about relative social duties. We have seen in the beginning of this article, that they call it, the *first* of all

virtues: the Romans called it "*prima naturæ lex*;" and St. Paul calls it, the "*first* commandment with promise." "The promise of long life to obedient children, careful observers of mankind have noted as remarkably fulfilled."

The laws of China provide punishments for disobedience to parents, and for neglect of them. 子孫不致 | 父母自盡分別有無觸忤 when children or grand-children are undutiful to their parents, so that their father or mother commit suicide, a distinction is made (by law) according as they have, or have not, irritated them by some gross offence.

Heaou tsze san | 子衫 a dutiful son's garments, which has been made of hemp, in an article in the obsolete Chinese materia medica. Heaou neaou | 鳥 the dutiful bird; a species of *corvus*, which when young, is fed by its parent 60 days; and in return feeds its parent 60 days. Syn. with Tsze naou 慈鳥 the compassionate bird; Tsze ya 慈鴉 and Han ya 寒鴉 they abound in the north of China, and are called Ya, in allusion to the cry they utter when flying in flocks. This is a different bird from the Woo ya 烏鴉 which is also a species of *corvus*. The dutiful bird is probably the glandarius or jay, the *young* of which keep with the old ones till the next pairing time in spring. (Pun-tsaou, 34 vol, 49 § 10 p.)

Heaou | forms the *Meaou-haou*, or temple designation, of most of the emperors of the Han dynasty.

Heaou-woo-te | 武帝 imperial title, B. C. 135, in A. D. 367, and in A. D. 450.

Heaou-wân-te | 文帝 emperor, B. C. 174.

Heaou-ming-te | 明帝 emperor, A. D. 63.

Heaou-ho te | 和帝 A. D. 94.

Heaou-chang te | 章帝 A. D. 81.

Heaou-ching te | 成帝 B. C. 27.

Heaou-gae te | 哀帝 B. C. 1.

Heaou-ping te | 平帝 A. D. 5.

Heaou-yuen te | 元帝 B. C. 43.

Heaou-seuen te | 宣帝 B. C. 68.

Heaou-chaou te | 昭帝 B. C. 81.

Heaou-king te | 景帝 B. C. 151.

Heaou-wang | 王 B. C. 899.

Heaou-tsung | 宗 A. D. 1163 and 1486.



孝 KEAOU.

孝

From to *imitate* and a *child*. To imitate as a child; to accord with precedent.

𡥉 Same as 孫 Hae, A child.

孝 KEAOU. To induce; to lead. Same as 孝

Heou, Duty to parents.

𩺰 SEU. Name of a fish.

# FIVE STROKES.

孟 MANG. 孟 孟 孟 孟

From a *child* placed in a *platter*; probably alluding to the first born. A senior or superior; the beginning of; large; great. The senior of certain relations; a woman's elder brother. The first month of any of the four quarters of the year. The name of a district. A surname. To use effort. Mǎng chōu | 豬 the name of a lake. Mǎng chūn | 春 the first month of spring quarter. Mǎng hèa | 夏 the first month of summer. Mǎng tsew | 秋 the first month of autumn. Mǎng tung | 冬 the first month of winter quarter. Mǎng how | 侯 the son of the Emperor at the age of eighteen. Mǎng lang | 浪 great in one's own esteem; ungrateful and discourteous. Mǎng tsze | 子 Mencius, a disciple of Confucius; writer of that portion of the Four-Books which goes by his name, B. C. about 350; contemporary with Xenophon, Herodotus, and Socrates.

Teih chang yuě pih shau chang yuě mǎng 嫡長曰伯庶長曰 | a senior child by the principal wife is called 1st; a senior child by a concubine is called Mǎng. Tēn-tsze che tsze nēn shih pā ching Mang-how; yew neu tsze che heung, yih yih Mǎng 天子之子年十八稱 |

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侯又女子之兄亦曰 | an Emperor's son at the age of 18 is called Mǎng, a daughter's elder brother is also called Mǎng. Tsze she che show yuě yuě mǎng yuě 四時之首月曰 | 月 the first month of each of the four quarters of the year is called Mǎng month. The 1st, 2nd, and 3rd months of each season are called Mǎng chung ke | 仲季 and the order of things that are sorted by *threes* is marked by the same words being applied to them.

Kang-shūh 康叔 the son of Wān-wang 文王 was thus addressed by his elder brother 武王 Woo-wang. Mǎng how chin ke te, seaou tsze fung | 侯朕其弟. 小子 子封 senior of all the nobles!—you are my younger brother, and (to be such) little child, I this day appoint you. (Shoo-king.) The expression *little child* has puzzled some commentators, but they now agree in considering it 親愛之辭 the language of familiarity and endearment, for even 今陝右之俗 now the custom on the right hand side of Shen-se province is, that 凡尊命卑貴命賤雖長且老亦以小子呼之 whenever superiors order inferiors, or people of rank order plebeians, although they be seniors and even old men, they are yet hailed *little boy*. The same absurd custom of calling an old person, in an inferior station, *boy*, is found in other places beside Shen-se province.

Of Yu 禹 it is said, Taou ho tsih peih mǎng choo 導荷澤被 | 豬 he led the Ho lake into Mǎ g-choo.—The scene of this is supposed to have been in the neighbourhood of 曹州 Tsaou-chow, in Shan-tung province. (Shoo-king.) Kaou yen, mǎng hing 高言 | 行 loud talking and violent action. (管子 Kwan-tsze.) Mǎng lang che yen | 浪之言 violent and incoherent unmeaning talk, the allusion is to the roaring of waves (莊子 Chwang-tsze.)

Mǎng-chow | 州 Mǎng-tsin | 津 and Mǎng-hēn | 縣 the names of places in Ho nan, about N. L. 34, 45.

Mǎng tsin | 晉 occurs in the sense of Mēn-tsin 勉進 advancing with strenuous effort. Mǎng neang tsae | 娘菜 Lady Mǎng's vegetable, a table vegetable eaten with meat in Keang-nan.

Mang-she | 氏 the name Mǎng was taken by Chung-sun 仲孫 of the posterity of 姬 Ke. Chung-sun having in some other person's quarrel committed 弑君之罪 the crime



of murdering his prince, 更爲 氏 changed his name to Mǎng.

Mǎng-kung-chō 公綽 was 魯大夫 a magistrate in the state Loo, under the Chow dynasty. He was Lēn tsing kwa yǒ, urh twan yu tsae chay yay 廉靜寡欲而短於才者也 uncorrupted by ambition or avarice, but deficient in talent; and hence 孔聖嘗曰 Confucius, the sage, always said of him 爲趙魏老則優. 不可以爲滕薛大夫 to be a domestic officer in the large states Chaou or Wei, he is more than sufficient; but he is not fit to be a magistrate in the small states Tǎng or Sē. (四書註 3 vol. § 7, page 22.)

Mǎng-tszé 子 also called Tszé chay 子車 or Tszé-yu 子輿 and Tszé-ko 軻 a descendant of Mǎng-sun 孫 related to a noble family in the state 魯 Loo. He is commonly called 鄒人 a native of Tsow, and is entitled 亞聖 子 the second rate sage, Mǎng-tszé; or in Latin, Mencius. This person was the writer of the last two of the Sze shoo 四書 which are called from him Shang-mǎng 上 and Hea mǎng 下 meaning the first and the second books of Mencius.

At the time of Mǎng-tszé's birth, his mother Chang-she 仇氏 dreamt that she saw 神人 a divine person mounted on the cloud and leading a dragon and the Fung 鳳 bird from the Tae-shan 泰山 mountain to 嶧 the Yih hill, where she lived. Having gazed at it a long time 凝視久之 a portion of the cloud seemed to fall suddenly, and she instantly awoke; and the neighbours all saw a variegated cloud 覆 氏居 hover over Mǎng-she's house, when the boy Mǎng-tszé 子 was born.

The father of Mǎng-tszé died, when the boy was only three years old, but 母有賢德 his mother was eminently virtuous, and by her care of the young philosopher, she rendered herself famous as a pattern for all mothers in the Chinese world. It is to her the child's book 三字經 refers in these lines,

昔 母 Seih Mǎng moo,  
擇隣處 Tsih lin choo;  
子不學 Tszé pūh heǒ,  
斷機杼 Twan ke choo.

In olden times Mǎng's mother,  
Selected a proper abode;  
The boy's neglect to learn,  
Made her rend asunder the web.

The story is this, She at first on being left a widow, hired a cottage near a burying ground, and the child made digging and mock mourning his play; on perceiving which, widow Mǎng-she said, 此非所以居子也 this is not a proper place for a child to live in. She accordingly removed to another neighbourhood; here there was a butcher's shop; and the boy made mock slaughter his play, which was just as little to his mother's taste. She next moved to 市 a market place, and the boy 嬉戲爲賈術 made mock buying and selling his play; which was still abhorrent to the widow's wishes; and she moved again, and 舍學宮之傍 housed herself by the side of a public school; then the boy made 設俎豆揖讓進退 arranging the vessels of the temple; bowing and yielding the path; advancing and retiring—in imitation of the scholars and masters, his play; on seeing which, mother Mǎng said, 此真可以居子矣 this indeed is the proper place for a boy to live in—and accordingly she here took up her stay, and sent the boy to school; whilst she, a poor widow, remained at home to spin and weave for a subsistence. Like a good mother, she not only sent the lad to school, but examined him as to his progress in learning; and on being told by young Mǎng 自若也 that he did as he liked at school, she violently rent her web asunder, partly from anger, and partly as a figurative explanation of her opinions; for when the affrighted boy asked the reason of her conduct, she made him understand, that, without diligence and effort, his attending school would be as useless to his fame and comfort, as her beginning a web and destroying it when half finished, would be to the procurement of food for them. Young Mǎng-tszé took the hint; set too with diligence; made great progress; became a philosopher, second only to Confucius, and lived an eminent man to the age of eighty-four years.

There is a good anecdote of mother Mǎng, when she lived near the butcher's,—the boy on seeing them kill the pigs, said to his mother 彼將何爲 what are they going to do with



them? She in jest said, 將以啖汝 they are going to feed you with them,—but on recollecting herself, she repented of what she had said, because 以不信教兒 it was teaching the boy to lie; and therefore she immediately went and bought some pork and gave it to him, that her conduct might agree with what she had uttered; the Chinese add, 此賢母也 this shewed her a mother of excellent virtue.

Mencius once put this question to the grandson of Confucius, Tsze-tsze-tsze 子思子 Yaou, Shun, Wǎn, Woo che taou, ko leih che hoo 堯舜文武之道可力致乎 may the science of the kings Yaou and Shun, and Wǎn and Woo, be by effort attained? To which question he received this reply, 彼人也我人也. 稱其言履其行夜思之晝行之汲汲焉如農之趨時商之趨利惡有不至者乎 they were men, and we are men; if we speak their language, tread in their steps, meditate on these things by night, and practice them by day, indefatigably as drawing water from a well; like the husbandman's availing himself of the seasons; and like the merchant's pursuit after gain, why should we not attain their science? But further, said he, 自大而不修其所以大不大矣自異而不知其所以異不異矣 the man who conceives himself great, and does not cultivate the means of being so, will never be great; he who conceives himself an extraordinary person; but does not even know the means of becoming so, will never be extraordinary. A late paraphrast on the Four Books adds to this, 今學者皆知自大亦知自異而究其所以大所以異者何在 the learned now-a-days all conceive themselves to be great men, and also think themselves extraordinary men; but when it is enquired, what constitutes their greatness? and what is it that makes them extraordinary?—where are such things to be found! He finishes by exclaiming, 噫無惑乎庸眾之侮也 ah! there is no mis-apprehension in the insults poured on us by the common multitude—we deserve them.

Mǎng-tsze remained without any particular marks of honor till Shin-tsung 神宗 an Emperor of the Sung 宋 dynasty, about A. D. 1085, 封 fung-ed him,—gave him a patent constituting him 鄒國公 Duke of the kingdom

Tsow; and 立廟 reared a temple to him on the south side of Tsow hēen 鄒縣 in Shang-tung province, where the remains of Mǎng-tsze were interred. He then got for his effigy a niche in the temple of Confucius; next in place, to Yen-tsze 顏子 who was the first or favorite disciple of the sage.

Wǎn-tsung 文宗 an emperor of the Tartar dynasty Yuen 元 A. D. 1338, 贈亞聖公 conferred the title Duke, the second-rate sage; sacrifices also were appointed to him.

Hung-woo 洪武 the founder of the Ming 明 dynasty 罷祀 abolished the sacrifices. The occasion of his doing so is thus related; Mǎng-tsze, who, like Confucius, dabbled much in political ethics 告齊宣王曰 told Seuen-wang the king of Tse,

君之視臣如手足則臣視君如腹心,  
君之視臣如犬馬則臣視君如國人.  
君之視臣如土芥則臣視君如寇讎.

If the prince views his minister, as hands and feet, then the minister will view his prince as his mind and heart.

If the prince view his minister as a dog or a horse, then the minister will view his prince as a common man.

If the prince view his minister as the stubble on the ground, then the minister will view his prince as a bandit and an enemy.

(四書白文 5th vol. 11th p.)

The mention of *bandit* roused the anger of the Emperor Hung-woo, for, from being such he rose to the throne; and he was resolved to degrade the ancient Sage, and took one step in his plans by ordering the sacrifice to be discontinued. However, the next year, when he was better read, he found a passage which he thought applied to himself, and which made him better pleased with himself, in consequence of which he restored the temple service to Mǎng-tsze's effigy—this is the passage:

天將降大任於是人也必先苦其心志. 勞其筋骨 餓其體膚. 空乏其身. 行拂亂其所爲所以動心忍性曾益其所不能 when heaven is about to confer a great trust on any man, it is sure first to embitter his heart and mind, toil his sinews and bones; starve his body; make him destitute; thwart and throw into disorder what he does; and



by these means rouse his mind; inure his nature to suffering, and help his incapacities. (四書白文 5th vol. 60th page.)

Hung-woo, thought this description applicable to the career he had run; and therefore his divine right to the throne was fairly made good, Mencius himself being judge; and hence his change of opinion respecting him.

Kea-tsing 嘉靖 a subsequent Emperor of the same dynasty, changed the philosopher's designation to Ya shing Mang-tsze 亞聖 1 子 which is explained at the beginning of this article; and Mǎng-tsze's descendant He-wǎn 希文 of the 56th generation, was made 翰林院五經博士 a member of the Han-lin college, and a classical doctor; which title was to be hereditary in his family 以奉其祀 to offer the sacrifices—to Mǎng-tsze's manes.

If the persons who now profess to be the posterity of Confucius and Mencius be really so, their families are probably the most ancient in the world.

The first book of Mencius opens with a conversation between him and 梁惠王 king Hwuy of the state Leang. His Majesty had usurped the title of king and 招賢 invited the worthies, or philosophers of the day to his court, amongst the rest, went Mǎng-tsze, and on his entering, the king accosting him said, I suppose you are come 以利吾國 to increase the gains of my country? To which Mencius replied, 何必曰利亦有仁義而已矣 what necessity to speak of gain: benevolence and justice are all in all, which he illustrated by shewing that if a spirit of selfish avarice went abroad amongst all ranks (the king, the nobles, and the people), then mutual strife and anarchy would be the result; after saying which, the king, as if convinced, reiterated his words, and said, 仁義而已矣 benevolence and justice are all in all!

Mang-che-fan 1 之反 called also Tsih 側 a person mentioned in the Lun-yu 論語 by Confucius, with approbation, because, 不伐 he did not boast of his merits, Mang-che-fan was an officer in the army, and on one occasion when it was defeated, he covered their retreat, and was the last man to run. However, when they were out of danger and 將入門 were about to enter their own territory, he

策其馬曰非敢後也馬不進也 whipped his horse and said—I was afraid to be last, but I could not get my horse on faster. This speech was 揜其功也 to conceal his real merit. Such behaviour, the paraphrast says is very rare in the 兵家 military department: for 有功者多自伐矣 most of those that have any merit, boast themselves of it. (四書註 2 vol. § 3, 13 page, and 合講 2 vol. § 3, 15 page.)

Mǎng-chaou-too 1 昭圖 a statesman who lived during the reign of He-tsung 僖宗 (A. D. 864) of the Tang dynasty. He wrote a spirited paper which reflected on the ministers, and it fell into the hands of one of them, T'een ling tsze 田令孜 who having removed Chaou-too to a situation on the Yang-tsze keang 遣人沈之於江 sent a man who sunk him in the river. (歷代名臣言行錄 16th vol § 12, 30 page.)

Mǎng-kuang 1 光 whose Tsze name was Hean-yu 孝裕 a native of Lō yang 洛陽 in Ho-nan province. He lived in the time of Yen-he 延熙 the last remnant of the house of Han. 光博物識古無書不覽 Kwang was extensively acquainted with natural history, and had a great knowledge of antiquity, there was no book which he had not read. He, 好公羊春秋而譏呵左氏 was fond of the history Chun-tsew by Kung-yang, but ridiculed and laughed at the Tsō-chuen. 年九十餘卒 at upwards of 90 years of age he died.

Mǎng-tsung-ching 1 宗政 also called Tih-foo 德夫 was a native of Keang-chow 絳州 in Shau-se province. He lived under the Emperor Ning-tsung 寧宗 when his national designation was Kae-he 開禧 (about A. D. 1200) Mǎng-tsung ching was of a bold and daring spirit in his childhood, and he subsequently became a very efficient military officer, in acting against the Kin 金 Tartars, who at that time occupied the northern part of China, and endeavoured to possess themselves of the whole. In his life there is a rather detailed account of several battles fought at Seang yang 襄陽 and at 棗陽城 the town Tsou-yang, in Ho pih 湖北 province. He was generally successful, and finally obliged the Tartars to retire. Mǎng was a strict disci-



plinarian, 一愛僕犯親令立斬之 a beloved slave violated a new order, and Mǎng immediately beheaded him. When the general himself died, the whole city where he was 罷市慟哭 stopped all business and wept bitterly.

Mǎng-fun 賁 a native of the ancient state Tse 齊. He was a 多力士 remarkably strong man. He 能生拔牛角 could pluck out the horns from the head of a living bullock.

Mǎng-chang-keun 嘗君 a nobleman of the state Tse, who was remarkable for his 好賢 love of eminently good men; and 天下士多歸之 a great many of the scholars of the empire flocked to him. Munhea yew san tsēn-k'ih 門下有三千客 there were at his gate 3000 guests, all of whom 以珠飭履 ornamented their shoes with pearls, from which circumstance they are called 珠履客 the pearl shoe guests.

This hospitality was too great for his income, and the people of Sēē 薛 were not punctual in paying the interest of money lent them. The nobleman sent one of his guests Fung-keuen 馮驩 to receive the interest, and gave him all the bonds. Fung-keuen repaired to the spot, bought rich wine and fat oxen, and made a great feast, both for those who could pay, and for those who could not; and after getting all the money procurable, he took the bonds of the poor and burnt them 取其券而燒之. His host was at first much enraged at this proceeding, but on finding that it won him the hearts of the people, and secured payment from those that were really able to pay, he acquiesced in the propriety of so eccentric a measure.

Mang-haou-jen 浩然 a native of Seang-chow 襄州 in Hoo-p'ih province. In his youth, he showed a virtuous and liberal disposition; and 隱鹿門山 lived retired amongst the deer-gate hills, till he was 40 years of age, when he went amongst the poets at court, and surprised them all by his poetry. The minister Chang-kew-ling 張九齡 who cut the passage through the Mei-ling mountain, was a poet, and at court in the time of Mǎng-haou-jen. Wang-wei 王維 was likewise a statesman and a poet, at the same court, and invited our country bard to his house; whilst there, the Emperor Yuen-tsung 元宗 (A. D. 745) invited

himself to the minister's, and the poet from the deer-gate hill, crept under the bed to hide himself from the Emperor.

His host informed against him, and the emperor desired him to come forth and recite some of his poetry, which he did. This procured him an invitation to the palace, at an appointed time. In the interim he got with a merry party, and played and drank till 歡甚 he was very happy; when some one put him in mind of his engagement with the emperor; on hearing which he 叱曰業已飲遑恤它 hooted and said—I have already had my drink; I have no time to compassionate him!—and he did not keep his appointment; which vexed the emperor, and he would have nothing more to do with the rude bard. It is said, Haou-jin 不悔也 never repented it. He seems to have died in deep poverty, and to have left his family in much distress. His name, however was esteemed, and a splendid tomb built over him, and his friend the minister Wang-wei 王維 coming into the neighbourhood, had a likeness of the deceased poet painted, and hung up in a place, which he called 浩然亭 Haou-jin's pavilion; or as it was afterwards named 亭 Mǎng's pavilion.

The poetry of Mǎng-haou-jen, consists, like much of the Chinese poetry, of a few lines, referring to some particular incident: the following is a specimen. It was written on 宿業師山房待于公不至 passing the night in the hill chamber of the priest Nēē, waiting for Ting-kung, who did not arrive.

夕陽度西嶺 Seih yang too se ling;

羣壑倏已暝 Keun kō shùh e ming,

松月生夜涼 Sung yuē sāng yay leang,

風泉滿清聽 Fung tseuen mwan tsing ting.

The evening sun has already passed yonder hills in the west,

The groups of valleys all at once are begloomed;

The pine-shaded moon, makes the night season cool,

The wind and the fountains fill the ear amidst stillness.

樵人歸欲盡 Tseou jin kwei yō tsin,

烟鳥棲初定 Yen neaou tse too ting;

之子期宿來 Che tsze ke sūh lae;

孤琴候羅徑 Koo kin how lo king.



The wood-cutters from the hills have nearly all returned home,  
The birds from the mist, are fixed on the roost;  
The time for the bride to retire, has arrived,  
But with a solitary harp, in this ivy avenue I must wait,—

(唐詩合解 1 vol. § 2, page 1.)

It is said Mǎng-haou-jen, was in the habit of mounting an ass in the midst of snow storms, and going in quest of pear blossoms, saying 吾詩思正在風雪中驢子背上 my poetical musings are most active in the midst of wind and snow, and on the back of an ass.

Mǎng-tsae-jin 才人 a lady in the court of the Emperor Woo-tsung 武宗 (A. D. 837) who 以笙歌有寵 by her playing on the Sǎng instrument and singing, was a favorite with the monarch. When the Emperor became very ill, he 目之 looked at her earnestly, and said 吾當不諱爾何爲哉 before me you need conceal nothing, what do you mean to do? 孟指笙囊泣曰請以此就縊 Mǎng pointing at the Sǎng bag, weeping said, I request permission to hang myself with this. 上憫然 the Emperor seemed very sorry; on observing which, she proposed to sing him a song, to amuse him; and immediately began to sing, but was choaked by the effort. 上令醫候之 the Emperor ordered medical assistance to attend her, but she was beyond recovery. Chang-hoo 張祐 composed some verses in her praise. (百美新詠 Pih mei tsin yung.)

Mǎng-tsung 宗 a person famous for his filial piety. See under 孝 Heaou. Mǎng-kung 珙 a general under the Sung dynasty, about 1265, who was famous for his strenuous efforts against the Tartars.

Mang-ke 夔 a person who aided with his advice the Yuen 元 Tartars, on their 伐宋 conquering the house of Sung. (A. D. 1296.)

Brief memoirs of many other persons of the surname Mǎng 1 and some notices of eminent women of the same name, are contained in the 102 vol. of the 姓譜 Sing poo.

些 TSZE.

The small intestines. The name of a district.

胎 T'HAE.

From *child* and *elevated*. Big with child. Same as 胎 Tae.

孢 P'HAOU.

From *child* and *to embrace*. Pregnant.

季 KÉ. 季 季 季 季

A designation of youth; whatever is young or delicate; small; slender; the last of a series. Mǎng chung ke 孟仲 1 first, second, and third—months of each quarter of the year. At any of the four seasons of the year, when preceding the words for Spring, summer, autumn, or winter, Ke expresses the last month of the quarter. Sze ke 四 1 the four seasons, Ke che 1 指 the little finger. Ke foo 1 父 an uncle.

Ke tsae 1 材 young timber. Mǎ she yuě ke she 末世 曰 1 世 a last age (as on the decline of any dynasty) is called *Ke-she*. Tsze ke she yay; yen kin nae tse che mǎ she 此 1 世也言今乃齊之末世 this is the last age, expresses the present time is the last generation of the Tse family. (Tsö-chuen, 8th vol.)

Ke chun, ke hea, ke tsew, ke tung, keae sze she che chung yuě yay 1 春 1 夏 1 秋 1 冬皆四時之終月也 the ke spring, ke summer, ke autumn, ke winter, are all the last months of the four seasons. Kaou-sin-she yew tsae tsze pǎ jin e Pih-chung, Shüh, ke, wei seu 高辛氏有才子八人以伯仲叔 1 爲序 Kaou-sin-she, (B. C. 2330,) had eight persons of eminent talents who were arranged in fours, by the terms Pih, Chung, Shüh, Ke, in the order of those words. 天下之民謂之八元 the people of the world called them the eight originals. This Kaou-sin-she is placed immediately before the Chinese deluge. (左傳 4th vol. § 10, page 23.)

When King-kung 景公 the prince of Tse 齊 was deliberating with his officers how they should 待孔子 behave to Confucius; i. e. with what etiquette they should receive him, as a visitor from the state Loo 魯 he said, 若



1 氏則吾不能以1 孟之間待之 if as Ke-she (who was an officer of high rank) then I cannot do it; treat him with a degree of honor, between that shewn to Ke and Mang (who was an inferior officer).

The prince added, 吾老矣不能用也 I am old and cannot adopt (the Confucian principles) and 孔子行 Kung-tsze immediately went away—back again to his own state: not, the commentators say, because 待之薄也 they treated him with too little respect; but because they would not study his philosophy: for Confucius' going to Tse 本爲行道 was with the original intention of propagating his principles. (四書註 2nd vol. § 9, page 1.)

Ke-she 1 氏 also called Ming tih 明德 a commentator on the ancient classics—he lived during the Ming dynasty.

Ke-poo 1 布 a native of Sen-chow 徐州 in Keang-nan province. Ke-poo lived during the civil wars which took place on the overthrow of Urh she hwang te 二世皇帝 the last of the house of Tsin 秦 (B. C. 200.) There were no less than eight kings started up in China on the ruin of that dynasty; they 謂仗義或王自或相王者 professed reliance on principles of justice, and called themselves kings, or were called kings by each other. The tyranny of Urh-she-hwang-te was so insupportable, that the whole empire rose under these eight different leaders, to throw off his dominion, and set up their own. These 建國 'built up nations' founded by the nation builders referred to, were called 1, 楚 Tsou; 2, 項 Heang; 3, 趙 Chaou; 4, 齊 Tse; 5, 漢 Han; 6, 燕 Yen; 7, 魏 Wei; 8, 韓 Han, and before the final settlement of the country under the sole dominion of the Hau family (No 5), these eight were split into twenty different kingdoms.

Ke-poo 爲任俠有名 had the reputation of disinterested heroism, and acted as a general under Heang, the 2nd of the above-named eight leaders, he 數窘漢王 had often embarrassed in his military operations the king of Han, who on his gaining the ascendancy, and the ruin of his rivals 購求布千金 offered a reward of a thousand pieces of gold, for the seizure of Ke-poo, and threatened to exterminate the whole kindred to three generations of any person who should dare to harbour him.

At that time, 布匿濮陽周氏 Poo was concealed in the house of one Chow, at Pō-yang, in Shan-tung province. When Chow-she heard the news from court, he told the ex-general how anxious the new monarch was to find him out, and also that his discovery would implicate his family and cause their entire destruction. I have a scheme added he to preserve your life, which I wish you will submit to, 即不能願先自剄 but if you won't, it is my desire in the first place to cut my own throat—to avert the murder of my kindred. 布許之 Poo promised him that he would comply. Chow forthwith 髡鉗 1. 衣褐衣置廣柳車中並其家僮數十人 shaved Poo's head, and put an iron collar round his neck; and having clothed him with coarse hempen garments, placed him in a large hearse together with his servants, amounting to twenty or thirty persons, and drove them off to another part of the country as slaves, 賣之朱家 and sold him to the Choo family. 朱心知是布 Choo knew in his own mind it was Poo; 乃買之而置之田 but yet he bought him and placed him on his farm; and having 誠其子曰田事 聽此奴必與同食 cautioned his son, said, in the business of the field listen to this slave; and besides, you must eat with him. Choo-kea immediately set off for Lō-yang 洛陽 in Honan province, to use his influence in favour of his slave. He waited on Tāng-kung 滕公 who was a nobleman in the new order of things, and in the course of conversation said, 1 布何大罪而上求之急也 what great crime has Ke-poo committed, that the Emperor seeks him so vehemently?

The nobleman replied, Poo often embarrassed the emperor in the late wars, and the emperor hates him, and is resolved to find him. To which Choo-kea answered 君視 1 布何如人也 what sort of man do you look on Ke-poo to be? 曰賢者也 it was responded, an eminently good man. The friend of Ke-poo then argued that 臣各爲其主用 public servants were employed each by their own master;—and Ke-poo had done nothing more than his duty to his; that it would be absurd to think of destroying all who had served the fallen leader Heang;



that the emperor on coming first to the throne should not 獨以己之私怨求一人 simply on account of his private resentment, seek the life of an individual; that it was 示天下之不廣也 shewing an example of narrow mindedness to the whole empire; that as Ke-poo was a good man, if persecuted thus he would go over to some enemy, either on the north or south of China; and 夫忌壯士資敵國 indeed this hatred of an able soldier would confer a benefit on the enemy, who should receive him; and finally such petty spite was as ridiculous as the conduct of Woo-tsze-seu 伍子胥 who 求昭王 desiring to seize king Chaou 既不得乃掘楚平王墓出其尸鞭之三百 when he could not succeed, dug up the dead king Ping, of the state Tsou, took his corpse out of the grave, and flogged it with three hundred lashes. Having reasoned thus he added, 君何不從容上言也 Sir, why don't you persuade his majesty to forbearance.

Täng-kung 知朱家大俠 knew that Choo-kea was a very noble spirited man; and he 意 1 布匿其所乃曰諾 imagined that Ke-poo was concealed on his state, and he therefore said 'very well.' Accordingly he took the first opportunity to speak to the Emperor 如朱家指 as Choo-kea had pointed out; and 上赦之 his Majesty forgave him. The slave was thus freed from danger, and many of the nobles 多 1 布 muched Ke-poo,—i. e. spoke much of his talents; and his friend Choo-kea likewise spread abroad a high character of him, so that the Emperor who lately sought his life, summoned him to court and gave him an office of high rank in the army.

At this time, Shen-yu 單于 a Tartar 嘗爲書嫚呂后 constantly wrote letters, treating with contempt queen Leu, the wife of the Emperor Hwuy-te 惠帝 (B. C. 182.) She was an abandoned woman, and on succeeding to the throne, during the minority of her son, she summoned the generals, and wished them to revenge her cause on the proud Tartar.

The general Fan-kwae 樊噲 said, 臣願得十萬眾橫行匈奴之中 I desire but a hundred thousand men, and I'll march through and through the length and breadth of the Tartar territories. 諸將皆曰然 all

the other generals expressed their approbation, but Ke-poo, said, Fan-kwae 可斬也 deserves to have his head cut off. —He then pointed out how the late emperor 將兵四十餘萬困於平城 with upwards of 400,000 men, had been embarrassed (by the Tartars) at Ping-ching; and now general Fan-kwae pretends that with 100,000 he will march where he pleases throughout Tartary,—such pretexts Ke-poo called 面欺 and 面諛 fraud and flattery—in the queen's presence; which evinced in the general a wish to excite commotions throughout the empire. Her majesty was convinced and 罷朝 put an end to the audience; and never more agitated the question about attacking the Tartars.

Ke-poo lived till the next reign, when the emperor Wän-te 文帝 (B. C. 151,) having heard of his virtuous character, sent for him and gave him an office at court, but on hearing a report that he was very turbulent under the influence of wine, the emperor dismissed him from court after only one month's stay, and sent him to an office at 河東 Ho-tung. In consequence of this fickle treatment Ke-poo went to the emperor, and remonstrated thus, 臣待罪河東陛下無故召臣此人必以臣欺陛下 I shall wait at Ho-tung the punishment of any crime I may have committed—if without any qualification on my part, your majesty summoned me to court, the man who recommended me must have deceived your majesty; and now as I am sent away without any alleged crime, 此人必有毀臣者 the man (who recommended that proceeding) must have slandered me. But if your majesty 以一人之譽召臣一人之毀去臣 for one man's praises summoned me; and for one man's slander, discard me,—I fear it may be heard throughout the empire, and induce people to avail themselves of flattery and slander to obtain your imperial commands. 上默慙良久 His Majesty blushed, and remained silent a long time—then said, 河東吾股肱郡故特召君耳 Ho-tung is a region as important to me as my legs and arms, and therefore, Sir, I sent you a special summons—and put you in office there. 布辭之官 Pao declined to accept the office.

Ke-poo was so much a man of his word, that 楚人諺曰得黃金百斤不如 1 布一諾 it became



a proverb with the people of Tsoo, The acquisition of a hundred catties of yellow gold, is not so good as one word of a promise from Ke-poo.

His younger brother also Ke-sin 心 was very much famed in the north-west corner of China, which they call 關中 Kwan-chung. 遇人恭謹爲任俠 when he met with any person he was exceedingly respectful and attentive, and full of disinterested knight errantry. 方數千里士爭爲之死嘗殺人 吳 in places distant several thousand le, when scholars had any quarrel he would die for them; and was consequently always killing people, which caused him to become a fugitive in the state 吳 Woo.

當是時 心以勇布以諾著聞關中 at that period Ke-sin for his bravery, and Pao for his fidelity, were famous inside the barrier;—i. e. in the province of Shen-se, and the adjoining country. (歷代名臣言行錄 2 vol. § 2, 46 page.)

Other memoirs of persons named 心 Ke, are contained in the 117th vol. of the 姓譜 Sing-poo.

𠂔

SZE. From *to manage* and *son*. An ancient

form of 嗣 Sze, An heir; to succeed.

孤

KOO. From *child* and *a cucumber*. Fatherless;

a child without a father to look up to. Alone; destitute; an orphan; a destitute poor person. A humble term by which kings and princes designate themselves; title of office. Koo chow 舟 a single boat, not attended by any other. Koo hwān 魂 disconsolate and orphan spirits, who have no relatives to pay honors to their manes, or intercede for them. Koo kwa 寡 an orphan and a widow. Koo sāng tūh sze 生獨死 to live and die alone. Koo shin 身 a person alone; a solitary individual. Koo leih woo tsoo 立無助 standing alone without assistance. Koo tūh 獨 alone, single,—without brothers or sisters. Koo tsze 子 an fatherless boy—when deserving transportation is al-

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lowed to remain with his mother. Koo low kwa wān 陋寡聞 a scholar without learned society, and whose knowledge is confined.

Koo denotes 無父也 being fatherless. Yew urh woo foo yuē koo 幼而無父曰 he who is young and without a father is called Koo. Koo, koo yay, koo wang woo so chen kēen yay 顧也顧望無所瞻見也 Koo, denotes looking about; looking about wishfully; being destitute of any object to look to for support. Foo moo sze yuē koo gae tsze 父母死曰哀子 he whose father and mother are both dead, is called Koo-gae-tsze, An orphan and distressed child. Ta wei jin koo peih, pūh hō she e; wan jin pūh hō ta teih mūh 他爲人癖不合時宜. 萬人不合他的目 he is a man of solitary and costive habits, and is not suited to the times; and there is no-body to suit his eye. King koo min kwa, fan jin so king, shing jin so chung 矜 愍寡凡人所輕聖人所重 to compassionate the orphan, and feel for the widow, is a subject lightly treated by common men; but one that sages pay much regard to. Tūh heō urh woo yew tsīh koo low urh kwa wan 獨學而無友則陋而寡聞 to study alone and without a friend, makes a man an orphan rustic, and one who has heard little. (Le-ke.) Kwan kwa koo tūh 鰥寡 獨 the widower, the widow, the fatherless, and the orphan or destitute person.

Seaou kwō che keun tsze ching yuē koo 小國之君自稱曰 the prince or sovereign of a small nation designates himself by the term Koo, an orphan. Keun tsze e koo pūh kāng ming; e koo paou kwei, pūh wei foo tsō she 君子已不更名. 已暴貴不爲父作諡 a good man does not, after being fatherless change his name; nor, if after being fatherless, he become illustrious and rich, does he compose an eulogy on his deceased father,—because in the first case, he seems to renounce his origin; and in the second case, he seems to insinuate that his father's once mean condition does not comport with the elevated rank of his posterity, and hence the wish to praise his virtues in a posthumous eulogy. (Le-ke, 46th vol.)

Ke tsae heung fūh yuē teih tsze koo 其在凶服曰



適子 1 when in mourning he calls himself *Tsih-tsze-koo*.  
 San-koo 三 1 denotes the three offices called Shaou-sze  
 少師 Shaou-foo 少傅 and 少保 Shaou-paou.  
 (Shoo-king) Koo tung, tih sāng che tung 1 桐特生  
 之桐 the orphan Tung, is a *tung* tree that grows alone.  
 The Chinese say the wood of this tree makes the best harps.  
 It is procured at the 嶧山 Yih hills, in Shan-tung.

Chaou she koo urh ta paou chow 趙氏 1 兒大  
 報讐 the orphan of the house of Chaou's great revenge. This  
 is the name of the Chinese play given by Du Halde, said to have  
 been translated by Padre Premere. (元人百種 36 vol.)  
 The play is founded on the history of Chaou-tun 趙盾 a  
 principal minister of state in Tsin 晉 about a hundred years  
 before the birth of Confucius. The principality Tsin, was  
 situated in Shan-se 山西 province.

In the 8th vol. of the 史記 She ke, 趙世家 the me-  
 moirs of the house of Chaou are given at considerable length,  
 Chaou-tun acted as regent under Ling-kung 靈公 who, on  
 arriving at mature years, 益驕 became still prouder, and  
 more cruel. The minister remonstrated, but in vain. The  
 prince happening 食熊蹯不熟 殺宰人持  
 其尸出 to eat wild boar's feet, found them insufficiently  
 boiled, for which cause he murdered the cook, and dragged his  
 body outside, where Chaou-tun saw it. The prince, more than  
 ever, now dreaded Chaou-tun, and endeavoured to have him  
 murdered; but as 素仁愛 he had been in the habit of  
 shewing kindness and beneficence to people, 嘗所食桑  
 下餓人 some hungry men, whom he had commonly fed  
 beneath a mulberry tree, rescued him. He fled to another  
 part of the same country, and a namesake 趙穿弑靈  
 王 Chaou-chuen murdered the prince Ling-wang, after which  
 Chaou-tun 復反任國政 returned and assumed the  
 direction of the government, which caused 君子譏盾  
 good men to ridicule Tun, saying, he fled, but did not go  
 beyond the frontier; he returned, and did not punish the  
 regicide,—and history has pronounced that it was Chaou-tun  
 弑其君 who murdered his master. Chaou-tun before  
 his death set Ching-kung 成公 on the throne. The old man  
 appears to have died a natural death; his son Chaou-sō 趙朔

married the sister of the new made king, and these two were  
 the parents of the Orphan.

大夫屠岸賈欲誅趙氏 a *Ta-foo* military  
 officer, whose name was *Too-gan-koo*, desired to exterminate  
 the family of Chaou: and he proposed it to the other military  
 men, on the ground of Chaou-tun's having murdered the  
 late king. One only was averse to the measure, and he gave  
 notice of the conspiracy to Chaou-sō, persuading him to fly.  
 He, however declined, and expressed his conviction that his  
 informer Han-keuē 韓厥 would not exterminate the house  
 of Chaou. Han-keuē gave his promise that he would not,  
 and accordingly 稱疾不出 professed sickness, and did  
 not go out, when Too-gan-koo, and his brother officers,  
 massacred the family of Chaou; which took place under the  
 reign of King-kung 景公 but without the king's knowledge  
 or consent. The pregnant princess, Chaou-sō's wife, alone  
 escaped by flying and concealing herself in the royal harem.  
 It happened that Sō (as they abbreviate Chaou-sō's name),  
 had 客曰公孫杵臼 two guests called Kung-sun  
 and Choo-kew, who addressing Sō's 友人程嬰 friend,  
 Ching-ying, asked him, (according to the chivalrous ideas of  
 that period,) why he did not die for his friend; to which he  
 replied, Sō's wife is pregnant,—if happily, she bears a son  
 I'll receive him; if a daughter, I'll then die. A boy was born  
 of which Too-gan-koo heard, and searched the palace, but  
 夫人置兒絝中 a lady placed the infant in her drawers,  
 and 祝曰趙宗滅乎若號卽不滅若  
 無聲 praying said, if Chaou's family is to become extinct,  
 then cry; but if not, then be silent;—the child was silent, and  
 escaped. Ching-ying anticipated another search for the infant,  
 in which case it might not again escape; and therefore he  
 addressed himself to Kung-sun and Choo-kew for advice;  
 they said to him 立 1 與死孰難 which is easier, to  
 raise up the orphan or to die? Ching-ying said 死易立  
 1 難耳 to die is easy; to raise up the orphan is difficult.  
 They then added, as you were kindly treated by the orphan's  
 father, do you perform the more difficult part; we will perform  
 the more easy—let us die first. 乃二人謀取他人  
 嬰兒 these two then laid a plot to take some other person's  
 child, and pretend to conceal it, and call it the orphan.



Ching-ying then spread a report that he would for a thousand pieces of gold, tell where the orphan was hid. The enemies of the child readily complied, and Ching-ying led them to his friend's retreat, and pointed out Kung-sun with Choo-kew, as the concealers of the orphan. Choo-kew affected to abuse Ching-ying as a 小人 mean wretch, and 抱兒呼曰天乎天乎趙氏！兒何罪請活之獨殺杵臼可也 embracing the infant, he called aloud, O heaven! O heaven! what crime has the orphan child of Chaou's house committed,—pray spare it alive, and kill me. The military officers however would not spare either, but 遂殺 forthwith murdered both Choo-kew and the (supposed) orphan child. The real orphan remained with Ching-ying, who succeeded in the the course of years, to raise him to the rank his father held, and having procured the massacre of Too-gan-koo, with all his kindred; and the restoration of the lands usurped by Too-gan-koo, he addressed the orphan, named Chaou-woo 趙武 and now arrived at the years of manhood in these words, 昔下宮之難皆能死我非不能死 formerly when distress fell upon the palace, and all were ready to die (for your father's sake) I too was not unwilling to die; but it was my desire to establish the posterity of Chaou, and as I have now succeeded, 將！報趙宣孟 I am about to go down to announce it to (your grand-father) Chaou-seun-mǎng, and my two friends, Kung-sun and Choo-kew. The young man 啼泣頓首 with tears and prostrations remonstrated against Ching-ying's purpose of committing suicide, but in vain. They, said he, believed I could perfect the work I had undertaken, and therefore chose to die before me; till I have announced the issue of the affair, 我事爲不成 my work is not finished, 遂自殺 and he immediately killed himself!

Han-heu-tsze lun keūh 涵虛子論曲 Han-heu-tsze in a discourse on plays, divides them into 十二科 twelve classes; 七日逐臣！子 the seventh of which is those in which expelled statesmen and orphan children form the subject or plot. These of course are chiefly tragic; and the tenth class seems to be so also,—it represents 悲歡離合 commiseration, sighing, parting and meeting.

孥

NOO. From a slave and a child, or from a

slave and a napkin. The wife's children; children and grandchildren. The tail of a bird; blandishment; delicate. Read Tang, A place to store up treasure; national treasury. Tse noo 妻！ a wife and children. Luy tse noo 累妻！ to involve one's wife and children. Noo lūh joo 戮汝 destroy you and your children.

Noo tung tsō noo ！通作帑 Noo ！ is written Noo, and used in common with it. Neaou wei yuě noo. 鳥尾曰！ a bird's tail is called Noo. Noo chay se jō che ming yu jin tsīh tse tsze wei uoa yu neaou tsīh wei yīh yuě noo 帑者細弱之名於人則妻子爲！於鳥則尾亦曰！ Noo expresses small and weak; when man is referred to, it denotes his wife and children; when a bird is referred to, it's tail is called Noo. Hwō pēn ting tse noo che tsēn shīh 或偏聽妻！之淺識 or perhaps listen entirely to the shallow knowledge of a wife.

宜爾室家 E urh shīh kea;

樂爾妻！ Lō urh tse noo.

Right your house and family;

Delight your wife and children.

(Chung yung 中庸 quoted from the 詩經 She-king.

Seun-pīh tsin sung ke noo, keīh ke ke yung tsae hwuy yu tsin 荀伯盡送其！及其器用財賄於秦 Seun-pīh sent entirely his wife and childreu, and all his utensils and property to Tsin. (Tsō-chuen.)

孥

Same as 悖 Pūh, or Pei, Disobedient; rebellious.

孥

An ancient form of 使 She, To send, to employ.

孥

CHUEN, or Juen.

Attentive, respectful. Orphans exposed and deserving sympathy. Otherwise written Chuen 孥 and Chuen 孥



a parcel of children striving in play to be first; their infantile efforts suggested the idea of weakness.

𡥉

Same as 𡥉 Tae,

SIX STROKES.

殊

Same as 殊 Shoo, or Choo.

孩

HAE. From *child* and *Hae*, denoting the cry

or laugh of a child. A child that may be taken up into the arms; children generally; boys and girls; a child laughing. The insect species. To take in the arms and hold below the chin, as when a father names a child. Hae chih 𡥉 赤 an infant; a child. Hae chung 𡥉 蟲 the insect species; insects. Hae urh kēen shih 𡥉 兒見識 the knowledge of a child; knowledge which does not exceed that of a child. Hae te che tung 𡥉 提之童 a child that is carried or led. Hae tsze 𡥉 子 or Seaou hae tsze 小 子 a child; used for children generally.

Neu hae tsze 女 子 a little girl. Paou hae tsze 抱 子 to carry a child in the arms. Ying hae 嬰 子 an infant; a child. Wo yew pūh she leang san suy teih seaou hae tsze 我又不是兩三歲的小 子 nor am I a child of two or three years old. Hae tsze, hae che tsih seaou 子咳之則笑 the child—call to it, and it will laugh. Woo shā hae chung 毋殺 蟲 do not kill the young of animals. (Le-ke)

Hae te che tung woo pūh che gae ke tsin yay; keih ke chang yay; woo pūh che king ke heung yay 提之童 無不知愛其親也及其長也 無不知敬其兄也 a child taken up into the arms always knows its parent; and when a little older, it never fails to respect its senior brother. Hae urh cha 兒茶 Terra Japonica; or Mimosa Catechu.

Hae urh hwa 兒花 name of a plant. Hae urh yu 兒魚 Syn. with Jiu yu 人魚 and Te yu 鯨 a fish named from its making a noise like the cry of a child.

𡥉

An ancient form of 字 Tsze.

𡥉

KĒEN, or Keung.

Solitary; alone; to bow with respect; lustful.

𡥉

TSZE.

An ancient form of 孳 Tsze. See under 10 strokes.

𡥉

KE.

An ancient form of 季 Ke. Same as 孳 Pūh.

晉

From *children* and the *sun*. To advance, to

progress, to increase. A mode of writing 晉 Tsin. Some say 奇 Ke.

𡥉

T'HE.

From *child* and *younger brother*. A little child.

𡥉

CHĒ. A certain insect; a species of locust, said

to devour the ears of corn.

孫

SUN.

𡥉 𡥉 𡥉 𡥉 𡥉

From a *son* and *thread*. Denoting continuance in a *line* of succession; a son's son; a grandchild; humble. Any thing that grows a second time. A surname. Tsze sun 子 posterity. Nan sun 男 a grandson. Neu sun 女 a granddaughter. Urh sun 耳 a remote descendant. Tsang sun



曾 | a great grandson. Heuen sun 玄 | a grandson's child. Wae sun 外 | a daughter's child. T'een sun 天 | a fabled goddess, otherwise called 織女 Ch'ih neu. P'ih seaou sun 不肖 | a degenerate grandson—a mode of speaking used by grandchildren, when referring to themselves in the presence of their grandfather. Sun keuen | 權 a name of a sovereign who lived during the civil wars of the third century, and who with Lew-pe, king of the state Sh'uh, opposed the growing power of the state Wei.

Tsze che tsze wei sun yay 子之子爲 | 也 a son's son, constitutes a grandson. Sun, kung sun che sun | 公 | 之 | the character Sun, is that used in the expression Kung, sun, grandfather and grandchild. Tsze tsze, sun sun 子子 | | children and grandchildren. How she tsze sun 後世子 | future generation of children and grandchildren—posterity. The emperor of China speaks thus, 我萬世子 | my posterity for ten thousand generations. Urh sun mwan te 兒 | 滿地 children and grandchildren fill the ground or floor of the house, a complimentary expression used on birth days, and addressed to parents.

The dictionary Tsze-hwuy 字彙 gives the following definition of the terms joined with Sun, a grandchild; | 之 子爲會 | 會 | 之子爲玄 | 玄 | 之子爲來 | 來 | 之子爲舅 | 舅 | 之子爲仍 | 仍 | 之子爲雲 | 雲 | 之子爲耳 | 耳 | 去高會遠但耳聞也 a grandson's child is called Ts'ang-sun; a Ts'ang-sun's child is called Heuen-sun; a Heuen-sun's child is called Kw'än-sun; a Kw'än-sun's child is called Jing-sun; a Jing-sun's child is called Yun-sun; a Yun-sun's child is called Urh-sun; i. e. an ear-grandson, meaning that the person is of so high and distant a descent, his name is known only by the hearing of the ear.

Heaou sun yew king, paou e keae f'uh, wan show woo keang 孝 | 有慶報以介福萬壽無疆 a dutiful grandson (who sacrifices decorously to the manes of his ancestors) will be blessed, and recompensed with great happiness, and never-ending longevity. (She-king.)

Fan l'in tse sze, nuy sze yu' heaou sun, wae sze yu' ts'ang sun 凡臨祭祀內事曰孝 | 外事曰曾

| whenever persons enter upon the rites of sacrifice, he who attends to the internal parts is called Heaou-sun; he who attends to the external affairs, is called Ts'ang-sun.

W'ih tsae säng yu' sun 物再生亦曰 | the re-growth of any thing is called Sun, as | 竹之管 tubes or reeds from the new shoots of old bamboos.

Sun | is used in the sense of Going off, or absconding. from. San yu' foo jin sun yu Tse 三月夫人 | 于齊 in the 3rd month, her ladyship (姜氏 Keang-she) run-away to Tse. The name is not here mentioned because of an alleged crime of murdering the prince, and it was considered right that 天絕之也不若於言者 the person whom heaven had rejected, had better not be named; or as they otherwise express it, that it was better, 不共戴天矣 not to live under the same canopy of heaven; i. e. that one should remove to some other place. It is elsewhere said, Sun yew kung shun yay | 猶恭順也 Sun is similar to respectful and obedient.

Sun-she | 氏 the name Sun was derived from the Ke 姬 family; one of the most ancient in China. (姓譜 vols 27-29.)

Sun-woo | 武 a native of the state Tse 齊 in the empire of the Chow dynasty. Sun-woo 以兵法見於吳王闔廬 had an interview with K'ö-leu, king of Woo, on the subject of military tactics. The king said, he had read the thirteen essays on the military art, which Sun-woo had written, and wished to see an exemplification of his rules; and enquired whether he could shew him a specimen with the women of the palace instead of troops. Being answered in the affirmative, 180 females were ordered out, and were by Sun-woo formed into two companies; at the head of which were placed, as officers, two of the king's favorite concubines. Whilst Sun-woo was endeavouring with the utmost gravity to exhibit the rules of his art, the favorite concubines burst out laughing. In this instance he laid down the law, and took the blame to himself for not having previously published his orders; however, the ladies laughed again, when Sun-woo said, that by martial law, disobedience was punished with death; and he must decapitate them. The king remonstrated. Sun-woo rejoined, I having been by you constituted general, cannot, in the interior regulations of this army,



receive your orders, &c. (as the memoir narrates) he immediately 斬之 decapitated the king's favorite concubines.

*Sung-ching-tsung* 承宗 a statesman and general under the Ming dynasty, who exerted himself much against the Manchow Tartars, and when he lost all hope of success, he 望闕叩頭投繯而死年七十有六 turned his face towards the palace (of his master), bowed his head to the ground, threw himself into a noose, and so died in his 76th year.

*Sung-kwang* 鑛 called also Wǎn-yung 文融 a commentator on the classics, who lived under the Ming 明 dynasty.

*Sun-shūh-gaou* 叔敖 an eminent person mentioned by Mǎng-tsze, in the Four Books; together with some others who were raised to high offices from a private station. Sun-shūh-gaou 隱處海濱 dwelt in retirement by the sea side, till he was brought into political life by the king of 楚 Tsou.

*Sun-pin* 賁 an eminent warrior under the Han 漢 dynasty. He was a descendant of Sun-woo, mentioned above. He studied the art of war with Pang-keuen 龐涓 who 恐其賢於己疾之 supposing Sun-pin more eminent than himself, envied him; and by treachery having got him into his power, cut both his feet off; and seared his face with black marks. Sun-pin afterwards succeeded by stratagem to reduce Pang-keuen to such a dilemma that he cut his own throat.

*Sun-sze-mō* 思邈 otherwise called Sun-chin-jin 真人 Sun the 'true man,' a person who lived in the time of Wǎn-te 文帝 (A. D. 831), of the Tang 唐 dynasty. 今之醫家俱奉之 now-a-days men of the medical profession all worship him. He was of the school of Laou-tsze 老子 (see under 子 Tszé,) and 通百家說 was thoroughly versed in all the miscellaneous writers of his day; besides being eminently skilled in medicine. He acted on the theory of man's being a 小天地 microcosm, and was guided in his practice by the analogies of nature. He inculcated, that to preserve health, a man 必先知自慎 must first know how to take care of himself; and added, 慎以畏為本 a heedful care is founded on awe or dread—of some evil;

which sentiment he illustrated by running through a number of cases in the various departments of life, where a constant fear of evil is necessary to induce that caution which is the best preservative against it. His predicting occurrences 40 or 50 years before they happened, is twice attributed to him. The popular legend respecting him affirms, that a dragon applied to Doctor Sun-sze-mō, to have some of its scales righted; and a tiger sought his aid to extract a large pin which it had swallowed.

*Sun shih* 頤 called also Tsung-koo 宗古 was a native of Pō-ping 博平 in Shan-tung province. As professor of classical literature, he lectured to the emperor Tae-tsung 太宗 of the Sung dynasty (A. D. 890). Shih, 以經術進守道自處 was introduced to court in consequence of his knowledge of the classics, and maintained right principles, and conducted himself with propriety. 未嘗阿附取悅 he never flattered in order to please.

Somebody pretended 得天書於承天門 to have obtained a celestial book, at the 'celestial recipient gate of the palace;' the emperor accepted the book in state, and summoned his ministers on the occasion. 王旦等 Wang-tan and others 再拜稱萬歲 bowed again and again, calling out *ten thousand years!*—O king live forever! Shih was afterwards called, and his opinion asked. He said, 臣愚所聞天何言哉豈有書也 from all that I, your servant, a simpleton have heard—when did heaven ever speak?—and how could a book come from thence! 帝默然 the emperor remained silent.

His master was fond of 巡幸 blessing the country with his presence on a tour, through his dominions: a practice which Chinese statesmen have generally opposed, because of the annoyance and expense it occasioned to the people. Sun-shih, in his papers addressed to the emperor, which are on record, appears to have reprobated such blessings; and to have been an austere disciplinarian throughout life; when dying, in more than his 70th year, he desired his son to take him out of his wife's room, into the hall; saying 無令我死婦人之手 don't cause one to die in women's hands.

*Sun-foo-jin* 夫人 sister of Sun-keuen 權 one of the principal leaders during the contests of the 三國 three



nations. (A. D. 229.) Sun-keuen 以妹妻劉先主 gave his younger sister in marriage as wife to *Lew-pe*, who in the course of the civil wars was his political enemy. The lady Sun-foo-jin 才捷剛猛有諸兄之風 possessed talents and vivacity; was firm and impetuous; and had the temper or spirit of all her brothers. She was commonly armed herself, and had a hundred female servants 皆執刀環立 all standing round her in a circle with swords in their hands. *Lew-pe* was not very sure of the good intention of his brother-in-law, and his rather martial wife, and 每入心常凜凜 whenever he went in (to her) his heart was in a constant tremour.

There is a long life of her brother *Sun-keuen*, in the 64 vol. of the Twenty-one historians; which volume contains likewise a memoir of *Sun-k'een* 1 堅 a military hero of the same age.

*Sun-keuen*, was only 15 years of age, when the civil war broke out, and he lived to ascend a throne, and reigned as king till the age of 71, when he died in consequence of a cold caught in 祭南郊 offering sacrifices in the southern common. *Sun-keuen* was a man of great talents; rather cruel, and yet he could 屈身忍辱 stoop and bear an insult. He was the head of a political body, in which it is said, some were his 腹心 his belly and heart; some were his 股肱 legs and arms; and others were his 瓜牙 nails and teeth; and to this day, an inferior agent or understrapper, is called the *Chaou ya*, *nails and teeth* of his employer.

*Sun-ts'ih* 1 策 was the elder brother of *Sun-keuen*, but he died in an early stage of the business; and the whole management fell on *Sun-keuen*, who when weeping bitterly for his brother, and observing the rites of mourning, was checked by a veteran officer in these words, 此寧哭時耶 is this a time to weep! when surrounded by enemies; and he immediately 易權服 changed *Keuen's* garments; 扶令上馬 helped him on to a horse, and 使出巡軍 sent him out to review the army.

*Sun-füh-kea* 1 伏伽 a statesman of eminence in the time of *Woo-t'ih* 武德 the first emperor of the Tang 唐 dynasty (A. D. 631.) He was rather successful in remonstrating with that monarch, and pointing out to him the path of duty. He opened his first paper of remonstrance in these words, 臣

聞天子有爭臣雖無道不失天下 I have heard, that when an emperor has ministers who will contest with him, although he should be without right principles, he will not lose the empire. Your predecessor added he, the last emperor of the *Suy* 隨 dynasty, 失天下者不聞其過也 lost the empire without ever hearing of his errors;—but contrariwise, 自謂功德盛五帝邁三王 flattered himself that his merits and virtues were more abundant than those of the *five* ancient emperors, and exceeded those of the *three* eminent kings. Yet, amidst all this self-ignorance, and self-sufficiency, 窮侈極欲使天下士肝腦塗地 extravagance, avarice, and lust, were carried to the utmost pitch; causing the people's lives and brains to smear the earth; 戶口殫耗 and the number of families to waste away. *Sun-füh-kea* then pointed out to his master a better course.

Such 爭臣 'wrangling ministers' have in China been very numerous, and their opinions having been delivered in writing, are still preserved and read with much interest by the people.

*Sun-ching* 1 晟 was a native of *Meih chow* 密州 in Ho-nan province; he lived during the breaking-up of the Tang 唐 dynasty (A. D. 903) when there arose ten or fifteen different kingdoms, *five* of which being larger than the others, and leading states, the period has been called by historians, 五代 the *five* generations. *Sun-ching* 好學有文詞尤長於詩 loved learning, possessed an elegant style, and excelled in poetry. He was a great admirer of *Kea-taou* 賈島 a poet of the Tang dynasty. *Sun-ching* drew his favorite poet's likeness on the wall of his room, and 晨夕事之 worshipped it morning and evening. He was employed by one of the contending states, and fell into the hands of another, which endeavoured by feasts and flatteries, as well as threats to gain information from him, but in vain. He 正色抗辭請死 with a firm countenance strenuously refused, and begged for death. General *Tsaou-han* 曹翰 was commanded to obtain information from him by drinking with him and treating him kindly, still 終不言 to the last he would not speak—on the subject. 翰乃謂曰有勅賜相公死 *Han* then said to him, I have an Imperial order to confer death upon you, Sir. *Ching* 神色怡然



with a spirit and manner perfectly composed—dressed himself, and turning towards his own master's dominions, made a bow, and said, 臣謹以死報國耳 I respectfully render a recompense to my country by dying for it, and 乃就刑 then he approached to be executed, and was put to death with a hundred of his attendants. His own king conferred upon him a posthumous title; and the king who killed him, after his anger was past 憐其忠節悔殺之 felt regard for him because of his fidelity; and repented that he had caused him to be put to death.

Sun-foo-ting 1 傳庭 called also Pih-ya 百雅 a native of Tae-chow 代州 in Shan-se province. He lived in the time of Wan-leih 萬歷 (A. D. 1619,) and was one of the last supports of the Ming 明 dynasty: for when Foo-ting 死而明亡矣 died, the Ming family perished. The last time, he took the field 自分必死 he conceived it to be his lot to die,—and addressing his wife he said, 爾若何 what will you do? She replied, 丈夫報國耳 毋憂我 when my husband is serving his country, let him not grieve for me. When the battle raged, and was going against the Imperial troops. Sun-foo-ting 躍馬大呼而歿於陣 leapt on his horse, gave a loud shout, rushed into the fight, and died amongst the ranks. His body was never found. His wife, two daughters, and three concubines 沉於井 drowned themselves in a well. They 揮其八歲兒世寧 亟避賊 sent from them, the general's son, She-ning a boy of eight year, to make haste and escape from the rebels. The boy 踰牆墮民舍 中一老翁收養之 got over a wall, and fell amongst the cottages of the poor people, where an old man received him and brought him up.

晚

MEËN. To bring forth young; to bear a child.

孱

HWÄE. From *not* and *good*. Bad. A vul-

gar compound. Same as 衰 not long, for dwarfish; 孱 not walking, for lame; 小 not large, for small. 俗字皆六

書不收 vulgar characters, none of which are received into the Lüsh-shoo dictionary.

信

SIN. From a *child* and *word*. The word of a

child; truth; to believe. Same as 信 Sin.

# EIGHT STROKES.

宗

TSUNG. From a *son* and a *clan*. A numerous

progeny of children and grand-children.

孰

SHÜH. Who? what? The original form of

Shüh 熟 food dressed with fire. Ripe; mature; plentiful.

Shüh nǎng tang che 1 能當之 or Ke shüh nǎng che 其 1 能之 (exclusive of sages) who is adequate to it?

Suy yew shang, chung, hea shüh 歲有上中下 1 the produce of the year is divided into three degrees of plentifulness; a superior, a medium, and an inferior degree. Woo küh she shüh 五穀時 1 every sort of grain ripe in its season. Shüh ke heaou 1 其穀 boil well the victims.

Sze e püh lēih fei shing jin, ke shüh nǎng che 私意不立非聖人 1 能之 not to have the rising of selfish motives—who but sages are competent to this?

Confucius who was a zealous advocate for sumptuary laws, when speaking of Ke-she 季氏 a magistrate of the state 魯 Loo, said in reference to his employing 八佾舞於庭 eight bands of musicians and dancers in his hall (the number assigned to the Emperor) She ko jin yay shüh püh ko. jin yay 是可忍也 1 不可忍也 if this may be endured, what may not be endured! (論語 § 2, page 1.)

In the writings of Chwang-tsze 莊子 (see under 子) there is a chapter on Tēn yun 天運 the revolution of the heavens, the sun, moon, and so on, in which he puts this important question, Shüh choo chang she? shüh wei kang she 1 主張是 1 維綱是 who controuls these? who



binds and restrains these?—(the latter expression has an allusion to ropes and to a net; and again Shūh keu woo sze, tuy urh hing she 居無事推而行是 who dwells unoccupied (with other things) to propel and move these in their course? The answer given is this 意者其有機緘而不得已邪 I suppose there are springs of motion which are irresistible; 意者其運轉而不能自止邪 I suppose their rotatory motion is what they are unable of themselves to stop. But the effect is not attributed to the agency of an Almighty Being. (Compare with 天 T'hēen.)

**𢦏** K'HĒEN. Firm; strong. Supposed to be an erroneous form of 𢦏 Kēen.

## NINE STROKES.

**孺** KEU. Alone; solitary. Same as 踽 Keu.

**𢦏** CHE. To settle or roost on.

An ancient form of 𢦏 Che, Slow.

**孱** TSAN, Chan, or Chen.

From three children standing below a door. Weak; embarrassed; sighing. Tsan jō 孱弱 feeble; weak.

Tsan ling 陵 the name of a place. Tsan yen tseih tsan yen 顏卽巖巖 Tsan-yen are the same as Tsan-yen, a rugged and precipitous path.

Noo yuě, woo wang tsan wang yai 怒曰吾王 王也 in anger he said our king is a weak king. Read Tsēen, Tsēen tseih 蹙 enfeebled and embarrassed.

**𢦏** MING.

Conception; the first stages of pregnancy.

**純** Ancient form of 純 Sun, Pure, unmixed.

**𢦏** YA.

An infant, which is also expressed by 孺 Ya-ya.

**𢦏** Same as 姪 Chih, A nephew or neice.

**𢦏** KEUE.

A breach in a city wall on the south side; broken.

## TEN STROKES.

**孥** KEUNG. Alone; solitary; destitute.

**𢦏** FOW. Much; many.

**孺** TSEU. A pregnant woman.

**孳** TSZE. From luxuriant herbage and a child.

To bear duce; to breath after unweariedly; ardent affection for :fatigable diligence. To bear young, as quadrupeds gene ally do, and to nourish with the breast.

In the practice of 仁 a Virtuous benevolence, it is inculcated that a man should Wang shin che laou yay; pūh che nēen shoo che pūh tsūh yay; mēen yen jīh yew tsze tsze, pe urh how e 忘身之老也. 不知年數之不足也. 俛焉日有 孳 孳而后已 forget that he is old, and beignorant of the small number of his remaining years; and bending forward, daily press on with increased diligence



and assiduity; never desisting till death close the scene. (Le-ke.) The reasoning in this admonition is intended to prevent a man's saying, I am now too old, and have too little remaining time to learn to do well. He who believes in the immortality of the soul, and a future judgement, would not urge a man to *forget* that his time on earth was short; but would rather call upon him to *remember* it; and hasten to prepare to meet HIM, to whom he must give an account for all the deeds done in the body.

Mǎng-tsze 孟子 used Tsze-tsze 子 to express Kin mēen che 勤勉之意 the idea of diligence and strenuous effort. He says, 雞鳴而起 子為善者 舜之徒也 he who rises at the crowing of the cock, and is diligent and assiduous for the sake of *virtue*, shews himself a disciple of Shun (the ancient virtuous monarch); but he who rises early, and is diligent and assiduous 為利者 蹠之徒也 for the sake of *gain*, shews himself a disciple of the robber Chih. 欲知舜與蹠之分 無他利 與善之閒也 if it be desired to know what constituted the difference between the virtuous monarch Shun, and the bandit Chih, it will be found to have consisted in nothing else than the one making *gain* and the other *virtue*, his ruling motive. (四書註 6 vol. § 7, 10th page.)

Neau show tsze wei 鳥獸 子尾 the birds and beasts generate — each in their peculiar way.

穀 KOW, and Now.

From a child. To suckle; to give milk to. Kow mow 子瞽 ignorant; simple; without knowledge. Same as 恂瞽 Kow-mow.

香 E, and Yih.

香 S. C.

Appearance of plenty; abundance; many.

孵 FOO. From an egg and to hatch. To nurture; to bring up; to transform.

ELEVEN to THIRTEEN STROKES.

孳 L.E. Le tsze, shwang sāng yay 孳雙生 也 Le-tsze, denotes Bearing twins.

桴 Same as 楓 Kwei, A wood of which bows are made.

孺 A vulgar form of 孺 Joo, Young and small.

孺 Same as the preceding.

孺 A surname. The sound of which is lost.

孺 TSAN. Two women.

學 HEÖ, and Heaou. 學學學

From to imitate, placed in a mortar on a cover over a child. To receive instruction; to practice, or to conform to what is said; to imitate; to study. To learn; learning; any study or science, the place where people study.

Shoo heö 數 1 the science of numbers. A surname. Sing heö 姓 1 the study of biography. Yew heö 遊 1 to travel for the sake of learning. Heang heö 鄉 1 a country college or school. Pö heö 博 1 possessed of extensive knowledge, an universal scholar. Ta heö 大 1 Seaou heö 小 1 two well known classical books. Heö ching 1 正 a teacher or learned superintendant of students in a district. Heö chih 1 殖 the growth or advances of learning. Heö sze ta foo 1 士大夫 learned and eminent men. Heö-sze is also an official title given to statesmen. Heö



pa seang kung 霸相公 young gentlemen accustomed to rows and acts of violence. Heō heaou 校 general term for school or college. Heō sāng 生 a learner; a pupil. Heō sze 師 a doctor or teacher. Heō seih 習 or reversed, Seih heō, To learn and to practice what one learns. Heō wāu 問 to learn and ask learning and knowledge. Heō yang 樣 to imitate a pattern.

Choo-tsze yuē, heō che wei yen heaou yay 朱子曰 一之爲言效也 Choo-tsze said, to learn it, expressed imitating, or conforming one's practice to the prescribed rule.

The ancient dictionary Shwō-wān 說文 defines Heō 覺 by Keō woo 覺悟 new perception;—an adverting, or having the attention roused to a perception of. Kin heō haou wān 勤 好問 diligent in learning, and fond of asking questions. Pūh heō urh nāng 不 而能 without learning to be able; i. e. possessing the ability to do a thing without having previously learned. Heō pūh lae 不來 unable to learn,—or acquire by learning. Heō tih lae 得來 able to acquire by learning. Yang-neang keaou ta chin che, too yih heō pēn hwny 養娘教他針黹都一 便會 Yang-neang taught her needle work and embroidery, all of which, as soon as she learned, she immediately understood.

Jūh heō 入 或 Tsin heō 進 to enter on learning, denotes attaining the degree call Sew-tsae 秀才 which is the lowest. Tūh heō, urh woo yew, tsih hoo low kwa wān 獨 而無友則孤陋寡聞 to learn alone and without a friend, makes a person odd, rustic, and partially informed. Yew tsae heō 有才 possessing talents and learning. Heō she chuen tsō 嗜穿鑿 in learning delights to bore and chisel out; expresses a degree of hyper-criticism. Ta heō 大 studies proper for adults; name of the first of the 四書 Four Books. It is by 子程子 Tsze-ching-tsze, called 孔氏之遺書. 而初 入德之門也 a posthumous work of Confucius; and to the beginner or young student of moral science—is the gate of virtue. 一者必由是而 焉 the student must from this begin to learn. 大者大人之 也 the great science, means the science proper for great men; i. e. grown men.

Ta heō che taou, tsae ming ming tih tsae tsin min tsae shang yu che shen 大之道在明明德在親民 在止於至善 the principles of learning proper for grown persons, consist in a right understanding of illustrious virtue;—it consists in acting so as to reform other people—it consists in permanently remaining in the practice of the highest goodness. (Ta-heō.)

Seau heō 小 the little instructor; i. e. the studies adapted to youth. 朱子作小 Choo-tsze composed the Seaou-heō. Seaou heō te choo 小體註 a paraphrase on the Seaou-heō. 4 vols. The writer of the Seaou heō is considered, in China, the brightest ornament of the Sung 宋 dynasty, and second only to Confucius. It is he of whom the story is told, that his father 指天示之對曰天也 pointing to heaven, and shewing it (to the boy) cried out to him—heaven! in order to teach him the word. The lad 卽問曰天之上何物 immediately asked, What is there above heaven? A proper answer to this question, the philosopher does not appear to have ever discovered all his life.

The first sentence in the Seaou-heō contains the ground work of Chinese ethics. 古者小教人以灑掃應對進退之節. 愛親敬長隆師親友之道皆所以爲修身齊家治國平天下之本 in ancient times the Seaou-heō taught children to sprinkle, and to sweep; to cry, 'here,' and to answer; to enter and to retire; and such like forms;—also to love parents; to respect superiors; to honor teachers; to associate with good friends;—and such like principles, all of which are fundamental things in teaching personal virtue; in regulating families; in governing a country; and in tranquilizing the world.

Tsze yuē, heō urh she seih che, pūh yih yuē hoo 子曰 一時習之不亦說乎 Confucius said, To learn, and constantly revise what one has previously attained—is it not a pleasing task? (論語 1, page 1.)

Ching-wang 成王 the second of the Chow 周 dynasty (B. C. 1068) says of himself, Wei yu seaou tsze, pūh tsung king che, jih tsew yuē tseang, heō yew tseih he yu kwang ming; fūh she tsze kēen, she wo bēn tih hing 維予小



子不聰敬止。日就月將。1 有緝熙于光明。佛時仔肩。示我顯德行 1, a little child, was deficient in talents and respect; but as the sun ascends, and the moon waxes, my learning, being followed up, at length shone brightly and increased in splendour—(do you ministers) constantly support and aid me, and cause my virtues to be manifest in practice. (She-king.) Jin kew to wǎn peih heö yn koo henn 人求多聞必 1 于古訓 the man who desires to infuse extensive knowledge, must study the instructions of the ancients.

Heö sze yen 1 士岩 the scholar's precipice, name of the side of a hill in Sin e hēen 信宜縣 about a hundred miles to the westward of Canton. Heö-gan-shan 1 案山 the scholar's table hill, at Woo-chuen-hēen 吳川縣 a little to the southward of the afore-named place. Heö mǎh hih 1 木核 the learned wood nut; a stomachic.

Heö-lung-chang-she 1 龍張氏 a writer on the ancient classics, who lived under the Sung 宋 dynasty.

Heö-tseun-tsau-she 1 仝曹氏 a writer on the ancient classics.

#### Names of Books.

Heö wǎn tsze tēen 1 文資典 2 vol. Price 5 cand.

Heö wǎn hwuy tēen 1 文彙典 4 vols. Price 1 m. 6 cand.

Heö ching sin shoo 1 政心書 4 vols. Price 2 m. 8 cand.

Heö ching tseuen shoo 1 政全書 28 vol. Price 2½ dols.

Heö yung she chang 1 庸示掌 2 vols. Price 2 m. 4 cand.

Heö yung shwang sin 1 庸爽心 3 vols. Price 8 cand.

Heö-yung keně e chih che 1 庸決疑直指 1 vol. explains the Ta-heö 大學 and the Chung-yung 中庸 by question and answer. In these three last works, the two words Heö and Yung, denote the Ta-heö, and the Chung-yung.

Heö tung 1 統 12 vols. a general view of learning or rather of learned men, contains memoirs and extracts from the leading men of the Confucian sect, with arguments annexed against the sects of Taou and Fih.

Keaou-heö 教 1 teaching and learning, denotes education generally. There is a chapter in the Le-ke 禮記

devoted to the subject of education; it is called 1 記 Heö-ke; from what is there said, it would appear that the Chinese, at a very early period, recognised the importance of education. Although that work was penned 500 years before the Christian era, it speaks of 古之教者 the ancient mode of instruction, requiring that 家有塾 a few families should have a school room called Shüh by the side of the gate: 黨有庠 a neighbourhood should have a Seang school: 術有序 a whole village a Seu school; and 國有 1 a nation or principality, should have an institution called 1 Heö.

The Chinese inculcate the necessity and importance of commencing education at a very early period,—mothers are exhorted to 胎教 'teach the child in the womb:' by sitting in a straight posture, and avoiding every thing disgusting or offensive, &c. However, passing over this notion, Ching-tsze 程子 an eminent writer of the Sung 宋 dynasty, says that the ancients 自能食能言而教之 taught children as soon as they could eat and speak.

Since children's 知思未有所主 thoughts have not judgement to direct them, he recommends that 格言至論 maxims and essential truths, should 日陳於前 be daily laid before them; and 盈耳充腹 to fill their ears, and stuff their bellies (i. e. their minds) with these, which will occupy the ground, and prevent their being seduced by false principles.

Choo-foo-tsze 朱夫子 also recommends 習之於小 1 to practice them till familiar with the Seaou-heö (or juvenile learning), to lay a foundation for the Ta-heö, or manly studies of morals and government.

The opinions of the ancients, are also contained in a section of the Le-ke, called 內則 domestic rules: it is there enjoined, that Tsze nǎng shih sze, keaou e yew show 子能食食教以右手 as soon as children can eat food, to teach them to use the right hand: 六年教之數 at six years of age to teach them numbers.

The object in teaching children early, Choo-foo-tsze says, is 以收其放心養其德性 to restrain the heart's tendency to wandering or dissipation; and to nurse the virtuous dispositions—of children. In his enumeration of occupations he always begins with sprinkling and sweeping



the floor. The Chinese are taught to esteem highly school masters or teachers; 師位最尊 a teacher's place is the most honorable. Some of them, however, are charged with 懈惰因循虛度月日 idleness, carelessness, and spending the time to no purpose, doing more harm than good to their scholars.

There is nothing in China answering to the European respectable schools or academies for the middle ranks. The wealthy amongst the Chinese employ private tutors for their children, and other relatives. The national district colleges for Sew-tsae 秀才 graduates, called Heō kung 宮 or Hēen heō 縣 and Foo heō 府 are managed in such a slovenly manner, that no-body attends, except when the period of public examination comes round. The masters called Laou sze 老師 sometimes let out their situations to others.

The private schools called Heō kwan 館 are attended by poor children chiefly; the master or Sēen sāng 先生 expresses his duties by the phrase Keau-kwan 教館 teaching a school. Boys pay an entrance on first seeing a school-master; they call it Che e 贄儀 and its amount varies according to the circumstances of the boy's friends, from 200 cash to one dollar; the master expects something, but makes no demand. There are two holidays, one in the 5th, and the other in the 8th moon, when scholars pay a small sum, in the same manner as entrance money; this they call 節儀 Tsē e. On those two days the boys have play; and at the new year, there is a vacation of a month or six weeks. There are E heō 義 or charity schools, not required by the Supreme Government, but opened by local officers for grown students. There are no public schools, nor private charity schools for poor children.

There are Yay-heō 夜 or night schools in large towns, of which those people who have to labour during the day avail themselves.

Chinese children generally enter a school for one year; not for a quarter, nor a month. The Tartars reckon monthly. If a boy enters for a year, he must pay the whole, whether he attends or not. The yearly sum varies from two to six dollars; three dollars is considered an average school-fee for a year.

In the 家寶全集 complete collection of family jewels,

or domestic monitor, by Tēen-ke-shih-ching-kin 天基石成金 of Yang-chow 揚州 in Keang-nan 江南 province, 2nd vol. 12th page, there are 1 堂條約 rules for a school, 計一百條 amounting to one hundred.

## RULE

- 1st, that 諸生每日清晨要早來 all the scholars, every day must come early in the morning.
- 2nd, 進館先揖孔聖人次揖先生 when they enter the school, they must first bow to Confucius the sage, and next bow to the master.
- 3rd to the 8th, refer to their exercises; the 8th enjoins regularity in them.
- 9th, 每晚放 1 時或歌詩一章 every evening when about to break up school, let there either be an ode recited, or a piece of ancient or modern history narrated; and let the most easily understood, and the most affecting, or a piece connected with important consequences be selected,—forbid all frothy talk, and lewd expressions.
- 10th, 放 1 時 when the school is broken up, bow to Confucius and the master, the same as in the morning: 雖極長 1 生亦不可免 even the very oldest scholar must not omit doing so.
- 11th, 1 生多者 when the scholars are numerous send them away in parties—first those that have to go far; then those that live near; or first the younger boys, and then the elder; and they must 各自回家 each of them go straight home, 不許在路聚頑 they must not be allowed to stop on the road, and collect together to play.
- 12th, 到家先揖家神祖先次揖父母 when they reach home, let them first bow to the household gods; to their ancestors, and next bow to their father and mother, and uncles and aunts.
- 13th, If at home there be any 賓客在堂 visitors in the hall, after bowing to the household gods, and the tablets of ancestors, the boy must 卽從容站立下首向某稱呼 immediately, in an easy composed manner, stand upright, bow the head, and towards the guest utter his (or her) complimentary title. After bowing and sitting down, he must neither allow himself to talk much, nor 慌張躲避 in a frightened manner try to hide himself.



14th, Requires that a boy at home 晚間燈下要讀書 in the evening at a lamp must read; except 夏月天熱停止 in the summer months, when the weather is hot; then he may stop, but in autumn, when it becomes cool he must 仍舊夜讀 resume as before his night reading.

15th, 書要愛惜 he must love his book, and take pains to preserve it from injury.

21st, Of him who reads in order to learn memoriter, there is required that 三到 three things come to the work; viz. 眼到心到口到 his eyes, his mind, and his mouth. He must carefully avoid 口裡讀書心想別事 repeating with the mouth, whilst the heart is thinking about something else.

23rd, Requires them to read 低聲 with a low voice; and forbids their 高喊 bawling aloud, lest they should injure their lungs, and be unable to go on.

26th, If there be many scholars, they must 抽籤背 draw lots to repeat one after another, and not crowd about the master.

28th to the 38th, contains rules for writing: sitting straight at the desk; holding the pencil; rubbing the ink; not soiling their fingers, &c.

40th, Requires the boys to examine themselves by those passages of the lessons which the master explains; and to apply the warnings or good examples to their own case; this 與身心有益 is a beneficial exercise both to body and mind.

They express the duty of the scholar thus, 1 生向自己身心上體貼 'let the scholar, to himself, make a personal application,'—and say to himself, 這句話與你相干不相干 'does this sentence concern you or not?' 這章書你能 1 不能 1 'is the subject of this chapter what you can learn to imitate or not?' 仍將可法可戒的故事. 嘉言. 說與兩條令其省惕 'then (let the master) take the circumstances of the ancient occurrence narrated, or of the maxim, and discuss it in two parts; what should be imitated and what should be avoided; and cause (the scholar) to note it, and to feel a serious im-

pression". And, 他日違犯即以所講之書責之 'on another day, if he offends, reprove him, by the principles explained to him from the book.'

41st, 聽講要存神細聽 when listening to the master's explanations; the scholar must keep his soul or spirit from wandering, and pay minute attention.

43rd, 書上有講不明白的義旨就來細問不許含混 if in the book (where the lesson of the day is) the sense and scope be not clearly explained, come immediately (to the master) and enquire particularly—you are not allowed to suppress your having a confused and indistinct understanding of the passage.

45th, 做對要分門別類要知平仄虛實死活不許錯悞 in composing parallel lines, it is required to divide subjects; and separate them into classes; and there must appear a knowledge of the even and oblique tones (or accents); of expletives and of significant words; and of nouns and verbs,—errors and mistakes will not be admitted.

49th, 放茶放飯各自來各自去不許等伴相約同頑 when let out of school to take tea or to take food, every scholar must go and come by himself;—they are not allowed to form parties, and make agreements to go and play together.

61st, 教童子 in teaching boys 先 1 潔淨 let them first learn cleanliness. 硯無積垢 on their ink-stone let no refuse-ink be accumulated; 筆無宿墨 on their pencils no over-night ink,—let the pencil be washed clean every evening. 書要離身三寸 the book must be held or lie three inches distant from the body. 不許磨損 they are not allowed to rub and spoil it; nor 捲角 to turn up the corners—and make dog's ears, nor are they allowed to dot or write upon their book.

63rd, 館中所用 the things used in school are only 書做 books and their appendages; 筆墨硯 pencils, ink, and ink-stones. 凡一切閒書有妨正業 all, and every sort of miscellaneous light books are a hindrance to correct pursuits, they must not be brought into school—nor any overplus money, nor play things; 一槩俱



不許帶 all and every one of these are disallowed from being brought.

64th, 諸生一言一動俱要端方 all the scholars are required in every word and every action to observe decorum and correctness. They must not 說市井下流話 utter the low language of market places, and public wells; nor must they 市井下流事 learn the low practices of market places and public wells;—or what they see in the streets.

65th, A boy's 氣質要馴雅 temper and manner must be tractable, and genteel; 不許粗心浮氣 neither coarseness, nor turbulence are permitted.

66th, A boy 坐定要端嚴持重 when sitting still must be grave and serious, 不許箕開股岸躡足亦不許偏倚 he must not sit cross-legged, nor lay the foot upon the knee, nor lean on one side. He must not in the streets 打磚擱瓦 throw bricks, nor chuck tiles. Lads must not 跳躍奔趨 skip and hop and frisk about; but walk 安詳穩重 calmly and steadily. They must not 交頭接耳扯衣踢足 lay their heads together, and whisper; nor pull each other's clothes, nor kick with their feet. They must not 跼肩搭背指東望西 walk with their shoulders together, and the arm placed across each other's back, nor point to the east and stare at the west; nor must they on the road 談文講武 prate about letters, and chatter about fighting.

70th, Requires that when a boy meets on the road a 尊長 親戚人 superior or a relation, he should immediately 端正站立 stand still, in a composed regular posture; and 下首奉揖打恭 bending down his head, make a salutation with his hands; or make a low bow. Boys must 朝上奉揖 make their obeisance respectfully to their superior, and neither 亂恭 bow in a hurried manner, nor 亂躲 in a fluttered manner avoid the person. If asked any question by the person passing by, they must 從容答應 answer in a composed easy manner; and 讓伊先行 let him pass on before; by no means presuming 先走 to walk first.

71st, Requires a lad if walking with a boy of the same age 居路右 to keep the right-hand side of the path, by which he yields the place of honor to the other one; but he must walk behind his superiors or parents.

72nd, A boy's 說話要從容真實 conversation must be carried on in an easy composed manner, according to the truth and reality of things. He must not 含糊 謊說 mutter with stupid ambiguousness; nor yet tell smart lies. He is required to speak 低聲下氣 in a low voice and meek temper; and not 高談闊論 jabber high and dispute wide: i. e. converse in a noisy boisterous manner. Nor may he 誇大嘻笑 brag of great things, and crack laughing jokes.

73rd, Directs a boy how to 奉揖 make a bow. He must do it 舒徐深圓 'leisurely, orderly, deeply, and roundly' not in a 淺侍促迫 'shallow, standing, fluttered, hasty manner.'

74th, A lad 侍立 standing 要莊嚴靜定 must be bold, grave, still, and steady. He must not 跛斜 lounge on one side, like a lame man.

77th, A boy's 衣服帽鞋 clothes, and cap and shoes must be 朴實 plain and simple; but 儒雅 neat as a literary man. No 浮華 flowery finery is to be admitted.

79th, In 冬月 the winter months, when the boys 携爐 入館 bring 'fire furnaces' into the school; they must not 弄火弄灰 play with the fire, nor play with the ashes—nor crowd round the fire.

80th, In school, the boys must 長幼爲序 be arranged in order according to seniority.

81st, Teaches that 有賓客到館 when a visitor comes to the school, 諸生卽下位照班次奉揖 all the scholars must immediately come down from their seats, and placing themselves in a row, according to the order they hold in the school, make a bow—no whispering, laughing, nor Heuen-bwa 喧嘩 noise and clamour are allowed.

82nd, If 先生 the master 遇東家邀請 happens to be invited by a boy's father, or 有事出門 goes abroad on any business; all the boys in school must 各守規



矩 every one observes the usages of the school, nor is it allowed that 大欺小 the big boys insult the little ones; nor must they fight and 毀筆硯 break the pencils and ink-stones.

83rd, Boys 凡無益之事俱不許習 1 are prohibited from learning any thing useless; such as Tow pae 鬪牌 playing at cards; Tsīh tow 擲骰 throwing dice; Teīh kēen 踢毬 kicking the shuttle-cock; 踢毬 playing at foot-ball. Ta ma teaou 打馬吊 or playing at the cards invented by the prostitutes. Ma seang lan 馬褻蘭 or Hea seang ke 下象棋 playing at chess; Fang fung tsāng 放風箏 flying kites. Yang kin show 養禽獸魚虫 breeding birds, or beasts, or fish, or insects; 與夫笙簫絃索彈唱之類 and such amusements as playing on the wind instruments Sāng and Seaou, or on stringed instruments, or singing, and so forth; 皆爲無益 these things are all useless. 若或親習 if it happen, that a person practice these in his own person, 不但有妨正業 they not only are a hindrance to his regular and correct pursuits, 抑且淫蕩心志 but they also voluptuize and dissipate the heart and mind; 當深戒之 they ought to be guarded against with the deepest attention.

84th, 博奕乃諸生之首戒 gaming is a vice which all the scholars must guard against, above every thing else,—it 勞心 fatigues the mind; 動氣 excites anger; 廢時 wastes time; 失事 neglects business; 莫過於此 nothing does so in a greater degree: 小時不戒大來破家蕩產總由於此 if not guarded against in youth, in manhood, the breaking up of the family, the squandering of the patrimony, will all arise from this.

86th, 淫詞艷曲小說俚唱 obscene tales; licentious plays; novels and vulgar songs 最分心害事 dissipate the mind, and are injurious in the highest degree. 總不許入目 they should altogether be prohibited from meeting the eye.

87th, 詩詞 poetry, consists of 文人名成寄興之事 metaphors suggested by famous literary men, but

if 少年習 1 young persons study them, then their 正業必疎 correct and proper occupation will be neglected.

88th, 交友往來談叙迎送有悞正業 intercourse with friends; going backwards and forwards, chatting and talking, meeting and escorting, cause hindrance to proper occupations; 師友須各體諒 masters and friends should all be considerate—and not permit this.

89th, 飲食隨便 let eating and drinking be a matter of indifference, 君子謀道不謀食 a good man occupies his mind about moral science, not about eating.

90th, A lad when eating or drinking, must 細嚼 chew small and 緩嚥 swallow leisurely; he must not 响咽 gobble up his food; he must not 遠取 reach far over to the other side of the dish to take a morsel; he must not 將吃殘之食還入盤內 take meat that he has broken with his mouth, and put it back again into the dish.

91st, If a scholar 入酒席 sit down on a wine mat; i. e. at an entertainment; 必先告坐恭敬 he must first ask permission to sit, in a respectful manner. He must not 顧望搖動 stare about, nor jostle and fidget. He must not 高談多話 chatter loud, nor talk much.

凡舉杯舉箸告酒起落俱看眾人 whenever he lifts the cup, or lifts the chop-sticks, or taking wine, lifts it up, or puts it down,—he must always observe the whole party; he must not 前後參差 move before or after other people, so as to cause irregularity, he must not 大嚼大飲 chew large mouthfuls, nor drink large gulps, nor 傾酒淋湯 overturn the wine, nor scatter the soup; 有失體統 which is a breach of decorous behaviour.

95th, Scholars must 稟明 respectfully inform the master when they absent themselves; they must not 借事 make pretexts, nor 說謊 tell lies, either to the master or their parents, for the purpose of avoiding their tasks.

96th, When scholars 有受教 receive instruction, and 訓循規矩 are obedient to the rules of the school; when they 書讀得熟 get their lessons perfectly by heart;



and 字寫得好 write their copies well; the master  
可誇以好言 may boast of them in the language  
of commendation, or 賜以筆墨 confer upon them  
pencils and ink, and 獎勵其功 encourage and  
stimulate them to meritorious efforts, 且可誘進餘  
上 and may thus entice the rest of the boys to advance.

97th, Boys who do not learn, and are disobedient to the  
rules, whose 書生字醜 lessons are not by heart, and  
whose writing is ugly, must first 勸誡兩三次 be  
admonished and persuaded two or three times; if 不改  
they do not reform, then 初罰跪於本位以  
辱之 first punish them by causing them to kneel at their  
own seat, to disgrace them: if that does not succeed, then  
make them kneel 門口 at the door, and 大辱之  
greatly disgrace them;—the time is measured by a stick  
of incense burning. If these means do not make them  
alter their conduct, then 責之 flog them: but take care  
not to do it after meals, lest you make them ill; nor yet  
beat them violently on the back, lest you hurt them  
seriously.

98th, 先生束修按期送用 the master's fee must  
be presented at the proper time—there must be no 推托  
以慢師長 evasive excuses, which indicate disre-  
spectful treatment of the teacher.

99th, 子弟讀書 the education of sons and younger bro-  
thers, 世間第一好事 compared with every good  
in the world, ranks the first; but 有等愚父母有  
子不能教讀 there is a class of foolish parents  
who have children, and do not teach them to read; and  
there is a class of 愚子孫 foolish children and grand-  
children, who have books, but will not 用心 apply their  
minds to them; and thus 邪心野性 depraved hearts  
and uncultivated dispositions, are formed;—these are they  
who 到大爲非作歹 in manhood commit wrongs,  
and practice vice; which brings them at last to violate the  
laws, and subject themselves to public punishments. 幾  
曾見明理識字之人肯作非爲乎 how seldom is it seen,  
that men who understand clearly right reason, and who can read,  
will do what is wrong and vicious. 縱力田事忙之家 even farmers

whose occupations are pressing, ought every year, about  
the tenth moon, to send their sons to school, and let them  
return home in the spring, about the third moon; 如此  
三五年亦可成人 thus in three or five years  
they would become men.

100th Paragraph concludes with an admonition to teachers  
or schoolmasters, in these words, 爲人師者全要  
老成自重 those who are teachers of others, ought  
to be completely venerable, and should respect themselves.  
And 既係教書 since they are teachers, they should  
專一 be singly devoted to the duty of teaching, and  
explaining things to the scholars, they must not be lazy;  
they must not intermit their duties; thus a master will  
積德好事 accumulate virtuous and good deeds;  
and the children's parents will respect him: but 近日  
of late, there has arisen a class of school-masters, who with  
their own duties, 兼行醫 connect the practice of  
medicine; or 賣卜算命 sell divinations, and cal-  
culate fates; or 代書詞狀 write impeachments for  
people; or 做中做保 act as midsmen in bargains,  
or become sureties, and so forth, by which 心分外  
務 their attention is divided, and is occupied with affairs  
out of school,—under such circumstances, how can they  
have time to teach: such conduct 必致貽誤害其  
一生不得成人 must impede and injure the  
scholar so, that he'll never become a man all his life.  
Not only will 東家輕視 his employers view such a  
teacher with contempt 而自己大損德行矣 but he himself does a great injury to his moral character.  
Ye masters! 幸有予之迂談 it is well for you  
that you here possess my desultory discourses: 改絃  
自重 change your tune, and respect yourselves! 予  
所竚望也 It is what I look to you for with tiptoe  
expectation.

The writer from whom the above remarks on the education of  
boys in China are taken, has also a few advices intended for  
men, who are private students; he calls his advices 讀書  
心法 rules for the conduct of the mind in reading or  
study. He says,

I. 吾儒讀書首要立志 the first thing required



of us scholars, in our reading, is to form a resolution; (or have a hearty good-will to it) and this resolution 貴堅而有恒 is valuable in proportion as it is firm and persevering; when it is so 其 1 必成 the man must become learned. He says, if this resolution be stimulated by 希聖希賢 the hope of equalling the sages and worthies—of antiquity, so much the better. He confirms his opinion by quoting three cases from Chinese history, in which a firm resolution to effect a certain object was followed with success. First 越王之復吳 讐 the king of Yuě (under the 周 Chow dynasty) who revenged himself on the Woo state. Second, the case of 張良之報韓恨 Chang-leang, who revenged the cause of Han, which was overrun by 秦皇帝 the Emperor Ts'in-che-hwang-te; and the third case, was that of the statesman 狄仁傑 Teih-jin-keih, who 復唐室 restored the house of Tang, by his resolution and firmness. It is received as a maxim, that 志有所在而事必成也 the object on which a determined resolution rests, must succeed.

- II. He calls it 秘訣 the true secret of prosecuting studies to 置一册 place a book by one, and 紀每日所讀書文 record daily what one reads, then 逐日檢點至十日二十日 arranging the subjects in the order of the days, for ten or twenty days, 溫之 to con them over. This is what Tsze-hea 子夏 in the Lun-yu calls 日知其所亡月無忘其所能也 daily acquiring knowledge not before possessed; and monthly preventing the oblivion of former capabilities;—or thus, 好 1 者日新而不失 the lover of learning daily acquires new ideas, and does not lose those he already possesses, 讀書之功無踰於此 amongst the good plans of study, there are none that exceed this.

- III. The student who 不發憤 does not rouse all his energies, should 想着 consider how he is to get through his task when locked up 考場之內 in the court of examination; when 出一題目 a theme shall be given of which he does not know the meaning; let him remember 斯時何等苦楚 at that time, what bitter distress

he will be in; 何等急燥 in what a vehement roast he will be. These remiss students are further admonished to reflect that 賓客聚會時 when a party of friends meet; and other people are conversing 何等文雅 in such an elegant style; their own is so 粗俗 coarse and vulgar; and sometimes when others 出言 utter a bon mot, they are 茫然不知意味 all abroad, and cannot perceive either the meaning or *gust* of it.

- VI. Our author Mr 石成金 *stone-turned-gold* advises that 不精熟此篇又不復讀他篇 till this section of a book be essentially decocted in the mind, you shall not read that section. In this way 胃中始能醞釀精純 a man in his own breast will begin to be able to distil the pure essence of knowledge; But, 若東讀西讀這篇不熟那篇不精豈不枉費工夫 if a man reads on the east, and reads on the west; this section is not decocted; and that section is not *essentialized*—does he not thus waste his time to no purpose? He 須置書櫃謹閉 ought to have a book-case, and shut it up with the greatest care, and 只留一本在眼前 leave only one volume before his eyes; then 俟精熟了這一本纔換第二本 he must wait till he has decocted the essence of this volume, before he changes it for another volume.

If thus 循序溫理自然有成 in successive order he distil principles, then in the natural course of things, he will attain his object. For 一切世事最怕雜而不純 with respect to all secular affairs, what is most to be dreaded is mixing them up, and not keeping them purely apart. 若不切戒事必難成 if this error be not universally guarded against, it will be difficult to perfect any work; for 縱成而亦不能精萃出人頭地 although the work may be effected, it cannot be essentially refined, nor over-top other people's heads.

- VII. When a man reads 這一篇 this section of a book 熟把精神注意在這一篇上 let him grasp his soul, and pour his mind upon this same section. 切不可讀着這篇又想着那篇 He must not, on any account, whilst reading this section, be



thinking about *that* section: 譬如 for example; 一鍋水煮許多時自然滾熟 a cauldron of water after, having fire applied to it for a long time, will as matter of course, at last boil: but 倘水尚未熟又換水另煮 if, ere the water be hot, you change it, and put in other water to boil, 雖煮了許多水到底不能滾熟 although you may heat a great deal of water, you'll never make any of it boiling hot. 好勝務博者往往犯此病 Those men who are fond of overcoming other people, and aim at universal knowledge, constantly become ill of this disease, viz. that of expending a great deal of heat, but never maturing any thing.

VIII. 每見貪多之人 I have always seen that a man who covets much, and who 專務廣博 devotes himself to universal knowledge; when he reads, he 自恃才思敏捷 presumes on the quickness and celerity of his genius and perceptions, and 連篇連卷從目中口中流水竟過 section after section, and volumes in concatenated succession, pass before his eyes, and issue from his mouth, fluently as water that rolls away; but 其實何曾用心精研 when does he ever really apply his mind to rub and educe the essence of a subject. In this manner 雖多亦奚以爲 although much be read, what is the use of it; 寧少而精勿多而粗 better little and fine, than much and coarse. 昔兵法有云 the ancient military rule said, 兵在精而不在多 the power of an army consists in its perfect training; not in its mere numbers. 予於讀書亦然 I deem the same true, in reference to reading or study.

IX. In reading, 先要除了雜念 the first thing required is to get rid of mixed thoughts; and 纔能熟得透徹記得久遠 then one is able to mature and understand a subject thoroughly, and to remember it a long time. 譬如 suppose 人腹中先將藜藿菜蔬吃飽了行來 a man's stomach has first been filled by eating greens and other vegables, 雖有珍饈美味也不能下咽 although the most precious dainties, with exquisite tastes, should be

given him, he cannot swallow them; he must first 消去幾分 digest and get rid of a few portions of the greens that he has eaten, before he can relish the choice dainties; and in reading, the same is true of the 雜念 mixed thoughts, which occupy the mind, and these thoughts 不獨是塵俗事件 are not only about the dusty affairs of a vulgar world, 即書中 but even in books 亦有不要緊的 there are also contained things of no importance.

X. To make progress in learning, an important qualification is, that which is called 運用 'transporting and using,' which consists in 善能解悟 a good capability of explaining and comprehending, a whole subject in all its bearings, so that 聞此知彼 on hearing *this*, one knows *that*; which is done by 觸類傍通 thrusting every subject into its proper class; and understanding collateral topics. Thus 一篇可知十篇 on possessing one section, one may know ten; and on having ten, you may know a hundred or a thousand. But 有等人 there is a class of men, who although they have read a great many books, 却呆呆守定字句 still, in a foolish silly manner, they adhere stiffly to mere words and sentences; they are not only incapable of 運用 transporting, or transferring and using the stores which they have laid up; but they don't even know 何處用着 where to employ them rightly in any one case. These students are not equal to those who have read much less, but who possess the qualification above mentioned.

XI. There is one convenient rule for 凡有事物的人 all those persons who have affairs to attend to; it is 精選古文一本 to make a good selection of a volume of ancient literature; and 時藝一本 a volume containing modern composition, and 置案頭眼前 place them at the head of the table before his eyes; then 得閒就熟讀 when a little leisure is possessed, study them. If instead of adopting this plan, such persons wait till they 盡閒 are entirely at leisure for several months; since 人事冗雜 human affairs are so numerous and so mixed, this complete leisure is likely never to arrive. But 光陰似箭 time flies like an arrow.



瞬息間一月一月又了 in the twinkling of an eye, a month and again a month is gone 却一年矣 and behold the year is at an end! 豈不總因等待貽誤乎 however, does not this loss and detriment arise entirely from procrastination?

xii. In prosecuting one's studies, 最忌者有二件 there are two things most to be dreaded 記性日拙 a memory daily worse, and 家事日多 domestic affairs daily increasing. 人之一生虛度皓首無成 a man's life spent in vain, and a hoary head without any work being perfected; 皆由於此 all arise from these causes; 深可歎惜也 it is with sighs to be deeply regretted.

xiii. Studies 須於五更清晨時用功 ought to commence during the 5th watch (from 3 to 5) and exertion he employed early in the morning. These hours 較之辰已以後幾倍有益 compared with those from seven to eleven in the forenoon, and the subsequent part of the day, are several times more advantageous.

xiv. In reading, a man should 振起精神 rouse up his animal spirits; 明目細心 brighten his eyes, and be minutely attentive, 如將軍在陣 like a general in battle array; or 如刑官在廷 like a criminal judge in a court. 着絲毫昏沉忽畧不得 he must not allow himself to become in the least possible degree either drowsy or careless.

xv. A student ought 最忌話閒話管閒事 to dread extremely idle talk, and meddling with trivial affairs—or those which don't concern him; for such talking and meddling 令人心散神飛 causes a man's mind to be dissipated; and his spirit to fly away from its proper place; talking and meddling 無益而有損也 are of no advantage, but do harm.

xvi. In one's studies 切不可間斷 there should not on any account be breaks or intermissions—for five or ten days.

xvii. In learning,

不怕少 不怕緩 Pūh pa shaon, pūh pa hwan;  
只怕一暴十寒 Chih pa yih pūh, shih han.

Do not fear little; do not fear being slow;

The only fear is, one day's scorching sun and ten day's cold.

This is illustrated by what all nations have observed, 趕路的人 persons prosecuting a journey on a road; he who walks fast awhile, and stops awhile, 不如徐行緩步者 does not progress so well as he who walks with regular constancy, at a slower pace. And hence 諺云 the proverb says,

不怕慢 Pūh pa man

只怕站 Chih pa chan.

Don't fear being slow,

Only fear standing still.

信哉 Sin tsae, How true!

xviii. When a person 讀多時 has read a long time, and 覺有疲倦 feels himself weary and languid, he must 拋卷 throw down the book, and must 緩步閒散 saunter about, and take a little amusement, 頤養他的精神心目 to nurse his animal spirits, his mind, and his eyes, 方有機伍 he will then have a spring to give motion, and enable him to embrace a subject. If he 呆呆苦用功夫 plod with stupid dulness, and bitter toil; 不但天性不靈 not only will his natural intellect be obscured, 而體弱之人疾病生焉 but a bodily weak man will become ill.

xix. Choo-wán-kung 朱文公, or Choo foo-tsze gave this caution 勿謂今日不 1 而有來日 今年不 1 而有來年 do not say 'If I don't learn to-day, to-morrow is coming; if I don't learn this year, another year is coming: for 日月逝矣歲不我與 when days and months have passed away; the year is not given to stay with us. And when an ignorant man exclaims 嗚呼老矣是誰之愆 Alas, I am now old!—whose fault is it? 誠哉是言 very true, are these words!

And, 予謂 I say 時習二字 'the two words always practice, express the only rule that will enable one to succeed in a life of learning: whereas 姑待明日四字 'the four words wait till to-morrow,' will



耽悞一生 impede the pursuits of a whole life. These considerations make it 極可猛醒 infinitely necessary to use the more vehement efforts to awaken—to a sense of the value of time.

xx. The study of letters 厚只爲明白這個道理 was originally intended to induce the clear understanding of the principles of right reason; and it is necessary that 句句體自己身心 every sentence be applied to one's own person and heart, 日用上力行 that in daily concerns, those principles may be strenuously carried into effect; 方爲實在有益 and then study may be said to be really advantageous. 若圖涉獵該博專供談論固非所宜 if the ambition be merely, to run over subjects like a hunter, to be esteemed as having extensive information; and the sole intention be to supply subjects for prate and conversation; it is by no means what is right. Or, 若借此以騙科名取富貴的 if people avail themselves of these studies, to cheat themselves into a literary reputation, and to obtain rich's and honors; but 一得出頭 the moment they attain eminence 便置書中道理於肚外 they put the right principles they have attained from books out of their minds—and practice what is quite the contrary, 更是大錯 that is still a greater error. The pedantry here condemned they sometimes call 挑書泡 stirring up (not air bubbles, but) book bubbles.

xxi. Although study 不可停緩 should not be intermitted nor delayed, 亦不可過於急遽 still it should not be followed with too great eagerness and precipitancy: for, admitting a man can walk a hundred miles a-day, if he walks only seventy or eighty, he will feel himself strong and adequate to do this daily—whereas, if he work himself up to overstrained effort, and walk more than a hundred, he will be unable to continue, 讀書者往往讀出病來 men devoted to reading, are continually reading themselves ill. 予自六歲至十六歲 I from six years of age to sixteen—a period of ten years—studied without effect, 因賤性愚拙隨讀隨忘 for my mean nature was simple and dull; I forgot as fast as I read. In consequence of

PART I. 7 G

this, I 自恨 hated myself, and 發憤苦讀 roused vehement effort, and read with bitter toil; but 未幾 卽患病年餘 ere long, I became sick for more than a whole year; 竟至危篤 and at last was dangerously ill—from which I recovered only by the greatest care. Those who exceed in diligence 當以予爲鑑也 ought to take warning by me.

xxii. A student 讀到身體困倦時 when he has read till his body feels weary and fatigued, 可將兩肩上下前後用力扭轉數十次 should with exertion, twist about both the shoulders; move them up and down, forwards and backwards, several tens of times 則通身血脉流通精神爽快不生諸病 and so circulate the blood through the body and arteries; and cause the animal spirits to flow and circulate; by which a degree of exhilaration and cheerfulness will be induced, that will prevent the production of disease. This is what 修養家 the medicinal gymnastics call, Lüh loo shwang kwan 轆轤雙關 the roller's double movement. Whenever a person is fatigued by reading, this exercise Nǎng keu yīh tse han seay 能祛一切寒邪 can drive off from the body, all cold and noxious influence.

xxiii. 或絕早 If very early in the morning, 或黃昏看書 or in the dusk of evening, you be looking at a book; and 看不甚明 cannot see it very clearly; 必待天明 you must wait till day-light, 或點燈 or till a lamp is lit 纔看 and then read, 則不傷眼目 thus you will not hurt your eyes: But 若於昏暗時 if when it is dusk, and almost dark, you 就強着眼力看書 violently strain your eyes to read; 定大損於目 it will assuredly injure the eyes very much 或未老而昏 or you will become dim-sighted before you are old.

Whenever you are not reading or are unemployed 將兩目垂閉 let down both your eyelids, and shut your eyes; and by this means you will 養精神 nurse your animal spirits; and after this, when you want to read or do any thing 不妨再睜睛 there will be no objection to again exerting the sight: thus 目力不



傷 the strength of the sight will not be injured; and  
老不昏 you will not be dim-sighted in old age. You  
不可以神光施於無用之地 must not  
waste the divine light (of the eye) in places, or in occu-  
pations that are useless.

每日到晚來燈下讀書固大有  
精進之功 daily in the evening to read by lamp  
light, will certainly ensure great and essential advancement  
in the meritorious work; but if a person 太過則  
精神困乏而損耗 to excess, his animal spirits  
will be wearied out, and injured; so that 次日必加  
困倦疲敗 the next day he will be still more weary  
and fatigued, and through lassitude foiled; and 反爲不  
美 contrary to his wishes, (his diligence) will turn out  
ill. If under such circumstance he still force himself to  
go through his task, he'll make himself sick. 若子時  
不睡則血不歸肝 If a person does not go to  
sleep at midnight, the blood does not return to the liver:  
and although 在血氣壯旺時 whilst the blood  
and vital aura are strong and flourishing—a person may  
not feel it, 異日致病爲害不小 at some  
future day, it will occasion disease, and no slight injury.

xxv. A student, 每日事務雖忙 although his  
occupations be daily numerous and pressing, 必閱  
時藝四五篇 must look over four or five sections  
of modern composition; 令文機常在心目間  
that the nice movements of letters may be always present  
to his mind or eye; thus he 受益甚多 will receive  
very great advantage.

xxvi. 於臨考時 when approaching the time of public  
examinations, a student should 最忌貪多 parti-  
cularly shun an eagerness to read much. Let him 選上  
好文章二三十篇 select twenty or thirty  
sections of the best composition; and 熟玩其神  
機 familiarly play with its divine springs—con it over  
till he feel its spirit, and relish its beauties; 場中自  
是得力 in the arena (when examined) he will assuredly  
derive strength from it.

xxvii. 積書不在乎多只要能讀 in a  
collection of books, the matter of importance is not the

number—the thing required is, an ability to read them.  
予每見世有一等人 I have often seen in  
in the world a class of men, 家藏萬卷 who have  
stored up at home ten thousand volumes, but 未曾看  
十餘頁 who never yet read ten or more sets: 卽收  
置几櫃間以爲觀玩之具耳 they  
merely receive the books, and place them on stands or  
in cases, and esteem them as play things to look at. They  
亦有新整手未觸而目未觀者 also  
have new bound books, that the hand has never touched,  
nor the eye ever looked into. Such people 反不如  
貧寒之士 are not equal to poor starved scholars,  
who 將數十文錢買一書 take a few tens  
of small copper coin and buy a book; which they bring  
home and 手不釋卷 never lay the book out of  
their hand, till 盡爲已有 it is completely their own  
由此觀之豈貴於積書之多耶 from  
this circumstance, viewing and judging of the two modes  
of proceeding, is not the last more noble than that of  
merely accumulating books?—or, are not these persons,  
more noble than those! (Kea-paou-tseuen-tseih, 2nd vol.)

### 讀書十誠

THE SCHOLAR'S DECALOGUE.

- 1st, 莫分志 don't divide attention.
- 2nd, 莫牽事 don't induce business.
- 3rd, 莫懈惰 don't be idle.
- 4th, 莫間斷 don't make intermissions.
- 5th, 莫妄想 don't vainly hope.
- 6th, 莫枯守 don't be bigotted.
- 7th, 莫多言 don't talk much.
- 8th, 莫間出 don't saunter abroad.
- 9th, 莫高誦 don't recite aloud.
- 10th, 莫呆坐 don't sit brown-studying.

(Kea-paou-tseuen-tseih, 15 vol.)

The learned, or literati, in China, of ancient and of  
modern times, differ very materially. The 儒 Joo, of the  
first thousand years, from the time of Confucius, were a sort



of philosophers entirely unconnected with the state; and whose object was chiefly moral science. The Han 漢 dynasty, which is the pride of China, knew nothing of that class of men, who, for the last twelve hundred years, have been called the Joo keaou 儒教 who have converted learning into a mere tool of ambition; and who care as little for true learning, as those men do for true religion, who consider it a tool of the state.

It was in the beginning of the 唐 Tang dynasty, about (A. D. 700), 制取士之科 that a plan was arranged, directing literary examinations for the purpose of selecting men to fill the offices of government; which general principle, with various alterations, remains to the present time. But neither the object of the Chinese government, nor of the literati, is to extend the bounds of human knowledge; the end of the government is to impart the knowledge already possessed to every rising generation, and Pă chin tsae 拔真才 to pluck out true talent from the mass of inferiority and mediocrity, which abounds in every community; with the ulterior intention of applying that superior talent or genius (as the word sometimes means) to its own purposes, in ruling the rest of the nation. The advancement of learning, in a liberal sense of that expression, or discoveries in science, are not in the contemplation of the government; it prescribes the books to be studied; it forbids the use of others; it disallows any innovation which does not originate with itself.

The 考試 Kaou she, or literary examinations, are so frequently referred to in Chinese conversation and books, as to make a brief outline of the 學政 Heö ching government of learning desirable to the Chinese student.

The Ko chang teau le 科場條例 is a work in 18 volumes, containing the laws concerning the official examinations of literary candidates: this work is republished every ten years, and every new edition contains the alterations which may have been made in the interim: the last edition was published, in A. D. 1815. A view of the contents of this book, will be the best guide to the terms and phrases employed in reference to the Chinese

literati, in the present day, for they have been much altered since the system was first adopted.

- x. Heang, hwuy she ke 鄉會試期 the times of provincial, and of general examinations. The Heang-she 鄉試 is a triennial examination of those who have attained the lowest degree, which is called 秀才 Sew-tsae. The Hwuy-she 會試 is an examination at Peking of the Keu jin 舉人 from every province in the empire. 凡 鄉試以子午卯酉年八月 all provincial examinations, are to be in the 8th moon of the years Tsz, Woo, Maou, Yew, which answer to the 1st and 7th, the 4th and 9th of every twelve years. The 會試以辰戌丑未年三月 general examination at Peking must be in the 3rd moon of the years Shin, Seö, Chow, Wei, or the 5th and 11th, the 2nd and 8th of every twelve years. 初九日爲第一場 the 9th day of the moon is for the first examination; 十二日爲第二場 the 12th day is for the second examination; 十五日爲第三場 the 15th day is for the third examination. 每場皆先一日點入次一日放出 At each examination, all the candidates must enter the court yard, and have their names inserted the day preceding, and be let out the day after: thus they have to pass two nights without any bed, and in much discomfort.

To these Hwuy-she, or provincial examinations, none but those who have Tsin heö 進學 advanced in learning to the first degree, are admissible. The examinations for the first or Sew-tsae 秀才 degree, are at the district colleges, called 縣學 Hën heö, or 府學 Foo heö, and so on, and the degree is conferred by the resident provincial principal, called 學院 Heö-yuen, or 學政 Heö-ching, and 學臺 Heö-tae. The triennial examinations of the whole province are conducted by two Imperial commissioners, sent into every province from court, called 主考 Choo-koou; distinguished into first and second, by the epithets 正 Ching and 副 Foo.

11. The provincial and general national examinations are distinguished into Ching-kö 正科 which means the regular periods of examination; and Kea-kö 加科 extra-ex-



aminations, otherwise called Gǎn-ko 恩科 examinations conferred by an act of grace, immediately from the throne, for they must 俱由特旨 all emanate from a special Imperial order.

As to the times of these 均臨時酌定 every thing must be decided on after consultation, when the season occurs; and if they interfere with the usual periods appointed 或移正科於前 either the regular examination may be made sooner or later; but when that is the case, the alteration 亦不拘成例 must not be tenaciously adhered to, and become a law.

- iii. 宗室人員鄉會試 the provincial and general examination of the official members of the imperial kindred: These must all be examined in the Kung-yuen 貢院 or public hall, after 于各士子 all the literary candidates 三場完畢後 have finished their three examinations; 十七日點進當日完場 on the 17th day their names shall be noted down, that they may enter; and on the same day finish their examinations.

Of the examination of these it is said, that it is altogether a mockery, their themes are composed by other people, whilst they sit near drinking and carousing. Their themes must be delivered to 主考總裁閱卷 the supreme examiner and general judge, that he may look the papers over. The Tsung-jin-foo 宗人府 or office that superintends the imperial kindred, shall 先期 previously to the day 奏請 request of the Emperor 欽派一員 to appoint an officer 入場彈壓 to go into the examination court, and attend to repress any improper behaviour.

- iv. Kǎ-keu 科舉 denotes an examination of all those not of the first and second classes, who have attained the degree of Sew-tsae 秀才 to ascertain how many of them shall be admitted to the next examination called Heang-she 鄉試 for the degree 舉人 Keu-jin. The whole number of Sew-tsae, in a province, being too great to be admitted into one court (in Canton province they are 12,000), those who rank in the third and lower classes and whose attainments are much inferior, are not permitted to Tsin-

kǎ 進科 enter to the examination called 科舉 Kǎ-keu.

After obtaining from the local scholastic authorities at the Suy kaou 歲考 annual examinations the Sew-tsae degree, the order of the subsequent examinations is this,

1. Kǎ-keu 科舉 to be permitted to stand candidate for the Keu-jin degree.
2. Heang-she 鄉試 in the province, to obtain the Keu-jin degree.
3. Hwuy-she 會試 at the capital of the empire, to attain the Tsin-aze 進士 degree.
4. Tēn-she 殿試 in the Imperial palace, to obtain the Han-lin 翰林 degree.
5. Chaou kaou 朝考 in the Imperial presence, to attain a first or second place amongst the Han-lin.

All colleges or schools are included in the three general terms Tsung-heō 宗學 imperial colleges, for the Emperor's kindred; Kwan-heō 官 | government schools, or colleges, and Sze-heō 私 | private schools, which includes those who 在家讀書 remain at home to study.

- v. Kǎ-keu ting gih 科舉定額 the fixed number to be taken at the examinations for the Keu-jin degree. 生監 科舉每舉人一名 At the examinations of the Sew-tsae, whether obtained by study, or purchase; for the degree called Keu-jin: at each of the 大省 large provinces, viz. 江南 Keang-nan; 江西 Keang-se; 浙江 Chě-keang; 福建 Füh-kēen; 湖廣 Hoo-kwang; 取送八十名 let 80 persons be taken, and sent to court.

In the Chung-sǎng 中省 middle sized provinces, viz. Shun tēn pei tsze haou 順天貝字號 (which seems to answer to Chǐh-le 直隸 province) 山東 Shan-tung; 山西 Shan-se; 河南 Ho-nan; 陝西 Shen-se; 四川 Sze-chuen; 廣東 Kwang tung, (Canton); let 取送六十名 there be 60 persons taken, and sent to court, (in Canton at present, A. D. 1819, there are 71 selected.)



At 小省 small provinces, viz. Kwang-se 廣西 or Yun-nan 雲南 and Kwei-chow 貴州 let there be 50 persons taken. 每副榜一名 of the secondary class called Foo-pang, or Foo-kung-säng 副貢生 let 40 be taken in the large provinces, 30 in the middle sized ones, and 20 in the small provinces.

In Canton province, the number of candidates admitted to the Ko-keu 科舉 must be 4,800 persons, and in other provinces a similar proportion, 各省 1 政於生員貢監等正科舉及錄通盤覈算遵額取錄 the Heö-ching, or provincial principals, in every province, must, from the three classes of inferior graduates, called Säug-yuen, Kung säng, and Këen-säng, (including both the first chosen, and the subsidiary names, by a general calculation, take the exact number prescribed, to attend as candidates.

福建臺灣科舉無定額 the province of Füh-këen, and the island of Formosa, are not restricted to a fixed number to attend as candidates for the Keu-jin degree. The Heö-chin 1 臣 (as a provincial principal is sometimes called) wrote from Formosa to the Emperor Këen-lung, saying, that any limitation of numbers, would, he 恐阻士子之志氣 feared, check the spirit of becoming devoted to letters, Che ling hwuy tuy 致令隳頽 so as to cause its entire failure on the island.

Of the 一二三等儒童 first, second, and third classes, of literary students, or Tung säng 童生 as those without any degree are called, there was a considerable number on Formosa; and those who wished to attend the Heang she 鄉試 were five hundred; but he could, according to existing laws, admit only two hundred, and 額中舉人二名 was limited to conferring two Keu-jin degrees.

When 生監科舉 the Säug-yuen, and the Këen-säng, that is, those who have obtained the lowest degree, either by merit or by purchase, attend the examinations for the Keu-jin degree, 各省 1 政 the Heö-ching in each province 於錄遺定額外 shall (not including the fixed number of that class called Lüh-e, that is persons whose names are taken down after the first selection, and

whose talents are promising) 查照歷年投卷不到數目 examine the average number of those who for several years, have not come for their stamped theme papers: and shall 酌量備取若干名 deliberate on the number of supplementary names to be provided with. Then 俟投卷既齊後 after all the stamped theme papers required, are given out to applicants, 將額缺挨次抵補 let him fill up the defective number of candidates by the names provided, in the order in which they stand, one after another, 抵補不盡者仍行扣除 if they are not all required to fill up the deficiency, the overplus must still be rejected.

The Keuen 卷, or stamped theme papers, are bought for about a quarter of a dollar, at the Poo-ching-sze's 布政使 office.

各省監臨官 the visitor or superintendant at the examinations, in every province, (who is always the Foo-yuen 撫院 or Vice Governor) and the 典試官 officers who assist in the management of the examination, the Taou-tae 道臺 and others, shall inspect 卷數 the number of theme papers, and see that they correspond exactly to the number allowed by law, or 有無逾違 whether there be, or be not, an excess, contrary to law; and they shall 於試竣日 on the day when the examinations are completed, 即行據實奏聞 immediately make a report to the Emperor agreeably to the facts of the case.

The Heö-tae, or principal of Formosa, pleaded with the Emperor Këen-lung for the indulgence he requested, on the ground of Formosa being 孤懸海外 an orphan suspended beyond seas, and because 其情形與內地不同 its circumstances were different from those of the interior of China: therefore 似宜少加變通 it would seem right to make some slight accommodating change in favor of the island. However, it is stipulated that they should 擇其文理清通 select persons whose study was pure and perspicuous, and not take 文理荒疎之人 those people whose style of writing was wild as a wilderness and loose and incoherent; nor must



內地援以爲例 the interior of China, draw this case in as a precedent. The evil the government seems to guard against is, what they call Maou-lan 冒濫 being inundated by pretenders to literature; and therefore it requires of the Heš-chin 臣 or literary statesmen, as they call the provincial principals, and Kéen chin 監臣 official visitors, that they 嚴加考試 be very strict in the examinations, and that they pass only those who 精通三場者 are thoroughly versed in the three departments, in which the candidates are examined on three different days.

In appears from 附載舊例 old laws (of the present dynasty) annexed to the chapter under review, that the Tartars were not at first very favorable to the literary hierarchy of China. I call it a hierarchy to express the circumstance of the learned being a privileged order of men, who assume a superiority over their fellow citizens, and who affect to guide the understanding and conscience of the nation, and of the sovereign. 順治二年 in the 2nd year of the Emperor Shun-che (A. D. 1645,) 直省額中舉人一名 the province of Chih-le was limited to one Keu-jin degree; and only 應試生儒三十名 thirty persons were allowed to attend as candidates at the examination. 雍正四年 in the 4th year of Yung-ching (A. D. 1726), that Emperor stopped entirely all literary examinations in Chě-keang province, on account of two of the literati having censured, or as he says, slandered the Emperor Kang-he. In the edict published on that occasion, Yung-ching says, the object of government in supporting the literati, is to cause people 知有君父之尊 to know, or to recognise the superiority of princes and fathers; 非僅欲求其工于文字 and by no means, simply to elicit skill in letters. For mere literature, he affirms, is useless; thus 浙江文詞甲於天下 Chě-keang province in elegance of style surpasses the whole empire; 而風俗澆漓敝壞已極 but the manners of the people are ungenerous and ungrateful; and they are vile to an extreme degree, which he exemplifies by instancing the case of Cha-tsze-ting 查嗣庭 and 汪景祺 Wang-king-ke, who 自矜

其私智小慧 vain of their partial knowledge, and petty genius, 傲睨一切輕薄天下人 being proudly insolent, looked askance on all others, and treated with contempt and insult every body in the empire, till 遂至喪心悖義謗訕君上 finally, their hearts being dead to all right feeling; and opposed to righteousness and equity, they slandered and vilified sovereign princes. He argues, that 士民雖分 although the learned and the people be separated; 而其實則一也 still they are really but one. However, the 士子 privileged sons of letters, generally treat the 百姓 common people with much scorn.

- VI. 生員科舉 the *Sung-yuen*, (or *Sew-tsae* graduates,) attending at examinations for a Keu-jin degree 由各省 政錄取 must be enrolled and selected by the provincial principal of each province: and 只許應本省鄉試 they will be permitted to attend only the provincial examinations in their own province. 其仕宦子弟 the sons and brothers of gentlemen in the government, 不准於父兄原任衙門移文起送 are not permitted to be brought from other provinces, by an official document from their father or brother's office to the examinations where their office is.
- VII. Rules concerning 貢監科舉 the graduates called *Kung-sung* and *Kéen-sung* attending the examinations for the Keu-jin degree. The *Kéen-sung*, are those who purchase the lowest degree. The *Kung-sung*, are *Sew-tsae*, who get a step higher, but which yet leaves them short of the Keu-jin rank. There are six ways in which this step is obtained; 1, *Gǐn* 恩 by an act of favor from the sovereign. 2, *Pǎ* 拔 one chosen for superior merit out of a *Héen*, once in 12 years. 3, *Suy* 歲 by a certain rule in a given number of years. 4, *Foo* 副 a class of *Sew-tsae*, placed next to Keu-jin. 5, *Yew* 優 by a good character given from the *Laou-sze* 老師 or district tutor, which is a piece of patronage granted him, once in three years. 6, *Le* 例 by-law, which means, by paying certain fees required by law. The obtaining these degrees by money is called 捐貢監 *Kenen*, the *Kung* and *Kéen* degrees.

武生舉優准作監生 a military cadet,



who is recommended for his excellent conduct, may become a K'een-s'ang. And those who 由武生捐監者 from being military cadets, purchase the K'een-s'ang degree, 俱准入文闈應試 may all enter the gate of letters, and attend the examinations; but 不得便入武闈 they cannot again change and enter the military gate or school.

After having passed certain examinations, some of these *Kung-s'ang* and K'een-s'ang, are admitted into the Peking college, called Kwō-tsz-k'een 國子監 and may attend 順天鄉試 the provincial examinations at *Shun-t'een-foo*, which is in the Peking district.

In 直隸及各省 *Chih-le* and every other province, those who 由俊秀捐納貢監 from possessing eminent talents, but without a degree, purchase the *Kung-s'ang* and K'een-s'ang degrees, and 應順天鄉試者 attend the provincial examinations, at *Shun-t'een-foo*, 無論官旗民卷俱由國子監錄科 whether the theme papers be those of the sons of people in office; of people under the Tartar banners; or of the common people, all must be enrolled for the examination at the Kwō-tsz-k'een college. And 即將原卷送部貯庫 the original theme paper must be forthwith presented and laid up in the treasury of the *Le-poo*. 凡由俊秀貢監中式者 all who from being eminent without a degree, purchase a *Kung-s'ang* or K'een-s'ang degree, and succeed in obtaining the *Keu-jin* degree; on the 磨勘日 day of re-examining their themes; 查出錄科原卷 their original theme given in when enrolled for the examination, shall be sought out, and 覈對文理筆跡 the style and hand writing be carefully compared.

viii. 八旗貢監生員 the *Kung-s'ang*, K'een-s'ang and *Sew-tsae* of the eight Tartar banners; the 筆帖式 secretaries, and 小京官 petty officers in Peking 應順天鄉試 shall attend the provincial examinations at *Shun-t'een-foo*.

ix. The 雜項人員 officers of miscellaneous character; such as 武英殿校錄 the revisers of papers, and writers in the *Woo-jin-t'een*, or palace of martial glory;—

all those 各寺院効力 who are exerting themselves on trial in the several *Sze* and *Yuen* offices, at Peking; and all those 各館謄錄人員 officers who transcribe and write, at the various public rooms at Peking 俱准應順天鄉試 may all attend the provincial examinations at *Shun-t'een-foo*.

Those *Sew-tsae* graduates, who 充樂舞生 act as musicians, on great festivals, may also attend the same examinations.

x. When the *Shun-t'een* provincial examinations are about to come on; the *Heō-ching*, or provincial principal of *Shun-t'een*; the 國子監 Kwō tsze k'een college principal, and the 奉天府丞 *Fung-t'een-foo ching*, or deputy magistrate of *Mougden* shall 於場期十日以前 ten days before the appointed time for the examination, 將應試各生 take all the graduates who have to attend the examination, and 造冊咨送 make out a list of them, to be presented to superior authorities (probably the viceroy of Peking). But 逾限續送者一面駁回 let such lists as may be presented in continuation after the limited period, be at once rejected, and sent back, 一面將違例送考各員奏請交部議處 at the same time, let those officer's names, who in opposition to the laws, have presented persons for examination, be reported to his majesty; and a request made that they may be delivered over to a court of enquiry.

In the lists, it is required to state 年貌籍貫 the age, the appearance, the nation, place and the lineage of the persons. And in the provinces, the *Keou kwan* 教官 or professors, are required 每逢歲科兩考 whenever the annual and triennial examinations occur; 照格眼冊 to imitate the list called memoranda of attainments, and 另造一本牒送地方官 beside it, make up a book (containing the same materials) and present it to the local magistrate; to be, by him, transmitted to the *Foo-yueu's* office, and there preserved for subsequent reference to ascertain the student's character.

The *Suy-kaou* 歲考 annual examinations, (as the term implies) occurs only once in two years; at these, all,



the Sew-tsae are required to attend, on pain of 除名 having their names obliterated, and losing their rank. This may be avoided by reporting themselves as Yew-heō 遊學 travelling to learn (people engaged in trade often make this pretext); as sick; or as mourning for their parents. In these cases, the individuals are required to attend subsequently a 補考 supplementary examination.

Leave of absence from two of the Suy-kaou 歲考 may be obtained by applying to the Heō-shoo 書 who is a sort of secretary at the college; the fee is about 2 dollars. To enquire after absentees, the Mun-tow 門斗 a kind of official messenger is despatched.

x1. Sew-tsae graduates belonging to the new territories in Western Tartary, when attending the provincial examinations shall 俱准馳驛 all be allowed post horses, at the expense of government. The same indulgence is granted to the Keu-jin graduates, of the provinces on the south-west corner of China, when they attend the general national examinations at Peking.

x11. When purposing to attend the 會試 general examination at Peking, 直省舉人 the Keu-jin of each province, must 由本籍地方官具結 through the medium of the local magistrate in their native place present a certificate, which 申送布政使 must be transmitted to the Poo-ching-sze, or provincial judge; and which must 由司覈明詳院 by the judge, having fully examined into it, be laid before the Foo-yuen, 請咨發司 requesting from him that a document, (addressed to the 禮部 Le-poo) may be given, which the said judge 轉發各州縣 transmits to the several Chow, or Hēen magistrates, and 給舉人親 賚赴部投遞 they give it to the particular Keu-jin, to take it in person to the Le-poo at Peking, and there present it.

This document must be brought back to his native place by the Keu-jin, whether successful or unsuccessful at the general examination.

Those 新舉人 new-made Keu-jin, who happen to be at Peking, and have not time to return to their native place, may procure 印結 a sealed certificate,

from any 同鄉六品以上京官 townsman who is at Peking in the government, and of the 6th, or any superior rank: and this certificate being accepted, must by the 禮部先期劄知國子監順天府尊行 Le-poo (or board of rites and usages) be, previously to the day of examination, notified to the Kwō-tsze-kēen college; and the magistrate of Shun-tēen-foo, that they may act in obedience thereto: 並出示曉諭 and also issue a proclamation, making the circumstance publicly known.

A Keu-jin graduate, who 欠糧 owes any land-tax, or who 緣事議處未結 on account of some occurrence, is subjected to a court of enquiry, which has not yet decided; or who 丁憂 is mourning for the death of a parent, is not permitted to attend a Hwuy-she or general examination.

xvi. Section, makes arrangements for 給發舉人盤費 giving to Keu-jin graduates a sum of money for their travelling expences—on going to Peking to a general examination.

In Canton province, twenty taels are allowed to each Keu-jin, but the fees of office, when applying for it, are commonly equal to the whole amount: the journey to Peking, from Canton, together with proper clothing for passing a winter in the north, costs in the most economical way of doing it, about 300 dollars.

xvii 雲南貴州舉人會試一路許給驛馬 The Keu-jin graduates from Yun-nan and Kweichow provinces, going to Peking to the general examination, shall have government post-horses granted them all the way. This indulgence is conceded on the ground of these provinces being 遠省 distant provinces.

xviii. Concerning the 順天鄉試考官 the examining officers of the Shun-kēen provincial examinations; it is decreed that, 除順天直隸籍貫人員迴避外 exclusive of the officers whose native place or lineal connexion is Shun-tēen-foo, or the province of Chih-le, and who (on these accounts) are required to keep back; let 開列由進士出身之協辦大 1 士尚書以下副都御史以上銜



名 there be made out a list of the official rank of persons below the rank of assistant ministers of state, who entered on office from the stations of Tsin-size graduates, and above assistant general Censors; and let 註明籍貫俸次科分 there be clearly noted, on the document, the native place and lineage of the persons; the emoluments; the order in which they stand on the record of merit, and the examinations at which they obtained their degrees; then 於八月初四日以前 on, or before, the 4th day of the 8th moon 繕本密題 let the whole be fairly written out, and secretly presented to the Emperor 恭請欽命正副考官各一員 reverently requesting him to appoint principal and assistant examiners,—one of each.

xix. The 鄉試考官 Kaou-kwan, or examiners at the provincial examinations, who are otherwise called 主考 Choo kaou, and 試差 She chae are chosen from officers at Peking, under the immediate superintendence of the Emperor.

After being chosen, 各省考官 the examining officer of each province 限五日內起程 is required to depart from the capital within five days. If he 在京逗遛 remain in Peking, and linger about, he is subjected to a court of inquiry. He is allowed post horses, and there is 賞給 conferred upon him 路費 銀兩 money to defray his expences on the road; when coming to Canton he is allowed 六百兩 six hundred taels. He receives 200 taels when 起程 commencing his journey from Peking, and 試竣回京時 when the examination is completed, and he is about to return to Peking, he is paid the remainder of his allowance, by the governor of the province.

xx. The assistants of the principal examiners are called Tung-kaou kwan 同考官 also Fang-kwan 房官 and 房師 Fang-sze. At Shun-téen-foo 順天府 there are eighteen appointed; at Canton, there are ten. In Kang-he's time, 每房用房官二員 in each room, two assistant examiners were employed, for the purpose of preventing frauds; but that was found to divide

the responsibility, and now 各房止用一人 in each room, they only employ one person: thus 其責既專 the responsibility being concentrated, 其功罪亦難推諉 it becomes also difficult, to remove the merit or demerit (of whatever is done) from one person to another.

xxiii Section is concerning 鄉會試執事官員 the managing officers at the provincial and general examinations.

1st, Kéén lin 監臨 a supervisor or visitor.

2nd, Te tsaou kwan 提調官 a general manager.

3rd, Nuy léen kéen she 內簾監試 a superintendent of the examination inside the curtain; i. e. in the inner apartments.

4th, Wae chang seuén chǎ 外場巡察 patrols in the outer part of the court.

5th, Keih tseang wae seuén 棘牆外巡 patrols outside the wall, or fence, besides these, they have Wang-low 望樓 look-out stands, in which watchmen are placed. Also officers appointed 稽查龍門以內及至公堂事務 to examine whatever is going on at the dragon gate (or first entrance), and inside to the perfectly just hall, (or outer court) otherwise called Ta-tang 大堂 the great hall.

6th. There shall be Nuy show chang kwan 內收掌官 officers inside to receive and take care of theme papers, and the same in the outer apartments. Also Show keuen so kwan 受卷所官 officers at the place where the theme papers are received; Me fung so kwan 彌封所官 officers at the place where the corners of the theme papers are pasted down and sealed. This is done to hide the number which refers to the writer's name, till the character of his composition shall be determined. Fāng-lùh so kwan 謄錄所官 officers at the place where the essays are transcribed. This is done to prevent the examiners recognizing the hand-writing. Tuy tūh so kwan 對讀所官 officers at the place where the copies and original are compared. These officers amount altogether to 三十員 30, whose names are 密題 secretly communicated to the principal examiners, and they all 同 日入場 enter the court of examination on the same



day. Further 其宣旨筵宴各事宜與考官同 these persons act with the principal examiners, in proclaiming the Imperial will to confer a banquet on the graduates, &c.; and 如入闈後遇有事故奏明 令監臨於場內通融辦理 if after entering inside the court, any thing occur, which it is necessary to report to the Emperor, the superintendant or visitor, in the court, shall unite with these persons, and all of them acting together, shall manage the affair.

7th. Officers shall be appointed to 稽察磚門 examine the brick gate, which means the gate of the fence or outer wall, and there shall be officers 搜檢士子 to search the students. At court this duty devolves on 近信王大臣 the kings and great statesmen who are near the person of the sovereign, and in whom he confides. The object of the search is to prevent 懷挾之弊 the illegality of smuggling in precomposed essays.

8th. 士子點名領卷入龍門時 when the students have their names taken down, receive the theme papers, and enter the dragon gate, those officers who 稽察 are on the watch, shall prevent 接談換卷 亂號等弊 the students from conversing together; from exchanging their theme papers; from confusing the numbers, and such like illegalities.

9th. At Shun-téen-foo, of 對讀 readers and comparers of the theme papers 每科約需九十名至一百名不等 at each examination, there are required from ninety to a hundred persons. Of 謄錄定額一千名 transcribers, the fixed number is one thousand persons. Of 刻字匠 type cutters, thirty two; of 刷印匠 pressmen, twenty-four persons,—these printers are required to print the themes which are to be distributed to the students, and every work must be performed inside the court yard, after the gates are locked. There must be of 彌封匠 the folders of theme paper corners, four; of 裱糊匠 pasters, two; of 鐵匠 smiths, two; of 錫匠 tinmen or pewterers, one; of 泥水匠 bricklayers, six; of 鼓手 drummers, four; &c., &c. In Canton, it is said, there are about ten thousand people, consisting of students and attendants, and

officers, and mechanics, collected inside the enclosure, at a Ko-keu 科舉 or provincial examination; and it occasions more activity and trade, and interest throughout the whole province, than any other occurrence. The military examinations commence immediately after the literary ones have closed.

xxvi. Section treats of 三場試題 the themes given at the three-days examinations.

第一場四書制義題三 on the first day, there shall be three themes from the Four-books, requiring the meaning and scope of the same; and 五言八韻詩題一 one theme on which to compose a verse of five words in a line, and eight rhymes—making sixteen lines. Of the themes quoted from the Four-books, the first shall be from the 論語 Lun-yu. 次中庸 the next from the Chung-yung; 次孟子 and the next from Mǎng-tsze. If the first theme be from the Ta-heü 大 1 the second shall be from the Lun-yu, and the last as before, from Mǎng-tsze.

第二場 On the second day of examination, 五經制義題各一 one theme from each of the Five Classics shall be given, requiring the sense and scope thereof; 首易經 the first from the Yih-king, the second from the Shoo-king 書經 the third from the She-king 詩經 the fourth from 春秋 the Chun-tsew, and the fifth from the 禮記 Le-ke.

第三場策問五 on the third day of examination, five questions shall be given, requiring appropriate written answers—These questions refer to the history or political economy of China.

At the general national examination held at court, as well as at the Shun-téen-foo examination 欽命題目 the themes are given by the Emperor himself, or by his special order. The Te-kei 題匣 or theme box, is received with great pomp by the principal examiner, who repairs to the palace gate called 乾清門 Kéen-tsing-mun 祇領 to receive, with the greatest reverence, it and the 鑰匙 key.

xxvii. In the provinces, 正副考官公同擬定 the principal and assisting examiners, unitedly, and in a



public manner, shall decide on the themes to be given. And those taken from the Four-books, and Five Classics, must be sentences 義旨精深 the meaning and import of which is refined and profound. The 詩題 themes for verses must be 典重 grave and important. They must not be 熟習常擬之題 habitual, and commonly determined on themes. The object in this prohibition is 以杜士子揣摩預構之弊 to eradicate the illegality of students feeling their way, and precomposing their essays. In the themes taken from the classics 禁止割裂牽搭 it is forbidden to cut and tear asunder, and drag together and join parts of sentences—or to make the theme consist of garbled quotations.

In all the provinces, when selecting themes for verses 惟期於中正雅馴 what must be especially aimed at, is correctness and elegance: 不得引用僻書私集 low licentious books, and private collectanea, must not be quoted nor employed.

In the 策題 themes for essays on political economy 以關切事理明自正大爲主 the chief topics must be concerning things of real importance, the principles of which are clear, and which are evidently of a correct nature, and of great magnitude, 不須搜尋僻事 there is no occasion to search and enquire into devious or mean subjects. 本朝臣子一問人品 questions concerning the learning and characters of statesmen of the present dynasty 不得以策問士子 must not be put as interrogatories to literary students, and 每問不得過三百字 each question must not exceed three hundred words. 如有自問自答 if it occur that an examiner interrogates himself and answers his own questions; and 敷衍過多 lengthens out the proposition to an excessive degree; 及支離迂濶 or branch out in a loose vague manner, 草率舛陋者 or be careless or ambiguous and vulgar in his interrogations—he will be subjected to a court of enquiry.

The theme papers are printed with perpendicular and horizontal lines, which divide them into squares, intended

to contain in each square, one character; and all 添註之字 characters added or explanatory as well as 塗改之字 characters blotted out and altered, must be numbered by the student, and noted down agreeable to a prescribed form; which is given with great minuteness under this section.

At 詩文策論每篇末 the close of every paper, containing verses; elegant composition; answers to questions; or discussions (which last form of essay is now discontinued) 填寫添註幾字 it shall be inserted in writing, that there are added so many characters; or 塗改幾字 that there are blotted out and altered so many characters. This insertion must 接各結句 follow the closing sentence in each case; and the student must 用小字單行傍寫 employ a smaller character, in a single column, and written by the side of the column, not in the middle; 不得另行寫 it must not be written on a different column 亦不得作雙行 nor may a double column be written,—in the same space as the large column of characters. And 不得跨格 the lines or squares must not be passed over; nor may the student 擠寫 crowd the letters together. These regulations are intended to prevent the inspectors of the papers making additions or alterations.

If the characters added and blotted out exceed a hundred, that student is 貼出 Tēe chūh, pasted out; which means that his name is pasted up at the gate, as having violated the rules, and he is expelled from that year's examination. At Canton, there are generally a hundred or more persons subjected to this punishment, for breaking some of the numerous regulations.

xxviii. Section requires that the 題紙進呈 theme paper (issued by the examiners) be subsequently presented to the Emperor.

xxix. (1.) 鄉會試制義 the explanatory essays at provincial and general examinations, 每篇俱以七 百字爲率 must each, and all of them, average seven hundred characters: 違者不錄 those who violate this rule, shall not be accepted, less may be written, but not more.



2. 文字內概不許作大結 Amongst the essays, none are permitted to be formed in one large knot; i. e. without the usual divisions.

3. The writers of 首場制藝 the first day's composition, must 以欽定四書文爲準 consider the text of the Four-Books, as settled by imperial authority, the standard. Compositions characterized as 輕僻之作 formed of levity and depravity, must not be accepted: if they should be 錄取 accepted, the 磨勘官 revising officers are required to report the same to the Emperor.

4. 如有剽竊異端邪說 If there be any plagiarism; heterodox opinions, or depraved expressions; 及闌入子史文集 and if any of the collectanea of private writers and historians be foisted in, the composition 不得取錄 cannot be accepted.

5. 制義務期 in composing explanatory essays, the writer must aim at 清真雅正 perspicuity, truth, elegance, and correctness. He 不許離却題義 is not allowed to depart from, or put aside the sense of the theme: nor 撫拾子書中怪僻之語以炫新奇 to drag in strange and depraved sayings found in the books of private writers, for the purpose of his shining as new and extraordinary.

6. If in any composition 有於五經外徵引僻字者 there be introduced, as quotations, distorted characters not found in the five classics—it shall not be accepted. The Emperor Shun-che required the literati 以宋儒傳註爲宗 to consider the commentaries of the learned, who wrote during the Sung dynasty, as their standard; and he named nine works, which he desired they would consider as models and guides. As this Imperial order constitutes these books the established literature of China, I insert their titles; First, 四書; second, 五經; third, 性理大全; fourth, 蒙引; fifth, 存疑; sixth, 資治通鑑綱目; seventh, 大衍義; eighth, 歷代名臣奏議; ninth, 文章正宗.

Yung-ching 雍正 seems to have thought the students

too much restricted, or as they express it, 綁手綁腳 *bound hand and foot* and therefore he published an edict saying, 務期各展心思 every one must aim at expanding the musings of his mind, and 獨抒杼軸 *himself alone put his web and loom in order*, which expression he meant figuratively for a student's aiming at more freedom and originality. The Emperor added, that 從前避忌之習一概掃除 the former habit of avoidance and dread, should be entirely swept away, yet he forbade altogether the examinations in Chê-keang province, because an individual or two did not avoid what gave him offence.

xxx. Section contains 硃墨卷款式 the prescribed form of the theme-papers, marked with red and black lines. They must be 長一尺 a cubit long; and 寬四寸 four puntos broad. 前空自七頁草起 at the beginning of the folded scroll, there shall be seven leaves of unoccupied white paper, on which to write the rough sketch. Where the 草稿 rough sketch begins 印用小紅戳 the paper must be stamped with a small red seal. The students are not permitted to take any paper into the examination court.

On the remaining part of the theme paper, there must be 紅格十四頁 謄真 fourteen pages containing red-lined divisions, on which to make out a (true or) fair copy, 每頁十二行 on each leaf there must be twelve columns—the word *leaf* means two pages: and each 行二十五格 column must have twenty-five transverse lines. The number of leaves and columns vary on different days, but 其紙色必須一律 the colour of the paper must be according to one standard.

The 硃卷 red-lined papers are for the students to write on; the 墨卷 black lined papers are for the copy. 卷面及接縫處 the front of the (black-lined) papers, and the joinings of the several sheets, must have the *Yin-sin* official seal impressed on them. The red-lined papers must be impressed with an 土紅色關防 earthy red coloured *Kwang-fang* seal. And the end of the black-lined papers must be impressed with a 紫色戳記 purple coloured *Chê-ke* small seal.



xxxii. Let 令提調辦置 the superintending officer called *Te-teaou* be ordered to provide—the theme papers; and do not 招立卷戶 issue proposals for; nor establish a theme paper shop. 其卷價 the theme-paper price shall be fixed at 一錢二分 one mace two candareens for each. The *Te-teaou* 官 kwan, or officer 務用堅厚細紙 must employ a firm, thick, fine paper: if he use a 薄 thin paper, his conduct must be reported. If the 士子有污損錯誤者不准換易 students soil or tear the papers; or write erroneously on them, they shall not be allowed to change them.

xxxiii. Contains regulations concerning 士子投卷 *throwing* (that is giving, or rather *selling*) theme papers to the students. The papers must 由 1 政送布政使衙門 be presented by the provincial principal to the *Poo-ching-sze* or treasurer's court: and 交該收卷官 delivered to the officer appointed to receive them. 於投卷時 at the time of giving out these papers to the students, they shall take with them a certificate describing their persons, their age, whether they have or have not beards, &c., 倘不符不准收卷 if the appearance does not correspond with the description, they will not be allowed to receive the papers.

xxxiiii. When 內簾閱卷 inside the screen, looking over the essays—which have been written by the candidates for degrees; the examining officers must 同堂校閱 be together in the same hall, to compare and look over the essays.

The 主考與各房同坐一堂 chief examiner, and all the subordinate ones called *Fang-sze* shall sit together, in the same hall. The 內監試與主考並坐 supervisor of the inner apartments at the examination, and the chief examiner shall sit opposite to each other, 至日晚 on the evening of the day, 查所閱硃卷入箱 let the red theme papers which have been looked over, be examined and put into a box, and then 正副主考同監試親加封鎖 the chief and assistant examiner, with the supervisor, must in person seal and lock it; till 次日公同開

閱 the next day when publicly, and jointly, they shall open and again look over the papers.

xxxiv. When the 考官徧閱三場 examining officers have looked over the three day's productions, they must 先錄其全瑜者 first record the most perfect compositions. 首場雖佳而後場草率者 不得取中 although the first day's performance be excellent, if the subsequent day's works be careless and hasty, the composition must not be accepted.

If the first day's exercise be merely 平通 plain and intelligible; and the subsequent one's be 明確通達 lucid, substantial and intelligent, the person 亦得取中 may yet obtain a degree: But 如頭場疵謬 if the first day's exercise be faulty and false in sentiment, 雖二三場可採仍不准取中 although the second and third day's work may be worthy of acceptance, still it is not allowed to receive it, and give a degree. If 此項 this class of compositions be accepted, the 主考 chief examiner, must 將取中緣由批於卷上 explain in writing on the theme paper the reasons of his accepting the composition: and 聽候磨勘 wait for the re-examiner's decision. He 不得遺漏聲明 must not allow any notice of the occurrence to transpire 致滋弊竇 which by the disclosure might occasion nefarious proceedings.

A *Fang-kaou* 房考 i. e. any of the ten local inferior examiners, 不得干與別房 cannot interfere with any other local examiner. To 飲食寢宿 drink, eat and sleep during the night 各歸房舍 every one must return to his own room; they are 不許往來私訪聚談 not allowed to visit each other; to make private enquiries, nor to collect together to converse—if they violate these rules, it is permitted to report them to the Emperor. It is said that instead of obeying this rule, the examiners towards the close of the day, drink and play at cards together.

The local examiners 不得爭執 must not debate obstinately—for or against any paper, with the chief examiner. 違者指叅 let those who oppose this regulation be pointed out and reported to the Emperor.



Should a local examiner 呈薦荒謬之卷 present (to the chief examiner) any essay containing incoherent and false sentiments, before the 佳卷悉行 呈薦 excellent essays are all presented; he shall have his conduct reported.

Many of the essays never reach the chief examiner—they are thrown, by the inferior examiners, into a Lo 籬 or basket placed to receive them. Those that are handed up to him, must be 驗明 examined fully, as they pass by the visitor, to see that there is no 私通小帖 clandestine communication by little note; if he finds any 暗通關節 underhand communication or connexion, which expression implies some secret sign—the parties concerned must be reported to the Emperor.

The assistant examiners 止許句圈句點 are permitted to mark with circles or dots, sentences only, 不得滿篇密圈密點混呈主考 they must not fill the whole page with close circles and dots, and in that confused state present the paper to the chief examiner. Circles and dots, denote approbation.

On the 中卷 successful essays, the 副考官 assistant examiner, commissioned from court, shall 書取字 write the word Tseu, taken; and the 正考官 chief examiner, shall 書中字 write the word Chung, hit the mark, and hence the term Chung keu 中舉 denoting the attainment of the Keu-jin degree.

The 落卷 rejected essays, which have been 批抹者 slurred to denote their rejection, and have been thrown into the basket, may by the chief examiner be again 搜出 sought out, and if found to contain 佳文 elegant compositions, be accepted. If the inferior examiner 虛心悔悟 candidly confesses his error, no further notice need be taken of the circumstance; but if he 自執已見 adhere obstinately to his own opinion; the chief examiner may take his own way, only 將錄由於卷面批出 writing on the front of the essay, his reasons, and referring the final decision to the revisors of the papers at court.

On all the rejected essays, the inferior examiners must 批出不薦緣由 write down the reasons why they

do not present the paper to the chief examiner: and 放榜後 after the names of the successful candidates are publicly exhibited, the 本生領取原卷閱看 original candidate shall receive back his original essay, to view it; and if it appear that the examining officer has 妄抹佳文 unjustly slurred a good essay, the candidate may appeal to Peking; but if the decision be again given against him, he shall not only be 革黜 expelled from the order of literati, but also be delivered to the penal board, which shall 從重治罪 severely punish his crime; of 妄控 making an unjust complaint.

As a trial of a person's having been the real author of his papers 士子默寫頭場詩文 the students are (sometimes) required to write from memory the first day's verses and essay, 如互異在十字以內者仍可取中 if the dissimilar characters in the two papers be ten characters or fewer, the degree may still be granted; but 至岐悞過多優劣迥別者概不准取中 in those cases where the two papers divaricate and err from each other very much; where the one is excellent, and the other mean in a considerable degree;—no persons presenting such papers shall be allowed a degree.

xxxv. At the provincial and general examinations in Peking, where there are candidates from every part of China, it was deemed necessary to prevent the examiners, and the candidates being from the same part of the empire; that there might be no partial feeling. To effect this, the essays were sorted and marked with certain distinctive epithets, such as 南皿卷 the southern platter of papers, which the 南省人 southern men who happened to be examiners were required 迴避 to withdraw from. The essays of candidates from the northern provinces were called the 北皿卷 northern platter of papers. The 邊省人 men of frontier provinces were not allowed to examine papers marked 中皿卷 the middle platter of papers. The Mwan-chow 滿州 papers were called 滿字卷 the Mwan character papers. The Han-keun 漢軍 or Chinese who at the conquest first joined the



Tartar standard, had their papers marked Hō-tsze-keuen  
合字卷 the union papers.

xxxvi. Section provides a rule for dividing equally the several accepted papers, amongst the different assistant examiners: it is entitled 中卷撥房 allotting to the rooms, the accepted papers. The reasoning runs thus; 各房佳卷多者 in all the rooms; (i. e. under the superintendence of each assistant examiner) where the excellent, or deserving essays exceed the required number, 准其盡數呈薦如無佳卷 it is allowed that they all be presented; and if there are no meritorious essays, belonging to a room, 不得濫取充額 the fixed number must not be made up by carelessly adopting whatever presents itself, (as a flood carries every thing before it); But when the 主考統閱通場之卷 chief examiner has looked over all the essays of every examination day, he must 拔尤取中 take out the most worthy to be chosen, and 不必拘每房額數 need not be tenacious of taking from each room the fixed number (which it ought to produce) but must 俟取中後 wait till he has accepted the whole number of papers, and then 將佳卷多者撥給佳卷少者之房 take those rooms which have an excess of excellent essays, and distribute them to those rooms which have too few excellent essays.

xxxvii. Contains 各省鄉試定額 the fixed number of Keu-jin degrees to be granted in each province, at their triennial examinations; the whole amount is about 1246 persons.

xxxviii. 官卷中額 the fixed number of government officer's essays that shall be accepted. This section refers to a privilege granted to the sons or brothers of a few of the higher officers of state; when in a province, a given number (in Canton fifteen) of such persons, can be found to stand as candidates, then one, two, or more of them may be accepted, and be distinguished from the common candidates by not being searched on entering; by wearing peculiar garments; by sitting apart from the rest, &c. These candidates are called 官生 Kwan-säng.

xxxix. 商籍中額 fixed number of candidates to be

accepted of those enrolled as (salt) merchants. The salt merchants being those who conduct the government monopoly, receive in consequence this mark of distinction: their essays form the bundle marked 鹵字號 Loo-tsze-haou.

xl. The first class of accepted candidates is called 正榜 Ching-pang; besides which there is a 副榜中額 fixed number accepted, who are called Foo-pang, and who form a second class.

xli. The number of Tsin-sze 進士 degrees conferred at the 會試 general examination, in Peking, is decided by the immediate will of the Emperor, and has varied from one hundred and fifty, to four hundred.

xlii. Section contains regulations concerning 因事加恩廣額 the extension of the fixed number, (of degrees conferred) by special favor, on account of some occurrence. The sovereign decides on the occasion, and it is specified 不爲常例 that such decision shall not be considered a constant law.

xliii. Section 設立 establishes 官卷限制 the limitations, and gives directions, as to what officers of government may enjoy the privileges referred to in N°. xxxvii, and how persons must be related to enjoy that privilege.

xliv. Details the several relations of the examiners who must 迴避 withdraw from the examination where they preside.

xlv. Directs how to 關防貢院 guard the Kung-yuen courts and colleges, where the examinations are held. All access from the outside must be cut off; and care taken that 無土色鬆浮埋藏文字 there be no loose earth in which papers may be secreted. 及梁頭屋角 and the ends of the beams, and the corners of the houses must 悉行搜查 all be searched.

xlvi. The Kwan-fang 關防 or guards and cautions, is a general head extending also to the 場規 rules or usages of the court of examination. These rules begin thus, 士子入場不得飲醉紊規 a literary candidate on entering the court, must not get drunk, and behave disorderly.

During the examination all intercourse of civility



between the examiners and their relations must be discontinued; nor may the candidates send presents of food or letters or verses.

XLVII. On 入闈點名 entering the college gates to insert one's name, 現行事例 the law which guides the present practice, requires that 如查出士子倩人代試等弊 if it be discovered, a student has employed any person to compose the examination essay for him, or any such illegality; then 將倩代與受代之人 the employer, and the employed, shall be taken and 一體照例問罪 both tried and punished according to law.

若點名冊內姓名錯寫 if in the list of names, the surname and name be erroneously written, then 將經管點名冊官 the officer superintending the list in which the name referred to is inserted 交部議處 shall be delivered over to the board and subjected to a court of inquiry.

XLVIII. Section is respecting 搜檢士子 searching the students, or literary candidates, on their entering the examination court; 如有懷挾則按律枷號斥革 if it happen that they secretly carry (precomposed essays about their persons) they shall according to law be punished by wearing the wooden collar, and be degraded from the rank of Sew-tsae before possessed—this sentence includes also an entire incapacity from ever after standing as a candidate for literary honors. 父師一併究治 the father and tutor of the delinquent shall also be prosecuted and punished.

If 士子中式後 after a student has obtained his degree, it be discovered that he 夾帶 took with him precomposed papers; not only is he punished, by the loss of his unjustly acquired rank, but the officers who failed to discover it, shall also be implicated.

XLIX. Section requires that there should be 搜查 a search of 供應鋪陳 the things supplied and arranged for necessary uses; and of 人役 the servants employed. The 運送之夫役 porters who remove and carry things inside, must also be examined, and the 執事書

吏人等 inferior managers, writers, &c. must all 逐名搜檢 be searched one by one.

XLIX. Section contains regulations concerning 隨帶官員僕從 the servants and attendants who are carried in by the officers. The 主考官 chief examining officers 各帶僕從三人 may each take with himself three servants, and the 同考官 joint examining officers, may each take two servants 入場 into the court or area; all these must be searched; 如暗帶主文假裝僕從 if in an underhand manner, a learned person to decide on papers be taken in, falsely dressed up as a servant,—when it is discovered, the chief examiner shall be delivered to a court of inquiry; and 帶進之人治罪 the person taken in shall be punished for his crime.

L. Section interdicts the 巡綽員役 patrolling officers and men from conveying any precomposed papers into the examination court. Both in the 內外場 inner and outer courts, 派營官兵丁 officers and men from the cantonments must be deputed 晝夜巡查 to patrol and search, both night and day; 如有傳遞及從食物夾帶 if it happen that they convey papers inside, or carry them in secretly, mixed up with victuals; or if they 窩舖挖孔等弊 nestle them in bedding, or work holes in utensils (such as inkstands, with the intent of concealing papers) and other the like illegalities, 除兵丁從重治罪外 besides the soldiers being severely punished 將外場御史及巡綽官議處 the Imperial censor in the outer court, and the patrolling officer, shall be delivered to a court of inquiry.

LI. It is also required 搜檢捕役 to search and examine the police runners, who attend at the court. Let them 在貢院頭二門外 at the outside of the first and second gates of the college 兩行排立 be arranged standing in two rows: 以兩人搜檢一人 and let every man be examined by two men 如二門搜出懷挾 if at the second gate, any concealed (papers) be discovered, 即將頭門不能搜出之官役處治 then immediately take the officers and



men at the first gate, who were unable to discover (the concealed papers) and punish them.

LI. Section prescribes 內外簾筆色 the pencil colours—(i. e. the colour of the ink employed by the several persons employed in the examinations) within and outside the curtain.

At the provincial examinations, the 內簾主考官 chief examiners inside the curtain, must 用墨筆 use ink pencils, i. e. black ink, for to no other material used in writing is the word Mīh applied singly. The 同考官用藍筆 assistant examining officers must use a blue ink: the 內監試官用紫筆 inside visitors at the examination must employ a purple ink; the 內收掌官及書吏均用藍筆 receivers of theme papers inside, and the writers, must all use a blue ink. The 臚錄書手用硃筆 the transcribers of papers must employ a vermilion ink. The 對讀用赭黃筆 comparers of papers must employ an ink composed of red and yellow. The names of these inks are 黑墨 Hīh mīh; 藍靛 Lan-tēn; 紫靛 Tsze-tēn; 銀硃 Yīn-choo; and 赭黃 Chay-hwang.

LII. Here commence the 禁令 prohibitory commands. The first 嚴禁夤緣諸弊 strictly forbids underhand influence, and all the nefarious practices connected with it. Those who 賄賂交通關節者 give bribes, and form a medium of inter-communication, and employ marks of connexion 從重治罪 will be severely punished. The 父兄爲子弟作弊 fathers and elder brothers who, on account of their sons or younger brothers, act nefariously—as well as the examiners who take a part in such transactions, will all be punished.

There are sometimes 棍徒 impostors or sharpers, who 假捏撞騙 make false pretexts and defraud people, by insinuating that they have influence with the examiners, and thus 汚累考官 defile the character, and involve the persons of examining officers. There are 生等 literary candidates who 央免營求致被誣騙 make requests, and go about to supplicate (the

aid of influence) which leads to their being imposed on: And there are some candidates who 挾讐誣捏 cherish resentment and make up false accusations against the examiners; and who 造言誹謗匿名揭帖 make and spread abroad false reports, or paste up anonymous libels. And there are 下第士子 unsuccessful candidates 往考官處肆行打開等項 who go to the residence of the examiners and behave in disorderly manner, and make a clamorous disturbance; and other similar cases: in all of which it is directed that 該管衙查拏 the proper superintendent of the court, make search and seize the parties; 俱依律治罪 and punish all of them according to law.

If a 士子 literary candidate 於榜前抄錄闌中文子 should, previously to an official annunciation of the degrees conferred, copy essays which have been composed inside the court gate, and 送人批點 present them to any body to criticise and mark them with dots; then, 榜後漫生怨望 after the official annunciation of the degrees, should be filled with resentment for disappointed hopes, and 刊刻落卷 print the fallen essay—with a view of appealing to the world for their judgement on the rejected paper, both 該生 the said student, and 加批之員 the officer who added the criticism (to the paper), shall be delivered to a court of enquiry.

LIII. Section declares it to be the will of the sovereign 不准臨場條奏 not to allow any report to be made to him when about to enter on an examination; nor does he allow any of the 尋常事件 ordinary occurrences during the examination to be stated to him: but only such as regard 伸冤理枉迫不及待者 the righting of wrongs, and the clearing up of oppressive calumnies, which are so urgent as not to admit of delay: all other concerns 一概不准屆期具走 are wholly disallowed from being reported to the emperor, when the period of examination has arrived. The intention of this law is to prevent 擾其心志 disturbing the minds of the 士子 literary candidates when they ought



to be occupied about their essays and other compositions. 三年之內何時不可言 during the space of three years, what time is there that they may not speak? 何必待場期已近紛紛陳奏 what necessity for waiting till the approach of the period of examination, and then crowding in representations to the Emperor?

LIV. This section 禁止刊賣刪經時務策 prohibits printing and selling abridged copies of the ancient Five Classics; and Essays on the Political Economy of the present times. In 坊間 the shops where the classics are printed and sold, 務用全經 the complete work must be employed; and the 刪本刻板 engraved blocks of the abridged copies must be condemned to be 銷燬 burnt and destroyed, by the local magistrates: and those copies which are already 刷印 printed 毋許存留 must not be allowed to be preserved nor 售賣 sold, lest they should 貽誤 士子 subsequently lead scholars into error. And indeed the printed copies in the hands of the people must be delivered up and 收繳 received by the government, 解京 then sent to Peking and there be burnt and destroyed. It is likewise ordered that the governors of provinces do send to the Emperor a triennial report, giving information 有無傳習之處 whether there are, or are not, any places, where such abridged classics are propagated and studied. However, in the performance of this duty 不得過爲繁瑣 it is not permitted (to the local authorities) to be over minute and troublesome, 以致擾及坊肆閭閻 so as to distress the shopmen, or cause disturbance in lanes and private dwellings. The booksellers are further forbidden 刊刻小本發賣 to print and publish small copies of the classics—the reason of this prohibition is, that no facility may exist of carrying small copies of the classics into the examination court; where every composition is expected to emanate from a man's mental stores: there are however very small editions of the standard works, and some to be bought in manuscript.

LV. 士子考試 literary candidates attending examina-

tions 俱由原籍送考 must all be presented from their native place, where their names are supposed to be enrolled. To go to another district, and pretend to be a native of it, when one really is not so, is expressed by Maou tseih 冒籍 and 其有假冒籍貫者 those who falsely assume being natives of a place, and give in a false account of their family and lineage shall be expelled and degraded; for no candidate is admitted in a particular place without proving that his family has been resident there for 三代 three generations, and not only shall 該生 the said candidate be so punished, but the 廩保 who is 廩保 surely for the candidate, shall also 一併黜革 together with him be expelled and degraded. If 因而中式者革去舉人 in consequence (of the false pretences made) the person should have obtained a Keu-jin degree, it shall be taken from him, and 照例治罪 be punished according to law.

LVI. This section contains various regulations concerning the 坐號 marks of the seats, where the candidates sit to compose their essays; intended to prevent persons sitting together, who may have arranged a plan to give and receive assistance. The endless precautions to prevent fraud, in an examination of professed students of *moral science*; all of which, minute and often ingenious precautions, they contrive occasionally to evade, is one, amongst many other proofs, of the wickedness and deceitfulness of the human heart.

The little child's book, called Tschen-tsze-king 千字經 containing one thousand characters, is employed to mark the seats; one character being applied to each seat, and being taken after each other according to the order of their arrangement in the book. But 千字文內 in the Tschen-tsze-wăn, or king, 如天元帝皇等字 such characters as *Heaven, origin, potentate, emperor*, 及亞聖孟子名 and the name of the secondary sage, Mung-tsze; and 數目字 numerals, 並荒弔等不佳字樣 together with, *famine, funeral, mourning*, and such other inauspicious words 俱不得 編列坐號 shall none of them be arranged to form the names or marks of seats.



It is said, that notwithstanding this law, the 天字號 word *Heaven* is used to mark the first seat, as it is the first of the thousand characters.

The 四所官 officers of the four places (mentioned below) 戳印坐號時 when they impress the mark of the seat, shall 將號戳用繩連珠穿起 take the seals with the marks engraven on them, and connect them by a string 每四十號戳爲一串 each 40 seals shall be put on one string; and 仍立號簿 further, there shall be employed a book or list containing the marks, in which 按依各生名次編列 according to the order of the several names of the candidates, they shall be arranged. The candidates names are arranged according to this rule 先報先點 the first announced shall be the first inserted.

Since there are sometimes 4000 candidates, it is plain that 1000 characters are insufficient to designate each seat: this number wanted is made up by applying the same mark, *Heaven* for example, to several seats, and adding 1, 2, 3, and so on, sometimes as far as 50.

LVII. Respects a class of persons formerly taken from those who had been transported and compelled to 充軍 fill up or enter the army—a sort of military convicts. A certain number of these were selected to 入場 enter the court, in order to attend upon the candidates, and were called 號軍 *Haou-keun*. The law requires that 務選正軍 care be taken to choose those that are regularly in the army; and not 任其頂冒 allow persons to assume the name; however, it is said the rule is disregarded, and the place is filled up by bricklayers, and any body else, who will give a little money to the superintending officers, or their servants.

LVIII. This section contains the laws respecting the 四所 four places mentioned above, the officers of which are designated by a general expression, the 外簾所官 officers of the places outside the curtain.

1st, 受卷所 the place for giving out the theme papers.

2nd, 彌封所 the place for pasting down the corners of the theme-papers, over the mark or number.

3rd, 謄錄所 the place for transcribing.

4th, 對讀所 the place for comparing and reading the original and the transcript.

LIX. Contains some regulations for the 收掌所官 officers who attend at the place where the theme papers are received by the students.

LX. Section contains rules to prevent 違式 violating the form prescribed, that a person may 敬避 reverently avoid making a common use of 廟諱 the sacred temple epithet—of the late Emperors: 御名 the reigning Emperor's name; 至聖諱 and the sacred name of the most wise and holy Sage Confucius.

One manner of doing this is 敬缺一筆 respectfully omitting one or more strokes of the pencil: thus, the characters composing the reigning Emperor Kea-king's name Yung-yen 顯琰 'a dignified benignant look, and a luminous resplendant gem;' must be abbreviated when they occur in common use in this way 顯琰 Yung-yen.

One name of Confucius is Kew 丘 in common use it must be written 邱 Kew, not altered, as some do into Kew 止 however when there is occasion to write Hwan kew 圜丘 'an altar dedicated to heaven,' the word Kew may be written without any addition or abbreviation.

Those candidates who violate these rules must 罰停三科 be punished by being suspended from three examinations, which includes a period of nine years of incapacity. On the outside of the court, there is a list of characters which are to be treated with reverence, and the manner of abbreviating or adding to them explained in large characters, for the information of all who attend the examinations.

LXI. 擡寫格式 Examples of characters which are to be written above the line of columns. Thus giving *height* to the character, is the manner in which respect is shewn to particular words, in the Chinese Language. Characters are written one, two, or three places higher than the horizontal



line of column heads. One place higher is expressed by 單擡 Tan tae; two places by 雙擡 Shwang-tae, and three places by 三擡 San tae; thus,

廟郊列

等 聖德恩

字 意膏國朝

應 等 家廷字試

三 字 等 如卷

擡 應 字 擡

雙 應 頭

擡 單

擡

On the examination papers, the characters raised above the head line, such as *His Majesty*; the *Imperial Family*, &c. ought to be raised one place above the head-line; *Gracious* (imperial) *favours*, *Virtuous purpose* (of His Majesty), and such like expressions, ought to be raised two places above the head-line; *constituted* (Imperial) *Sages*; the *sub caelo sacrifice*; the *Temple of* (Imperial) *ancestors*, and such like characters ought to be raised three places above the head-line. Those who 擡頭不合 raise the heads (of characters) improperly, must be punished agreeably to 文內疵謬例 the law concerning petty faults and errors in the composition—which requires the offender to be suspended for a time from coming to the examinations.

There is given a list of the works published by imperial authority, the titles of 俱三擡寫 all of which are to be written *three* places higher than the head-line. Next occurs a list of terms having a reference to the emperor, 俱係雙擡字樣 all of which are to be raised *two* places higher than the head-line. And finally there is a list of several expressions 俱係單擡字樣 all of which are to be raised *one* place above the head-line; 其餘可以類推 as to

the rest, they may be inferred by their several classes. Some of those however given as examples, such as Kung 宮 a harem; Keu 闕 the gate of the palace 等字 and such other characters 或係泛用 if they be used on general occasions 不指我朝者 and do not point to our (Tartar) dynasty 不必擡寫 there is no occasion to raise them above the head-line. And, it is added, if those words which should be raised aloft only one place, should be by *mistake* be raised higher *two* places, it is to be considered a pardonable error! alas, what have pedagogical rules about the writing of capitals to do with the advancement of *learning*!

LXI. Section contains 雜項違式 miscellaneous offences against prescribed rules, which involve a person in the punishment of 貼出 being *posted out*, or expelled from the pending examination. The offences are such as these, 制藝過七百字 framing an essay consisting of more than 700 words; 策不滿三百字 plans of government, or an essay on political economy not amounting to 300 characters; 題目句錯落 an error or omission in the words of the theme, &c.

LXII. Fixes the number of years in which the Emperor 頒發條例 promulges (anew) the laws respecting the examinations—namely once in ten years.

LXIII. Forbids the use of 闈中書籍 the books in the colleges—because they are now 殘缺不完 injured and imperfect.

LXIV. Respects the 供給 supplies given of tables, chairs, &c. for the use of the candidates and attending officers.

LXV. Respects 給發科拔 giving the *Tow-füh* robe to Keu-jin graduates, when they attend the general examinations at Peking.

LXVI. Kēē-heaou 揭曉 deuotes issuing an official proclamation containing the names of the successful candidates: the same idea is commonly expressed by 放榜 Fang-pang. In the provinces, the proclamation is pasted up at the Foo-yuen 撫院 or deputy governor's palace. He himself comes out accompanying the paper, at which moment three guns are fired: it is then pasted up, and again a salute of three guns fired; the deputy governor



then makes three bows towards the names of the graduated Keu-jin; and finally retires under a salute of three guns. The LXVth section contains the 定限 fixed periods within which these proclamations must be issued; 由主考官酌定 being determined, after consultation, by the chief examining officer. At Shun-t'een foo, and the large provinces, the proclamation must be issued on or before the 15th of the 9th moon. In the provinces rated as middle sized, it must be on or before the 10th of the 9th moon; in the small provinces, on or before the 5th day of the 9th moon; and at the Hwuy-she, or general examination at Peking, the proclamation must be issued on or before the 15th of the 4th moon.

LXVI. This section treats of 鈐榜大臣官員 the great statesmen and officers who are to seal the proclamation containing the names of the successful candidates; and specifies the several seals to be used. At Shun-t'een foo, 鈐用府尹印 to make the impression, the seal of the Foo-yin is to be used: and in all the provinces 巡撫關防 the deputy governor's Kwang-fang seal must be used. At the general examinations at Peking, the 禮部堂印 hall seal of the board of rites must be used. 榜上年月及接縫處 in the proclamation, the year and month (or the date) and the joinings of the several sheets of paper, 俱鈐印 must all be sealed. On this proclamation the characters are all written very large.

LXVII. Contains rules respecting 拆號 the 填榜 breaking open the corners of the successful theme papers, to ascertain the names, and write them down on the list to be proclaimed.

LXVIII. Directs the proper persons 進呈題名錄 to present to the Emperor a list of the names of the new-made Keu-jin; and also 繕寫三場題目 to write out fairly the themes given at the three days examinations; and taking ten copies of the names 鈐蓋印信 with seals affixed, 一同送部以憑磨勘 to present them altogether to the board at Peking, to afford authentic material to the revisors of the essays.

LXIX. Concerns the 筵宴 feast, or banquet given to the

new-made Keu-jin graduates. The 鄉試宴賞 feast conferred at the provincial examinations, on the Keu-jin, is attended by all the civil officers of rank in the province, military officers are excluded. The chief examiner presides; the deputy governor, at whose palace the feast is given, and who is present as visitor, takes the right hand-side; the assistant examiner the left. The governor, or viceroy, is also present on this occasion, it is directed that gold and silver cups and other vessels shall be provided by the treasurer of the province: inferior officers wait as servants, and two little 童子 boys, dressed up as wood-land naiads, holding in their hands branches of the Olea Fragrans, chaunt the following ancient verse out of the She-king.

呦呦鹿鳴 Yew yew lüh ming,  
食野之苹 Shih yay che ping;  
我有嘉賓 Wo yew kea pin,  
鼓瑟吹笙 Koo sih chuy sāng.

The deer cry in tuneful response  
Whilst nibbling the wild-growing herbs;  
Here we have excellent guests,  
Strike the harp, blow the cheerful reed.

吹笙鼓簧 Chuy sāng koo hwuy,  
承筐是將 Ching kwang she tseang;  
人之好我 Jin che haou wo,  
示我周行 She wo chow hang.

Blow the cheerful reed, sound the hwang,  
Present the loaded basket, a pledge of welcome;  
O ye men who love me,  
Shew me the great path of virtue!

In allusion to this verse, the provincial banquet is called 鹿鳴宴 the deer-cry feast.

LXX. The 會試宴賞 banquet conferred, at the general examinations in Peking, is called 恩榮宴 the feast of (Imperial) grace and glory. This entertainment is given at the 禮部 board of rites and ceremonies.

Should any of the 大祀中祀齋戒日 fast days, accompanied by the great or the middle-rate



sacrifices occur, these feasts are to be 停止 stopped for that day; but for 羣祀齋戒日期 general or common days of sacrifice and fasting, these feasts need not be postponed.

At the general examination in Peking, there 護宴官兵 are officers and soldiers appointed as a guard to the banquet, and 以昭嚴肅 to display a solemn dignity.

LXXI. Wei mǐh 闈墨 'gate ink' which is the general head of a few sections, means the compositions writ'en inside the college gate. The first division under this head, directs the manner in which 京闈前十卷進呈 the first ten accepted essays at the Peking examination, are to be presented to the Emperor, that he may mark three out of the ten for the first literary honors, of which the foremost is called Chwang yuen 狀元 'the ornamented head,' his head is on the day of his appointment decorated with flowers; the second is called Pang-yen 榜眼 'the eye of the accepted graduates;' and the third is called Tan-hwa 探花 'a searcher for flowers,'—in allusion to his not being allowed flowers, but his obtaining some from the two first named persons, with which to decorate his head; these three graduates are called San kcǐh te 三及第 the three who have attained the highest rank.

LXXII. Forbids persons unauthorised by the chief examiner from 刊刻元魁卷 engraving, or printing the essays of the graduates distinguished by the titles *Yuen* and *Kwei*. The 元 Yuen, is the first annunciated graduate on the list, at the respective examinations; and the 魁 Kwei, are a few persons immediately following the first, in the list of names.

LXXIII. An order is given 發領落卷 to return the rejected essays to the authors on their calling for them at the 科場衙門 examination office.

LXXIV. This section gives directions for presenting to the Emperor 試錄登科錄 a record of the examination; and a record of the degrees conferred: the first containing the themes, and a specimen of the essays; the second containing an account of the persons to whom degrees have been granted—their birth-place, descent, progress in learning, &c.

LXXV. It is ordered that at the provincial examinations, the 中式硃墨卷 essays of the successful candidates, both the red ink and black ink copies; i. e. the transcript and the original 用箱裝貯封固用印 shall be packed up in a box, firmly closed and sealed; and 派委妥當員役 and then shall be despatched by careful and trust worthy officers and men, who 於揭曉日起程解部 on the day that the proclamation of the graduated names is issued, shall commence their journey to Peking to deliver these documents to the Board. At different distances from court, different days are appointed for despatching these documents, and this section is entitled 解卷限期 the fixed terms for sending the essays to court.

LXXVI. After the proclamation of the names of the graduated candidates is issued, the 中式士子 successful scholars, must 解送親供 be sent to court to give evidence concerning themselves in person. Those who reside in 地方遠者限兩月 places distant, are limited to two months—to make their appearance at court; 近者限一月 those that are near to, one month. They are required 赴部填寫 to repair to the proper board, and to write before witnesses, an account of themselves 三代 for three generations back; and to write a copy of their essay, (the original of which being previously sent to the board,) 以備磨 畫筆跡 to furnish materials for the revisors to compare the hand-writing of the two papers. Without undergoing this trial, none are permitted to attend either the 會試 general examination, or the 殿試 palace examination.

LXXVII. Sometimes in the provinces a 覆試 re-examination is ordered: and at the general examinations, 榜後在保和殿覆試 after the list of accepted candidates is issued, a re-examination must take place at the palace called *Paou ho*, assured harmony.

LXXVIII. This section contains 磨勘事宜 the proprieties,—the right mode of proceeding for the revisors. The 禮部 board of rites is ordered to send in the names of officers in Peking, who 科甲出身 have passed through the *Keu-jin* and *Tsin-sze* degrees, to their places



in the government. From these 應派四十員 it will be proper to appoint forty officers, to fill the situation of examiners.

LXXXIX. The rules to direct the revisors are contained under the head 磨勘處分 the revisers places—which contain specimens of the errors or faults in the themes or essays, which they must notice and punish in different ways.

LXXX. Contains rules for 選取謄錄 the selection of transcribers for the use of government, from amongst the good writers at the provincial examinations.

LXXXI. This section is entitled 舉人大挑 a great or special elevation of Kcu-jin graduates; this refers to a selection of a few, made by the kings and great officers at court; and on those thus elevated, an office is conferred at an early period. The Kcu-jin are divided into 一等二等 and 下等 a first and second, and a lower class. This act of grace is bestowed on a few of those who are called 下第 the lower order, which means those who have not attained, at Peking, the Tsin-sze degree, but who still have great merit. This selection it is said is made only once in nine years.

LXXXII. It is provided that 年老舉人給銜 nominal rank be conferred on aged Kcu-jin graduates—who may have 在籍七十以上 remained at their native place till they have reached the age of seventy or more years.

LXXXIII. There is a 水脚銀兩 sum for travelling expences given to 下第舉人回籍 the unsuccessful Kcu-jin, when they return to their native place, from the Peking examination.

LXXXIV. This section begins the regulations concerning the 殿試 palace examinations, for those who at the 會試中式貢士 general examinations have attained the Tsin-sze 進士 degree; and who are otherwise called Kung-sze. The 儀注 forms and etiquette, on this occasion are much attended to. The successful candidates are called Han-lin 翰林 and the three first in order are called 三及第 San-keih te. (See above.)

LXXXV. The introduction given to these persons to give

thanks to the Emperor, is expressed by 傳臚謝恩 Chuen-loo-seay-găn.

After the introduction of those persons to give thanks to the Emperor, there is a final revision by the ministers of state, which is called Chă kan peaou shih 察看標識 an investigation of the notes,—of the previous examination.

LXXXVI. The highest pinnacle of this series of examinations is called 朝考 the presence examination; importing its being performed in the Emperor's presence chamber; this is likewise an examination of the Tsin-sze graduates, and is of no greater antiquity than the first year of the Emperor Yung-ching 雍正 (A. D. 1722.)

LXXXVII. Concerns the 題名 record of the names of the Tsin-sze graduates, preserved at the Kwô-tsze-kên 國子監 college.

LXXXVIII. The last is an examination of Fan-yih 繙譯 or translators: of the Manchow Tartar translators, sixty are to be taken at the first examination, and nine of Mung-koo translators. Of these examinations there are three divisions, the 1st is called 童試 Tung-she, and the other two 鄉試 Heang, and 會試 Hwuy-she. The terms Kcu-jin, Tsin-sze, &c. are applied to their degrees, in the same manner as to other men of letters.

With a detailed account of these, the work reviewed closes; and contains, at full length in the volume, (as is the case under every section) the Imperial edicts on which the several laws are founded.

#### Of Chinese Composition.

There are at the examinations, three species called,

- 1, Wăn chang 文章 Fine writing;
- 2, She 詩 Verses,
- 3, Tsih 策 Schemes or plans of government, such as how to repress banditti, or pirates; how to prevent local inundations, &c. — political essays.

Of these three sorts of writing 作文章 compose the essays called Wăn-chang, is considered most important. In these compositions, style and sentiment are equally regarded. Heterodox, or novel opinions, clothed in the



most fascinating style, would be rejected; as well as approved sentiments in a bad style. The Wăn-chang contain an exposition of, or a paraphrase on, a text of the Chinese sacred scriptures, being always confined to a sentence taken from the 四書 Sze-shoo, or the 五經 Woo-king. I use the term *sacred scripture*, in reference to these books, to convey to the English reader a correct idea of the veneration in which they are held, and of the authority which they possess. The word *classic* does not convey an idea just of the sacredness of these books in Chinese estimation.

To initiate the Tung-säng 童生 or youths who study with a view to the literary profession, or rather with the design of becoming civil officers of the government, there are small works explaining and teaching, by examples chiefly, the art of composition. A single thin volume, called Tsoo heō ming king 初學明鏡 *the learner's bright mirror*, contains the divisions of an essay marked and illustrated: thus,

1st, Po te 破題 'to break open the theme,' which words are intended to express 破題中之意 breaking open the idea contained in the theme; 如剖物而見其中之所有也 like breaking open any thing and seeing what is contained in the midst of it. To effect this 須將題意融會于心 it is necessary to work well into the mind the idea of the theme, and 如一章看重在某節 if it be a chapter, observe on what verse the stress is to be laid; 一節看重在某句 in that one verse observe on which sentence the stress is, and 一句看重在某字 in a sentence, observe on which word the emphasis is, 然後拈其緊要之意破之 then grasp the important part of the thought, and break it open, 次則拈其緊要之字破之 next take hold of the important word and break it open. This opening of the subject 宜簡不宜繁 ought to be concise, and should not be diffuse, 宜雅不宜俗 it should be elegant and should not be vulgar; 宜精確不宜浮泛 it ought to be essentially to the point; and should not appear floating as on the surface of a flood that overflows its banks.

In the manner of opening a subject, there are several distinctions, such as (1) 明破 opening it *explicitly*; (2) 暗破 opening it *darkly*, or by an obscure allusion; (3) 合破 opening it by *uniting* the several members of the sentence; (4) 分破 opening the subject by keeping *apart* the several members of the sentence, or the first and last words in the same sentence; (5) 或先破意後點題面 either first opening up the idea, and afterwards noting (or employing) the words of the theme, (6) 或先破題面後足題意 or, first opening up the *surface* or phraseology of the theme, and afterwards filling up the idea; (7) 或先破後斷 either first opening up the subject, and afterwards deciding; (8) 或先斷後破 or first deciding and then opening up the theme, &c. These and the following rules are called 訣 Keü.

2nd, 承題 Ching te, 'receiving the theme,' i. e. 接破題未盡之意而說明之也 resuming the yet imperfectly opened up idea of the theme, and clearly explaining it.

When 正破則反承 the opening up is in the plain and obvious sense of the theme, then the sentence which succeeds, must notice the reversed (or negative) sense; and 反破則正承 an opening sentence which is the negative (or reversed sense of the theme, must be followed by a sentence containing the plain and obvious meaning of it, &c.

3rd, Ke keang 起講 'beginning to discuss' the proposed topic; this is called 文章入頭處 the place where the composition enters on the head, or principal scope of the subject; and here 須得頭腦議論 it is necessary to discuss the brain (or marrow) of the subject 玲瓏透徹 with elegance and penetration, 令人讀起句便知題目 that when a person reads the first sentence, he may thereby know what the theme is 然却要含蓄 yet there must be a certain reservation 最忌說盡 and the utmost caution used, not to say every thing at first; but just enough must be said to let the reader know what the scope and tendency of the essay is. In imitation of this rule, it is required of those who write official papers to the Emperor, that



a line or two at the commencement shall explain the general import of the whole document.

4th. 提掇 'Te-koo raising a branch or division,' or 提綴之法 the method of introducing a connexion so as to make an unbroken concatenation of ideas. This part is called 文章一大關鍵 the great key of the composition; and it should 上接小講 succeed naturally to the slighter discussion which has preceded, and 下入大講 enter into the fuller discussion that follows; that it may 使上下脉絡相聯 form an unbroken vein of connexion between the preceding and the following parts of the essay; that 機神相貫 the impulse and spirit of the composition may be uninterrupted, and that there may be none of that disease of composition, which is like heaping bed upon bed; and placing house upon house: or a reiteration of the same sentiment.

5th, Kwo mih 過脉 'the passing vein,' or that part of the composition in which a writer passes from one idea in the theme to another; 凡題之上下截做者 須用過文 in all themes that have an upper and a lower member, or a first and a second division of the sentiment, the writer must employ a few sentences to pass from one idea to the other.

6th, Chung koo 中股 'the middle division,' in this must be found 正講題面 the regular discussion of the obvious sense of the theme, and in this part they require a sort of parallelism, or an antithesis which they call 二柱 the two pillars; and the 文字筋骨 sinews and bones of the composition. If the theme contains 兩意 two ideas, these must constitute the two pillars; if only one idea 則以淺深作柱 then a *superficial* and a *deep* view of the subject must form the pillars. It is said that 明柱又不如暗柱為佳 an apparent pillar, is not so good as a concealed pillar, by which it would seem *pillar* means in this connexion, the *principal idea* which the writer wishes to illustrate. 一股演一意到底 one division should pursue one thought to the bottom; for 若雜別說則不成體裁矣 if other discussions be mixed up with it, the composition will never assume a regular form.

The methods of amplification are called 借襯法 'borrowing an inner garment;' i. e. noticing a subject that seems to fit or resemble the one under discussion; 相映法 'mutually reflecting lights,' noticing topics illustrated by the one in question; 純在反面說 而末以正筆收轉法 'entirely dwelling on the reverse of the proposition, and winding up with the obvious sense in the close.' 或前虛則後實 sometimes first taking a general vague view of the subject, and afterwards a substantial pointed view of it—and sometimes the reverse of this order. 題之實字固要鋪 the substantially significant words in the theme must unquestionably be opened out, 而虛字亦要作 and the particles also require to have their force elicited 蓋題之精神多在虛字也 for the essence and spirit of the composition often (or much) consist in the particles.

7th, Mō koo 末股 'the closing branch or division,' 乃發中股未盡之意 contains a fuller elucidation of the last part of the idea in the (preceding or) middle division. 其法有推深一層者 of the methods of doing so, there is that of pushing the inference a degree further; or expatiating more largely on the subject; 有咏嘆一番者 there is dwelling with admiration on the subject awhile; 有翻論前意者 there is re-discussing the former idea 有以理証事以事証理者 there is employing reasoning in support of facts, and there is employing facts to support reasoning. 或反正 or giving the reverse, and the obvious sense; 或交互 or blending the several ideas of the theme; 或足上 or filling up the preceding; 或起下 or introducing what is to follow; 摠忌與前重複 always being careful not to repeat again what was before said.

8th, Shūh koo 束股 'the winding up division;' consists of 數語收拾之 a few expressions to gather up the subject 如物之亂而用繩以束之也 as when things are in disorder, a string is used to bind them together.

The preceding eight, are the divisions of an essay



given in the *Learner's Mirror*; some of the first divisions consist merely of a sentence or two, in the examination essays, which are limited to a certain number of words.

Another mode of speaking of these divisions is,

1, 起股 Ke-koo, The exordium.

2, 中股 Chung koo, The middle division.

3, 末股 Mō-koo, The latter division.

4, 結股 Kē-koo, The *knolling* (or winding up)

division: when these four are Tuy-tsō 對作 or Ching-tsō 整作 i. e. composed with a parallelism, or anti-thesis of members, the whole is designated by the phrase Pā-koo 八股 the eight divisions. The terms San-tsō 散作 and San-twan 散段 verbally 'a scattered composition,' denote an essay in which the above distinctions are disregarded, and which employs merely 起轉收 the exordium; the turn of thought to the principal part of the subject; and the conclusion.

The little work from which the above definitions are taken, contains examples with many of the technical terms interlined, opposite the sentences to which they are applicable.

There is a work in 20 vols. entitled Tsou tseih ke mung 初集啟蒙 which in the first volume contains definitions of terms employed by the students of Wān chang 文章 and some rules for composing on a given theme. There are 四則 four rules expressed thus;

1st, Jin te 認題 understand the theme 題中精神血脉處學者須先認得明白 the spirit and vein of the theme, must, in the first place, be, by the student clearly understood; when he 了了悉之心中方可下筆 very fully and thoroughly comprehends it in his mind, he may then put down the pencil, &c.

2nd, Poo she 布勢 is verbally 'spreading the power;' the word She, or Power, is defined 一篇呼吸之概也 the general expiration and inspiration of the section—or as it is said figuratively, the life of it; and the rule requires the student to expand what constitutes the life and energy of the passage. The thing to be done

resembles the arranging a subject in a sort of sketch or skeleton, which must be afterwards filled up, or clothed with muscles, skin and colour. The Chinese call this Fūh kaou 腹稿 a belly, (i. e. a mental) sketch, or rough draft, and they compare the obtaining a just and favorable view of the subject, to a great general securing a favorable position with his army; if he 得勢者百戰百勝 obtain the favorable position, a hundred conflicts will end in a hundred victories; i. e. he will be *always* successful.

3rd, Lēen kīh 鍊格 'the study of examples;' or drilling one's self into an imitation of ancient patterns of excellence.

According to this section, good Chinese writing, began first in the time of Tsin, (B. C. 200) a period not far removed from the ancient classical period; and then 神理渾融 'divine principles were blended with the soul'—penetrated the mind, but subsequently 神理不振 'the divine principles were not roused,' and during the dynasties 晉 Tsin, 宋 Sung, 以下 and onwards (A. D. 300 and 400) there was an 衰薄 entire falling off or declension. During 唐三百年 the three hundred years of the Tang dynasty (5th to the 8th centuries) 僅得一二二人 there were obtained only one or two persons, who excelled in composition, viz. Han-chang-le 韓昌黎 Lew-lew-chew 柳柳州 even during the Sung 宋 dynasty, which lasted about 300 years, there were only 五文人 five or six men who excelled in composition.

4th, Chung-kow 中設 'hit enough,' or a competence,' which is a term equivalent to Chung-shih 中式 'hitting the mark!'

The following are a few terms used in treating of composition.

(1), Pin 賓 a guest; the *principal* and *subsidiary* parts in composition, are figuratively denominated Choo 主 a host, and Pin 賓 a guest. There is an old distinction called 四賓主 the four cases of guest and host, or subsidiary and principal ideas; 1, 主中主 a principal; 2, 賓中賓 a subsidiary within a subsidiary; 3,



賓中主 a principal in a subsidiary; and 4, 主中賓 a subsidiary in a principal. The principal scope, they also call Ching wei 正位 and the subsidiary thoughts 賓位 Pin-wei.

(2), Chuen 轉 a turn 文章之妙全在轉處 the excellence of any composition consists entirely in the turns of thought and expression. He who excels in these 轉 turns, pleases by an inexhaustible variety; and an absence of 板 plank-like stiffness. The reader finds himself 如游名山 as if rambling amongst famed hills—where, when he comes to the end of one vista at a sudden turn, another new and beautiful scene bursts upon his view.

(3), Fan 反 the contrary or reverse side. The reverse or negative mode of stating a proposition is considered often more forcible than 正言之 the direct and positive affirmation. The writers of antiquity called Tsih-sze 策士 political writers, abound in this form of writing; and it is said 古文聳動人精神者莫如國策 that for rousing men's energies and spirits, no ancient writings are equal to the national politics: but these writers did not say 不如此不利 'if not thus, the affair will not be prosperous,' 而曰不如此必有害 but said, if not thus, it will assuredly be injurious. And in the Lun-yu 論語 instead of plainly saying 管氏不知禮 Kwan-she does not know the proper rites and usages; it is said, 管氏而知禮孰不知禮 'If Kwan-she knows proper rites, who does not know them?' 此反也 this is an example of the reversed affirmation.

(4), Wō, 斡 'a handle to turn;' or 斡旋 Wō seuen, To circulate; to cause to move round. This denotes supplying to the theme a word or two to fill up what seems implied in it; that there may be no break in the circle of thought; which practice affords scope for ingenuity and conjecture in themes taken from the ancient classics.

(5), Tae 代 For or instead of—requires the writer to personate the character speaking or referred to in the theme.

(6), Fan 翻 or Fan 翻 To fly back. This denotes

giving an opposite turn to some fact or sentiment, by the exposure of some slight flaw, similar to the practice in 公案 legal questions, were 老吏舞文 old lawyers play tricks with written proceedings, and 出入人罪 extricate from, or involve people in, crime—at their pleasure; and 雖一成之案能翻駁之 although a trial be concluded, and sentence be pronounced, they are able (sometimes) to reverse and disannul it.

(8), 脫 Tō, or 脫卸 Tō seay, 'To cast or throw off;'—this denotes rejecting whatever does not contribute to the beauty of the composition, as one does who draws a landscape or picture, but this must be done with a delicate hand, as 青島家 medical men say of the pulse 急脈緩受 a quick pulse must be gradually reduced, but 緩脈急受 a too slow pulse must be quickly remedied; 文章一然 in composition the same must be done; when it flags, it must be quickly invigorated, and not suffered to drawl out insipidly; but when its impulse is vehement, it ought to be gradually moderated, and not close abruptly; like a man stopping suddenly and hiding his head.

(9), 擒 Kin, 'To take alive,' as a prisoner or a bird, 擒賊先擒王 in seizing banditti, the first thing is to seize the king. This is applied to seizing hold of the leading idea of a text or theme. They say 凡文章必有真種子 all composition necessarily possesses a true seed, by which they mean, a leading thought, from which the others grow; and this thought must be laid hold of by the good writer; and be continually referred to; which rule is expressed by the saying 口口咬着 every motion of the mouth bites it, and 點點滴滴雨者落在學士眼裡 every tittle and drop of rain, falls into the scholar's eye. He never 離于宗 departs from the principal—thought.

(10), Le 離 'to separate or put apart.' 文字最忌排行 in good composition uniformly arranged, columns (of sentences) are particularly to be dreaded; i. e. an excess of parallelism or antithesis a sameness in the form of sentences. 貴在錯綜其勢 excellence consists in mingled variety interweaving the energy of



the thought, and 散能合之 in being able when (the theme is) diffuse or scattered, to compress or unite it; and 合能散之 when compressed to expand it, &c.

Remarks on themes.

Kò-tsing-lo 郭青螺 in a 論文 discourse on composition, speaks first of,

1, Tan-te 單題 'a theme with a single idea,' such as 臣事君以忠 'a statesman should serve his prince with fidelity,' such themes are very difficult: when writing on them 貴前不突後不竭 excellence consists in avoiding abruptness at first, and afterwards exhaustion,—the composition ought to be 如溪壑之水入江淮 like streams from the mountains, gradually entering the great rivers Keang and Hwae; and like the waters of those rivers 漸入河海 gradually entering the Yellow river, and the sea 其中 漱澗酒騰疊見疊出始稱奇觀 in which case, the beautifully mounting curl of the waves, again and again rising to view; again and again issuing forth—must be displayed, ere the prospect can be called extraordinary, or striking. 若突然起蹶然涸 If the composition rushes abruptly forth like a flood, and progressing interruptedly becomes soon dried up 便不佳矣 it has not then any excellence.

2, Leang shen te 兩扇題 'two leaved themes.' The allusion is to a two-leaved door. The word leaf seems to mean, the member of a sentence containing a distinct proposition, thus 天地位焉萬物育焉 'heaven and earth preserve their places, and all creatures are nourished,' (Chung-yung.) This is the example given of a two leaved theme.

3, 三扇題 San-shen-te, A theme containing three propositions.

4, 四扇題 Sze shen te, A theme containing four propositions.

5, 長題 Chang te, 'Long themes,'—consisting of a whole paragraph or section, such themes are common from 孟子 Mäng-tsze.

6, 一句分兩截題 a theme in which one sentence is divided into two portions.

7, 前後照應題 a theme in which the first and last expressions or sentiments have a bearing upon each other.

8, 串題 Chuen te, A strung theme; i. e. one in which 兩句作一句 two sentences are joined together in one; this may be considered the same as the first mentioned.

9, 反題 Fan te, 'A reversed theme,' one in which the negative side of the proposition is expressed.

Chin-hung-tae 沈虹臺 in a discourse on composition, says,

1st. 文要布置 in good composition there should be an orderly arrangement of the several parts.

2nd, There should be 開合 'opening and joining,' which seems to mean, an expatiating, and a summing up;—a varied manner of viewing the subject.

3rd, There should be 照應 a mutual bearing upon each other, throughout all the parts; 則文字謹嚴 and then the composition commands attention and respect. The allusion is to being in the presence of persons possessing authority and rank; when every eye is watchful, and no carelessness, or desultory trifling allowed.

4th, There should be Tsò tsung 錯綜 'a mixed variety,' the writer should 用股長短相間 employ long and short divisions intermixed; and 用句偶散相生 use sentences in pairs; and diffuse paragraphs alternately producing each other.

5th, A composition should possess 清新 Tsing sin, Purity and freshness; should be unmixed with extraneous matter, and yet have something new in it, the mercantile maxim may be applied to writing, viz. 人棄我取 人取我與 what others reject, I'll adopt; what others adopt, I'll give it up to them.

6th, There should be 無中生有 'from nothing a production of something,' a creative imagination exerted.

7th, There should be 爾我相形 a mutual



embodying of *you* and *me*. The subject should be placed in opposite points of view.

8th, 文字要華瞻 'composition should appear flowery to the view,' like 崢嶸彩色 the rival glories and varied hues of the wood-land bower, &c.

9th, There should be a few 咏嘆 'expressions of admiration,' a sort of sighing out what words cannot express,—a gradual softening off, like 餘波 the remnant of a wave.

10th. In composition there should be 模寫 'pictures drawn;' lively representations of facts and cases.

11th. Composition should be 圓熟 'Round and ripe;' or smoothly polished. 文章硬澁 只是不熟 a composition which is called stiff and rough, is the same thing as not ripe or smooth. This 不熟 unripeness 由于不多做 arises from (a person's) not writing much. He 做多則其間利病不必待人指摘自能見之 who writes much, has no occasion to wait till other people point out, or pluck at, the parts which are well or ill written, for he can see them himself. In allusion to the expression 'round and smooth,' used above, an ancient writer of great eminence 東坡 Tung-po 云新詩如彈丸 used the expression, 'A new verse like a round bullet.'

Farther remarks on composition may be seen in the work referred to above, from which these extracts are taken.

The *literature* of China consists much in voluminous collections of such short essays as are described above; in verses; letters of statesmen and scholars, to the several monarchs of successive dynasties, &c. of such pieces of esteemed composition, there are thousands of volumes. The preface to the work named below says, that the 文章著作備於六經 materials of elegant composition were provided in the six ancient classics; and 秦漢以下作者代興 during the dynasties of Tsin, of Han, and on ward, writers arose in every age; and 文體遞變 the form of composition was successively altered. These papers however were never collected together till

梁昭明太子始撰文選一書 the prince Chaou-ming, of the Leang dynasty, first made a compilation of them, and formed the book called, 'A selection of elegant literature.' This prince lived about, A. D. 543, and is described as a remarkable instance of precocity. At 三歲受孝經論語 three years of age he acquired a knowledge of the standard books Hean-king and Lun-yu, and at 五歲徧讀五經悉能諷誦 five years, he had read the whole of the Woo-king, and could recite them all perfectly by heart. His work is still extant, and has been frequently reprinted.

𥇑

PE.

An embrasure in a wall through which to look out.

𥇒

An ancient form of 季 Ke. See under five strokes.

𥇓

TOO. A mud wall of five planks extent; the

planks are used to confine the earth whilst beating it down hard.

𥇔

CHUNG. Milk; the juice of the breast.

𥇕

JOO.

𥇖

An infant at the breast; attached to as a child to its parent; to be attached or pertain to. A surname. Joo tsze 子 a child. Joo jin 子 a title of officer's wives of the seventh degree of rank. A surname. Ching wang yü joo tsze wang 成王曰 子王 Ching-wang (B. C. 1063) is called the boy-king. He ascended the throne at the age of six years. Joo tsze ying 子嬰 an Imperial title, A. D. 10.

Joo tsze che haou moo yay 子之號慕也 the affectionate cry of a child—to its parent. Joo tsze moo chay 子慕者 a child's affectionate regard to—expresses the mind's hankering after, or resting on.



Ho lǝ tseay joo 和樂且 | harmony and delight, and a mutual child-like affection,—said of brothers feasting together. (She-king.)

**孺**

NAE. The old books define this word as a

Canton local term for A son born to an old man.

**暈**

An ancient form of 厚 How, Thick, substantial.

**孽**

NĚĚ. From guilt and son. The children of

concubines; the children of women who have committed some crime, which are compared to the sprouts from the root of a tree which has been cut down; the offspring of guilt, applied literally and figuratively for the consequences of crime. Luxuriant and elegant. NĚĚ chung | 種 a race; the offspring. NĚĚ chang | 賬 a debt of guilt; claims coming on in consequence of guilt.

NĚĚ che wei yen hae yay | 之爲言害也 NĚĚ expresses what is injurious. Hǝ nĚĚ 禍 | calamity; misery induced. To shew the importance of one's own conduct, they quote from the Shoo-king, this saying,

天作 | 猶可違 Tĕen tsǝ nĚĚ yew ko wei  
自作 | 不可違 Tsze tsǝ nĚĚ pŭh ko hwan.

When heaven sends calamity it may be avoided;

But he who brings calamities on himself has no way of escape.  
They do not say how heaven-sent calamities may be avoided.

NĚĚ tsing | 精 and Yaou-nĚĚ 妖 | denote a sort of malicious and injurious sprites or fairies. Tsǝ nĚĚ teih jin 作 | 的人 a person who originates any calamity—one who by enticing others to vice, plants a root from which subsequent misery will grow up. Wǎn le sāng nĚĚ 蘊利生 | hoarded gains originate calamity. (Tso-chuen.) NĚĚ nĚĚ shing shǐh yay | | 盛飾也 NĚĚ nĚĚ denotes an exuberance of ornament.

Kung tsze yuǝ chin nĚĚ 公子曰臣 | a prince born of a concubine is called Chin-nĚĚ, 以其自本旁出 若木之有 | 故也 on account of his issuing from a side branch of the family, as sprouts shoot up side ways from the stock of a tree. (Le-king.)

Koo chin nĚĚ tsze 孤臣 | 子 an orphan minister; (i. e. one distant from his sovereign), and a concubine's son—are mentioned by Mǎng-tsze 孟子 as persons likely to excel in knowledge; it being elicited by the difficulty of their situations.

**孽**

A vulgar form of the preceding.

**嬰**

YING. A child.

**麟**

KEAOU. From 麕 Che, An animal resem-

bling a deer with one horn, and 教 Keaou, To teach. Name of an animal said to resemble a fox, of a red and white colour, with a large tail; a gregarious animal, amongst the herds of which, are recognised the distinctions of prince and minister; father and son; elder and younger brother. When the Keaou meets with other animals it instructs them; at break of day it sends forth a cry from the peaks of mountains.

**羈**

Same as the preceding.

**孿**

SAN, and Lan, or Lwan.

To bear twins. A term used in the N. W. corner of China.

**孿**

Same as the preceding.




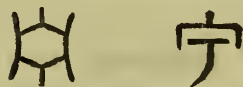
## FORTIETH RADICAL.

 MĒEN.




A transverse covering, forming a deep dwelling. (Shwǎ-wǎn.) This character is intended to represent the roof of a house; or according to some, it represents the earthen hovel of ancient times, for Koo chay heuē keu yay choo 古者穴居野處 the ancients dwelt in dens in wild places; and We yew kung shih 未有宮室 had no houses: but they Sēn yew mēen, urh how yew heuē 先有 一 而後有穴 first had hovels, and afterwards had dens. Mēen tang seāng shang fow kaou tūh 宀當象上阜高凸 the character Mēen, a hovel, represents the elevated cumulus of earth; Ke hea yew nēē ko tsang shin che hing 其下有 回 可藏身之形 below which there is represented a hollow place, where a human body may be contained; 故穴字从此 and therefore the character Heuē, A den, is derived from this character under consideration; and 室家宮宇之制皆因之 in the formation of the words Shih kea kung choo (which severally signify a dwelling place) this part is always retained. The half of 宀 makes 广 Yen, A covering or shelter, as beneath the side of an over-hanging mountain, open on one side; and Ching-tsze-tung gives 宀 this character, without any pronunciation as the opposite side.


 CHOO.



The Shwǎ-wǎn defines this word by Pan tseih wūh yay 辨積物也 things piled or heaped up: and the character is, Seang shang lung sze chow che hing 象上隆四周之形 to resemble the figure of an eminence in the middle surrounded on four sides. The space between a door and a


screen. Choo lēih 立 to stand inside the door, but outside of the screen.

 JUNG.

 S. C.

From *man* below a *cover* or house. Officers who have been occupied in the field, dispersed and returned to their houses; scattered; mixed; blended, hurried; people without any fixed habitation; wandering about in troublesome times. Jung le 吏 San le 散吏 or Jung kwan 官 officers off duty. Jung is applied also to soldiers, and to their allowances when off duty. Jung shih che yuen 食之員 officers who hold sinecures. 爲政者去三 一 官 一 兵 一 費 he who governs should put away the three *extras* extra-officers; extra-soldiers; and extra-expences. (蘇軾 Soo-shih.) Woo sze che yuen yuē jung yuen 無事之員曰 一 員 an officer without business is called a Jung-yuen.

Sūh jung ke shin 俗 一 羈身 a multiplicity of vulgar affairs enthrall my person. Ke chē kaou yu keu jung tsā, chung fuh, pūh nāng ming che ke e 其摺稿語句 一 雜重復不能明晰其意 the phraseology in the original draft of the official document, was so prolixly confused, and tautological, his meaning could not be clearly understood. Lew jung 流 一 unsettled, confused state of society, when 民無定居 the people have no fixed place of abode.

 T'HO.



Yu to tung 與佗同 the same as To 佗 meaning To bear; to carry; carried by beasts of burden. Tō to 橐 一 the camel, now commonly written 駱 一 Lō to. A



surname. Occurs in the sense of 他 Ta. Also read To, To charge, or blame with. Wei wei to to 委委 | | elegant gait, and an easy genteel appearance. To fā | 髮 to adjust or dress the hair. To pei | 背 to carry on the back. As a Noun, Humpbacked, like the camel.

To shay ming | 蛇名 To, is the name of a serpent. Read Shay, 卽蛇也 it is the same as Shay, A serpent.

宄 KWÉI.

宄

Traitorous plots, as of banditti, originating from without: when arising from within the court or country, they are expressed by 姦 Kéen. Kéen kwei 姦 | traitorous banditti. Kow tsih keen kwei 寇賊姦 | robbers and banditti acting traitorously; traitorous banditti. Wüh ming keen kwei 勿萌姦 | do not suffer traitorous plots to arise. 乃有奸 | 不法之徒好事舞文陰謀肆毒 but there are traitorous and lawless vagabonds; busybodies, who play tricks by the aid of literature, and clandestinely plot pernicious disturbances.

宥

SHOW. From a shelter, and a hand. Same

as 守 Show, To maintain or keep possession of; to defend from despoliation.

宅

TSIH, or Chih.

宅

宅

From a covering; and to cast one's self under it. To dwell; a dwelling place; the station one fills; to fix; to determine; to settle; the house appointed for all living; a grave. Shin tsih 深 | a house in which are apartments far removed from the front. Tsih chaou | 兆 to divine respecting a grave and the day of interment. Yu tsih 輿 | a tomb or grave. Tsih fang | 房 a family mansion. Tsih wei keu choo che so | 爲居處之所 Tsih, is a dwelling place. Kea tsih ping gan 家 | 平安 is your family well? Wo ming tsau wang Pwan tsih kung ho 我明早往潘 | 恭賀 to-morrow morning I shall go to Pwan's house to pay my

respects to him. Tsih t'een ming | 天命 to fix the decree of heaven, to act so that it shall be settled in one's favor. Tsih te | 第 a mansion; a house; an apartment.

他往在深 | 大院怎麼知道外面許多事呢 since he lives in deeply retired chambers, surrounded by large court yards, how does he know such a great deal about affairs outside?

T'een tsih che tsih 田 | 之 | this is the word Tsih, which forms the expression T'een tsih, Field and house. She tsih pih kwei 使 | 百揆 cause him to occupy an office with a hundred departments. (Shoo-king.)

San tsih wei keu san wei 三 | 謂居三位 three Tsih, (in the Shoo-king) denotes, occupying three offices.

Seang tsih 相 | and Püh tsih 卜 | to examine a piece of ground, with the intention of building a palace on it; and to divine whither it would be a lucky place for a palace, and the residence of the court. (Shoo-king.)

Sze gaou ke tsih 四隩既 | the banks forming channels, being every where reoccupied by the waters. (Shoo-king.)

Shang te nae keuen se koo, tsze wei yu tsih 上帝乃眷西顧此維與 | the most high Ruler turned a glance to the west, intimating, this is the proper place for your habitation.—Said of the Tae wang 大王 grandsire of 文王 Wän-wang. The west referred to, was the N. W. corner of China, where the court resided during the Chow dynasty. (She-king.)

穴

KÉW.

穴

From a shelter and a along time under it. Poor and sick, confined to one's room.

穹

K'HUNG. From a covering and a bow. Lofty

and large, as the arch of heaven. Same as 穹 K'lung.

宇

YÜ.

宇

宇

宇

宇

From a cover or a concave and air expanding. To cover,



or spread over and shelter, as the wings of a fowl, or as a house. Wide; extensive; extending to every point above and below; the canopy of heaven. Mei yu 眉 | the arch made by the eyebrows—its expansion denotes joy. Yu chow 宙 an over-shadowing canopy, and a containing space below; the universe. Yu hea 下 | under the canopy of heaven. Yu nuy 內 | in the world; in the universe.

Tō pe yu hea 託庇 | 下 | throw myself for protection under heavenly canopy. This expression is used by inferiors when claiming the protection of superiors. The same idea is conveyed by 托身 | 下 Tō shin yu hea.

Uh che chen pëen wei yu 屋之簷邊爲 | the over-hanging roof, or eaves by the side of a house, constitute Yu. Yu, yu yay | 羽也 Yu denotes wings—like the wings of a bird overshadowing and protecting.

Yūh lae seu yu 聿來胥 | then came to examine a place for a mansion. (She-king.)

上古穴居 in high antiquity caves were human dwellings, but 聖人易之以宮室 sages exchanged them for houses of various kinds; Shang tung hea yu 上棟下 | for the upper part were pillars; and below was shelter 以待風雨 to be prepared against wind and rain. (Yih-king.)

Of certain insects it is said 七月在野八月在 | during the 7th moon they remain in the wilderness; and in the 8th moon, they stay below the eaves. (She-king.)

1 宙之江山不改  
古今之稱謂各殊

Yu chow che keang shan pūh keae,  
Koo kin che ching wei kō shoo.

The rivers and hills of the universe alter not;  
But the names of them in ancient and modern times are  
all different. (Koo-sze-keung-lin.)

Yu lëen tsaou | 蓮草 the name of a medicinal plant.

YU-WAN-HEAOU-PIH | 文孝伯 was 人沈正

諒好直言 a man of a *sedate*, correct character, trustworthy, and a lover of plain speaking. His Tsze 字 or marriage name was 胡玉 Hoo-yūh. He was a descendant of the royal family of 周 Chow, 與武帝同日生

PART I.

7 P

and was born on the same day as the Emperor Woo-te, who closed his reign (B. C. 81). He, and the Emperor 長而同學 long studied together. When Woo-te ascended the throne 欲引置左右 he was desirous of placing (his boyish companion Heaou-pih) near his person: which he eventually did, and 朝政得失外間細事無不以聞 the success or failure of every measure in the court, and every particular of the government outside in the provinces, were all fully communicated to him, 護誅預有謀焉 what persons were to be preserved or destroyed, was all previously deliberated about with him.

The Emperor's son Pe-lae 比來 was committed to his care, in which trust he was unsuccessful, arising from the indulgence of the father. It came to the Emperor ears that 太子不善 the prince was vicious; on which occurrence, he 召孝伯 summoned Heaou-pih to reprehend him, for not telling him about his son's conduct. The royal tutor 再拜曰 made repeated bows, and said, 臣聞父子之際人所難言 'I have heard that it is a hard matter to speak between father and son: 臣知陛下不能割慈忍愛遂爾結舌 I knew that your majesty was incapable of cutting asunder the strings of affectionate indulgence, which bound him to your heart, and therefore I tied my tongue.

上默然久之 the Emperor remained a long time silent, 乃曰朕已委公公其勉之 then said, 'I have deputed you, Sir; do you Sir coerce him.'

帝崩以後事付孝伯 after the emperor's demise, the affairs (of government) devolved on Heaou-pih. In the course of a few years 宣帝卽位 Seuen-te ascended the throne; and 帝忌齊王憲欲除之 having long felt a hatred to Tse-wang-hén, wished to take him off. In pursuance of this wicked project, he addressed himself to his great grand father's minister Heaou-pih, in these words, 公能圖之當以其官位相授 'if you, Sir can do for him, I shall give his place to you.'

Heaou-pih 叩頭曰 bowing his head, said 先帝遺詔不許濫誅骨肉 the late emperor, left in his last will, an order not to allow the profuse destruction of his bones and flesh; i. e. of his kindred. Tse-wang is your majesty's



ty's uncle; a man 功高德茂 of eminent merit, and flourishing virtue; he is 社稷重臣 an important statesman to support the altars of the land and of the grain; i. e. of the throne itself. 臣若無故害之又順旨曲從 if I injure him without cause; and bend my judgement and conscience to comply with your will; 則臣爲不忠之臣 then I shall be an unfaithful servant; 陛下爲不孝之子矣 and your majesty will be an undutiful son.—帝不懌由是疎之 the Emperor was displeased, and from this time and circumstance, kept the minister at a distance.

Wei che yun 尉遲遲 who held the office of Kung-ching 宮正 in the palace, 數進諫不用 repeatedly sent in remonstrances which were not attended to; and which led him to say to Heaou-pih 吾徒必不免禍 'we shall unavoidably meet with some calamity; 爲之奈何 what is to be done about it?' Heaou-pih replied, 今堂上有老母地下有武帝 爲臣爲子知欲何之 in the hall there is yet an aged mother (the empress), below the earth (in hades) is the Emperor Woo te; he who is a minister, or a son, although he knew of approaching calamity, whither would he desire to go? 焉逃死 why should he flee from death! 足下爲身計宜且遠之 If your plans refer to your personal safety, it will be proper for you to go to a distance from him.

Tajih 他日 on another day 帝託以齊王憲事讓孝伯 the Emperor made a pretext of Tse-wang-hên's affairs to reprehend Heaou-pih, and 曰公知齊王謀反何以不言 said, 'As you, Sir, knew that Tse-wang was plotting rebellion, why did you not mention it?' 對曰 (Heaou-pih) replied, 臣知齊王忠於社稷爲羣小所譖 I know that Tse-wang is faithful to the altars of his country; and that he is calumniated by a herd of petty bad men: 言必不用所以不言 admonition was sure to be rejected (by you) and therefore no admonition was given. 且先帝付囑微臣惟令輔導陛下 'But further, the late Emperor, when giving instructions to one, your feeble servant, expressly ordered me to assist and guide your majesty;' 今諫而不從實負願託 'as my remonstrances are not

now regarded; I really seem to fail in the charge committed to me; and 以是爲罪是所甘心 that, for this cause I be criminated, is what I cheerfully submit to. 帝大慙不語 the Emperor was greatly ashamed, and said nothing—but 命賜死於家 ordered that death should be conferred (on Heaou-pih) in his own house!

它

From a covering and lost under it. An ancient form of 罔 Wang, A net.

守

SHOW.

夙

From 官 Kwan, A government officer, abbreviated; and 寸 Tsun, a law. To hold fast; to keep; to maintain; to guard; to defend; to protect; to supervise. Ching show 城守 a garrison, or rather the commandant. Show tih choo 得住 to maintain firmly; to hold fast,—as the patrion only left one. Show ching 貞 or Showtsë 節 to maintain chastity inviolate. Show péen 邊 to guard the frontier. Show fä 法 to keep or obey the laws. Show how 候 to wait for. Show kung 宮 'the defender of the palace,' the Lacerta Bullaris, a lizard. Show pei 備 a military officer, about the rank of a Major. Show suy 歲 watching for the year; i. e. sitting up all night waiting for the commencement of the new year. Show sang 喪 to sit on the ground around a corpse. Show ting 定 to maintain firmly, either physically or morally.

Mäng-tsze 孟子 made some remarks on the conduct of Che-wa 蜚鼃 for declining a situation at Ling-kew 靈丘 and getting himself appointed Sze-sze 士師 an official adviser or censor of the king's conduct; in which place he had remained several months without saying a word to the purpose. On hearing these animadversions, Che-wa 諫於王而不用 gave advice to the king, which was not received, and he 致爲臣而去 resigned his situation and went off.

Mäng-tsze, himself however remained at the same court, which caused 齊人譏之 the people of Tse to ridicule him; for although his 道不行而不能去也



moral philosophy was not adopted, he still felt himself incapable of going away—from the court. He defend d himself by saying 我無官 | 我無言責 'I hold no office; I am not in duty required to speak.' (Mǎng-tsze 卷二 2 §. 24 page.)

Kwan show, yen tsih 官 | 言責 'holding office and being charged to speak'—are used not only to denote holding official situations under government, but also for domestic offices whatever they may be, and for whoever has a right, and is expected to speak, or advise. Chih show 職 | holding an office under government.

Yew wei yew show 有爲有 | 'possesses activity and self controul' They remark that active bustling people seldom Yew show 有 | possess self-controul; so as simply to maintain their ground, and act only on the defensive.

Ho e show wei yüé jin; ho e tsen jin yüé tsae 何以 | 位曰仁. 何以聚人曰財 the means by which to maintain a throne (or any elevated station) is the exercise of benevolence; and the means by which to collect people together, is the diffusion of wealth. (Yih-king.)

Wang kung shě hēn e show ke kwō 王公設險以 | 其國 kings and princes appoint stations, (or build cities) at dangerous passes to defend their country. (Yih-king.)

Show che | 之 to defend it, or them. Kung show 攻 | to attack and to defend. Seun show 巡 | denotes the Emperor's taking a tour amongst the districts held by princes or governors of the empire; viz. the Choo-how 諸侯 who 爲天子 | 土 for the Emperor defend the lands—entrusted to them. Kenn tee show 郡太 | was a title of a governor during the Han dynasty.

Show choo tae too- | 株待兔 'to stick by the trunk of a tree, and wait till a rabbit denvers itself up'—a phrase employed by people to express their own uselessness. 小弟坐井 | 株不得親近時賢反荷先施罪甚罪甚 | your younger brother (know as little as) one who sits at the bottom of a well, or sits by the trunk of a tree, unable to approach the worthies of the age; but contrariwise, have to thank you for anticipating my application, by first giving me instructions—my crime is great; my crime is great.

Show wang seang tsoo | 望相助 to watch and help each other. (Mǎng-tsze.)

Show che tsēen leang | 支錢糧 to take care of, and to give out money and grain. This is the title of a section of the Leñh le 律例 (7th vol. § 12, page 1.) Officers, and men attached to them who have government property delivered to them, Show how | 候 to take care of, 不得離去 cannot go away from it, until 支放盡絕 it be entirely distributed—and accounted for, an inferior officer, to whose charge any thing has been committed, is sometimes kept in confinement; to prevent his going away till accounts are made up.

In the same volume of the laws, above referred to, there is an article on Show chang tsae kwang tsae wüh | 掌在官財物 those who have the immediate charge of property in the hands of officers of government,—in its transit from the treasury or granary of the government to the people, or contrariwise; all Tsin ke 侵欺 embezzlement, and Tsin yung | 用 appropriation to one's own use, is punished as a 盜 robbery of government property; if Kēen show 監 | the superintendant Tsze taou 自盜 plunders it himself, a special punishment is inflicted.

守正沈氏 Show ching chin she,

| 陳陽氏 Show chin yang she;

| 仁王氏 Show jin wang she.

are names of writers on the 五經 Woo-king.

安 GAN. 安 安 安 安 安

From woman below a shelter. Stillness, repose; rest; tranquility. To rest satisfied in; to remain in the sphere allotted one. Fixed; settled; safe. An interrogative particle. How? what? Name of a district, a surname. Chang gan 長安 long perpetual repose; denotes the region where the court is situated. Ping gan 平 | tranquil and comfortable. Gau lö chung | 樂中 in the midst of ease and pleasure. Gao fun | 分 to rest satisfied in one's own sphere or department. Gan seih hēang | 息香 Benjamin, or Benzoin. Gan heang | 享 to enjoy tranquility; to rest in enjoyment



of. Gan hwuy 徽 a southern division of the province of Keang-nan, which is now established into another province.  
 Gan hēē 歇 to rest from labour; to sleep; to repose.  
 Gan keu 居 to dwell at ease and quiet. Gan lō kung 樂公 a term of contempt for a mere man of pleasure.  
 Gan-nan-kwō 南國 Cochinchina. Gan jiu 人 title of the wives of officers of the sixth rank. Gan pin lō tagu 貧樂道 to repose in poverty, and take pleasure in wisdom and virtue. Gan tsin 寢 to sleep comfortably.

Gan is used as an Active Verb, To tranquillize; to fix; to settle; as Gan min 民 to tranquillize the people. Gan pang ting kwō 邦定國 to tranquillize the country, and settle the nation. Gan che 置 to place in a quiet state. Gan shin 神 to dedicate a new idol, or to consecrate an old one when set up in a new place—as, on removing to another house. Priests are employed to perform the ceremony; and friends invited to a feast.

Gan jen woo sze 然無事 in a state of repose, without any thing to disturb or give annoyance. A good statesman, Gan lō yew hwan she tung yih kea 樂憂患視同一家 in peace and in joy; in mourning and in affliction, views the people as one family (of which he is himself a part.)

Yih che pūh gan 一指不 1 not a finger at ease—one's whole body suffering pain. Shin tze pūh gan 身子不 1 the body discomposed; a general feeling of indisposition. Shang hea seang gan 上下相 1 superiors and inferiors enjoying mutual repose; this state of things is expressed by 兩 1 a dual repose; both parties enjoying tranquillity.

Gan kan lwan tsō 敢亂作 how dare I act irregularly or disorderly! Gan wang urh pūh tsze tih 往而不自得 whither go and not feel self-possession—at home everywhere. Tsae che jin tsae gan min 在知人在 1 民 the thing is to know men, and to tranquillize the people. 1 民仁之事也 to tranquilize the people is the business of benevolent virtue. (Shoo-king.)

Yu yüē gan yu che 禹曰 1 汝止 Yu said (to the Emperor Shun,) be steady in the place you possess—meaning the Imperial throne. 子曰 Confucius said 君子莊

敬日強 a virtuous man, by a strict self-control, and self-respect, becomes daily stronger (in his principles and habits); but he who 肆日偷 yields to ease and self-indulgence, finds a carelessness and weakness daily steal upon him. 君子不以一日使其躬僂焉 a virtuous man does not for a single day cause himself to be the object of disrespectful levity; but the 小人 petty man 如不終一日 appears as if he could not sustain a serious self-respect for the space of a whole day. (Le-ke). 莊敬出於禮 1 肆出於欲 self-control and self-respect emanate from principles of decorum; the love of ease and self-indulgence emanate from sensual passions.

Woo tseang gan yang 吾將 1 仰 to whom shall we look up! Woo tseang gan fang 吾將 1 放 whom shall we imitate! said by Tsze-kung 子貢 in allusion to the death of Confucius. (Le-ke.)

In the She-king 1 1 Gan-gan occurs denoting 不輕暴也 not lightly inflicting any cruel punishment; and in the Shoo-king the same expression occurs denoting 自然性之也 self-existing, or naturally, without any strained effort. Keang 姜 said to her husband when advising him to hostilities 懷與 1 實敗名 a hankering after ease, will assuredly ruin (a man's) fame. (Tso-chuen.)

The following eight words are expressed by pictures drawn on the wall, which stands opposite the gates of public offices,

- 1, Ping 平 tranquility, is represented by Ping 瓶 a vase.
- 2, Gan 安 repose, ..... by Gan 鞍 a saddle.
- 3, Keih 吉 felicity, ..... by Keih 桔 an orange tree,
- 4, King 慶 gratulations, ..... by Keih 磬 a musical stone,
- 5, Tseō 爵 office, ..... by Tseō 雀 a bird,
- 6, Lüh 祿 emolument, ..... by Lüh 鹿 a stag,
- 7, Fung 封 imp<sup>l</sup>. appointment .. by Fung 蜂 a bee.
- 8, How 侯 nobility ..... by How 猴 a monkey.

Gan wang 安王 title of a king under the Chow dynasty, B. C. 375.

Gan-te 帝 title of an Emperor under the Tsin 晉 dynasty, A. D. 415.



- Gan-tseih-yen 集延 name of a place in N. L. 37, and W. of Peking, 40.
- Gan-chow 州 a district in Chih-le province.
- Gan-hëen 縣 a district in Se-chuen.
- Gan-yih-hëen 邑縣 in Shan-tung.
- Gan-e-hëen 義縣 in Keang-se.
- Gan-füh-hëen 福縣 in Keang-se, and another place of the same name in Ho-nan province.
- Gan-heang-hëen 鄉縣 a district in Hoo-nan.
- Gan-jin-hëen 仁縣 in Keang-se, and a place of the same name in Hoo-nan.
- Gan-hwa-hëen 化縣 in Hoo-nan province, also a place in Kan-süh province; and one in Kwei-chow province.
- Gan-kang-hëen 康縣 in Se-gan; on the N. W. frontier.
- Gan-ke-hëen 溪縣 in Füh-këen province, from whence comes the tea called *Ankoy*, which is a corrupted pronunciation of Gan-ke.
- Gan-keih-hëen 吉縣 in Chë-keang.
- Gan-kew-hëen 邱縣 in Shan-tung.
- Gan-king foo 慶府 the capital of Gan-hwuy province.
- Gan-lüh-foo 陸府 a district in Hoo-pih.
- Gan-nan-lëen 南縣 in Kwei-chow.
- Gan-ning-chow 寧州 a district in Yun-nan.
- Gan-ping-lëen 平縣 in Chih-le province; and a place of the same name in Kwei-chow.
- Gan-ping-chow 平州 in Keang-se.
- Gan-se 西 in Kan-süh.
- Gan-süh-hëen 肅縣 in Chih-le.
- Gan-shun-foo 順府 in Kwei-chow.
- Gan-sih-hëen 塞縣 in Se-gan.
- Gan-ting-hëen 定縣 in Se-gan, and another place in Kan-süh.
- Gan-tung-lëen 東縣 in Keang-nan.
- Gan-yang-hëen 陽縣 in Hoo-nan.
- Gan-yö-hëen 岳縣 in Sze-chuen.
- Gan-yuen-hëen 遠縣 in Keang-se.

Gan-lö-shan 樂山 'the hills of repose and pleasure,'—certain rocky hills in 合江縣 Hō-keang-hëen, a district situated in 四川 Sze-chuen province. There are 三峰奇秀 three peaks extraordinarily beautiful. 隋劉真人登仙於此 the true man *Lew*, who lived during the Suy dynasty, (A. D. 620,) ascended to the demi-angelic state from this place. The peaks, waterfalls, grottos, &c. in this romantic spot, are briefly noticed in the 21 vol. of the 三才圖會 San-tsae-too-hwuy.

In the same work, there is a map of 南國 Gan-nan-kwō, Cochinchina; which place 本古南交趾地 originally, in ancient times, was called the country of *Nan-keao-che*. The 宋 Sung dynasty, during the 13th century 封其子丁璉 appointed Ting-lëen, son of the late monarch, to be 交趾郡王 king of the principality *Keao-che*.

After that time, there were several usurpations, till the 4th year of 永樂 Yung-lō of the 明 Ming dynasty, when China 遣兵平之 sent troops to reduce it (Cochinchina,) and 建交趾布政司 established a Poo-ching-sze (collector and, political agent) over Cochinchina, 領府十七 he received the command of seventeen *Foo* districts; 州五 of five *Chow* districts, 屬州四十一 forty-one dependant *Chow* districts; and of 縣一百五十七 one hundred and fifty seven *Hëen* districts. However, in the second year of 宣德 Seuen-tih; (A. D. 1426,) the Cochinese 黎利 Le-le rebelled, and an army was sent from China to subjugate him. Le became afraid, and 奉表乞立陳氏 presented (to the Emperor of China) a statement of his wishes (or a petition) begging that *Chin-she* might be established on the throne. 朝廷許之 his Majesty permitted it; 因罷郡縣 and consequently the division of the country into districts was put an end to, or given up by the Chinese. However 利篡陳自立 Le usurped the place of Chin, and set himself up as king. In 1526, a military officer, 莫登庸 Mō-täng-yung availed himself of a rebellion against his king, murdered him, and 自立 set himself on the throne; and having 僭國號曰大越 assumed the national title, *Ta yüë*, he invaded China. In 1538 the Emperor 嘉靖 Kea-tsing 遣兵討之 sent an army



to bring him to an account; he professed submission, and resigned the conquered territory, but 其專擅之罪自若也 as to his crime of usurpation, he did as he liked. (San-tsae-too hwuy, 23 vol.)

The region known in Europe by the name Nan-king 南京 was first so called in the year 1456. In 1661, the Tartar rulers of China changed the name to 江南省 Keang-nan-säng. The term 江南右 the right side of Keang-nan was employed by them, referring to the northern part of the province, the 江南左 left side of Keang-nan, referred to the southern part of it.

In the 6th year of Kang-he's reign, A. D. 1667, the northern part was called 江蘇省 Keang-soo province, and the southern part was called 安徽省 Gan-hwuy province from the circumstance probably of Hwuy-chow-foo 徽州府 being a principal part of the region so denominated. The names of the Ming dynasty, which appear in the maps of the San-tsae-too-hwuy, viz. Nan-king 南京 and Nan-chih-le 南直隸 are discontinued; and the capital Nan-king, is now called Keang-ning 江寧 which name it also had during the Ming dynasty. Gan-king 慶 the present capital of Gan-hwuy province, was first so denominated in the beginning of the 13th century, by Shaou-hing 紹興 of the Sung dynasty.

There is a Tsung-tüh 總督 or governor general resides at Keang-ning, who has the controul of Keang-se 江西 province, as well as Keang-soo and Gan-hwuy, which are yet both included in the term 江南 Keang nan; and on this account the governor is styled 兩江總督 the governor of the Two Keang. At Gan-hwuy and Keang-se, are stationed two deputy, or vice-governors, called 巡撫 Seun-foo.

Hwuy-chow is the 鄣郡 Chang-keun of the 戰國 period of civil wars, 200 years B. C. It is the Tan yang keun 丹陽郡 of the Han dynasty; the Sin-too-keun 新都郡 of the 三國 three contending states, in the 3rd century; and in the course of successive revolutions, received various other appellations before it was called Hwuy-chow, under the Sung dynasty. Gan-king, the capital of Gan-hwuy province, belonged under the Tsin dynasty to Kew-keang-keun 九江郡 a very famous region, in every period of Chinese history. During the time of Han, it belonged to 廬江郡 Loo-keang-keun.

In Hwuy-chow, the 山水幽奇 hills and the water form deep sombre ravines, of an extraordinary appearance; and 有佳山水 there are beautiful landscapes. 地險陜土驛剛 the ground is precipitous and rugged with narrow passes; and the land is red and hard—clayey? The people of this district, are those who chiefly manufacture the green teas, which grow on the 松蘿山 Sung-lo hill, and other places belonging to it. In the Ta-ming-yih-tung-che 大明一統志 complete statistical account of the Empire of the great Ming dynasty, 16 §, 15 page, it is said, under the title 風俗 'the manners of the people,' that the inhabitants of Hwuy-chow 務為高行奇節 aim at lofty conduct, and extraordinary virtue; that 以不義為羞 they are ashamed of any unrighteous deed; that 異材間出 unusual talent is sometimes produced there; and that 性剛起鬪 they have steel tempers, and are fond of fighting.

The green-tea men, (as the original manufacturers of the green-tea are called in Canton) come mostly from the two districts called Heih-héen 歙縣 and Woo-yuen-héen 婺源縣 which are situated on the south border of the province; the first joining 浙江 Chê keang, and the last named 江西界 the frontier of Keang-se province. They lie between the 29th and 30th degrees of N. L. and between 1 and 2½ degrees east of Peking; being about 350 miles distant from Canton.

According to the above named statistical work, the 土產 Too tsan, or natural productions of Hwuy-chow, are 銀 silver, 鉛 Tin; 硯 ink-stones, used by the Chinese to rub their ink on; 墨 ink, 黃連 Hwang-léen, a medicinal plant affording "an agreeable bitter, and of the nature of gentian" (*Mr Livingstone*). 紙 paper; 茶 tea; 柿心黑木 the wood, having a black heart, of "a species of disospyrus." 漆 Lacker; Fe-tsze 榧子 "fructus pistaciis feré similes—sapore nostras avellanas imitantes." (P. Basile.) In the Pun-tsaou, this is called Fe-shih 榧實 or Yay sän 狸杉 wild fir tree, and described, vol 22, page 10. Probably it is the fruit of the Taxus Nucifera, of Kämpfer, a Japan plant. (*Mr Reeves*) 玉面狸 Yüh-stone faced foxes.

Amongst the productions of Gan king 慶 the capital district of Gan-hwuy province, the medicinal, tuberous root



Pih-shüh 白朮 (Pu'chuck,) is included; and also the Pih-hō 百合 *Lilium Japonicum*.

Gan-hwa-cha 化茶 a certain sort of tea produced in the district Gan-hwa, in Hoo-nan province: there is however a place of the same name in Kan-sūh, and also in Kwei-chow. (縉紳 Tsin-shin.)

Gan-tae 胎 to tranquillize the womb—of pregnant women:—for rules on this subject, see 景岳全書 12 vol. 38 §, 27 page. Prescriptions are contained in the 31st page.

In the 110 vol. of Ping-tsze-luy-pēn 駢字類編 there are 23 leaves, containing phrases of two Characters each, beginning always with 仁 Gan, and supported by short quotations from classical authorities. Thus Gan jin 仁 feeling perfect complacency in the benevolent virtues. 仁者 仁知者利仁 the virtuous have perfect complacency in virtue; the wise consider it the greatest gain. (Lun-yu § 2. 10 p.) The first proposition expresses a purer and more uniform virtue, where it is loved for its own sake, and not for the benefits resulting from it.

Gan yu 遇 to feel quiet, whatever one meets with—to feel happy under all circumstances—to feel every where at home.

Gan-poo 步 a steady step, a quiet walk. During the civil wars, B. C. 200, a politician who retired from public affairs to an obscure poverty, said 晚食以當肉 步以當車 for a leisure meal, I forego the flesh meat; for a quiet walk, I forego a carriage.

Gan wei 慰 to soothe; to console. Gan pae 排 to set in order; to arrange things as on a table. Gan fang 放 to put in a safe position or place. Gan tun 頓 to set down in a safe place; to arrange what may be necessary.

GAN-CHANG-WANG-SHING 昌王盛 a statesman who lived under the Han dynasty, about A. D. 111. 盛少時不好讀書 when Shing was young, he disliked reading; 惟誦孝經論語 he learned by heart only the *Heaou-king*, and the *Lun-yu*; saying 誦此能行足矣 this much learning, with an ability for action, is quite sufficient 用多誦而不行乎 what is the use of a great deal of reading without practical action.

The emperor 和帝 Ho-te 性猜忌無恩 was of a suspicious and ungracious disposition, which led him 納左右之譖 to receive the calumnious reports of people about him. On one occasion of this kind he 將害諸王 was going to destroy all the kings—his royal brothers, and 夜召盛告之 during the night called in Shing to tell him. Shing, said, 陛下勿信讒以疑兄弟 your majesty must not believe slanders which lead you to suspect your brothers. 詩云豈無他人不如我同父 the (ancient) ode says 'How are there not other people! but none are like those born of the same father.' 兄弟尚不可信他人何足信哉 if you cannot trust your brothers; how can other people be worthy of your trust? The emperor 不聽 would not listen to him, and 遂為聰所弑 prosecuting his plans, he was forthwith murdered by Tsung.

Gan-kin-tsang 金藏 a statesman who lived under the reign of the empress Woo-how 武后 A. D. 680. Her son Juy-tsung 睿宗 皇嗣 heir to the Imperial throne, and was suspected by his mother of wishing to put her aside, and to take the government into his own hands. Under the influence of this suspicion, several persons 坐私謁皇嗣皆殊死 were convicted of having seen the heir apparent privately, and in consequence all put to death. After this, the prince was interdicted from any intercourse with the courtiers, and none but playactors and low people were admitted to him. He was however again 誣 accused falsely of 異謀 plotting a change of circumstances; and the empress 詔來俊臣問狀 ordered Lae-tseun-chin to try the persons accused. This Lae-tseun-chin, was the judge Jeffreys of China: 性酷烈 of a cruel fierce disposition; 每鞠囚以醋注其鼻中 whenever he examined a prisoner, he tortured him by pouring vinegar into the prisoner's nostrils. The people implicated 畏慘楚 dreading the cruel sufferings to which they would be subjected, 欲引服 wished to confess (a crime of which they were not guilty) and to submit to their fate.

On this occurring, Gan-kin-tsang 大呼曰 called out with a loud voice, 公不信我言 if you, Sir, will not believe what I say 請剖心以明皇嗣不反也



let me rip open my heart to manifest clearly the heir apparent's innocence of rebellion, and 引佩刀自刺 drawing the sword which hung at his side, he stabbed himself. 腹中腸出被地 his bowels gushed out and covered the ground; 眩而仆 he became giddy and fell prostrate.

The empress under great alarm, ordered him to be carried to a private apartment in the palace, where 高醫納腸 禡桑皮紕之 an eminent surgeon replaced the bowels, and tearing off shreds of the bark of a mulberry tree, sowed them up; 閱夕而蘇 after one night had passed, he came to life again. The prosecution was put a stop to; the heir apparent enjoyed repose, and finally came to the throne. His friend and preserver Gan-kin-tsang, was raised to some of the highest honors in the state, had a niche assigned him after his decease in the Imperial hall of ancestors; and had for an epitaph the word 忠 faithful. At the death of his own mother, he wrought night and day preparing for her remains a stone tomb,—nature was moved by his fidelity and filial piety, so that 地本印燥 in that ground, which was originally high and dry, 泉忽湧流 a spring suddenly gushed up, and flowed in a stream; 李冬有花 the pear trees blossomed in winter; and 犬鹿相擾 the dogs and the deer fed and gambolled together. (Leih-tae-ming-chin, 14 vol.)

Writers on the 五經 Woo-king.

Gan-shih-wang-she 安石干氏  
Gan-she-lew-she | 世劉氏  
Gan-she-heang-she | 世項氏  
Gan kwō-hoo she | 國胡氏

Names of Books.

Gan ting shoo yuen | 定書院 five sections. Price 3 mace.  
Gan hwuy tseuen tseih | 徽全集 ten sections. Price 6 mace.  
Gan hwuy she tüh | 徽試牘 four sections. Price 1 mace, 8 candi.  
Gan chow tsze shoo keae | 舟四書解 eight vol.

Price 1½ dol. The explanatory remarks are on the 上論 and 下論. The author a Keu-jin graduate, belonging to 順德縣 Shun-tih-héen, in Canton province.

Plants.

Gan-shih-lew | 石榴 a species of pomegranate; in the 23rd vol. of Kwang-keun fang poo, there are 18 pages containing verses, &c. on the pomegranate.

Gan-seih-heang shoo | 息香樹 a tree foreign to China, from which a resinous perfume (Gum Benjamin, or Benzoin) exudes in the 6th and 7th months of the year; said to grow to the height of 30 cubits; the bark a darkish yellow, and 葉有四角 the leaf four cornered; 經冬不凋 it remains over winter without fading. (Kwang-keun-fan-poo, 38 vol.)

Gan-kwei | 桂 or Gan-nan-yüh-kwei | 南玉桂 Cochinchinese thick cinnamon The Yüh is, some say, properly Jow kwei 肉桂 the fleshy cinnamon: species highly valued in China.

𡗗

An ancient form of 突 Tüh, Rushing forth abruptly.

𡗗

An ancient form of 終 Chung, The end or termination of.

FOUR STROKES.

突

T'HÜH. From a dog issuing from beneath a covering. Coming into view suddenly; issuing forth abruptly. Tsüh seang kéen yuě tüh 卒相見曰 | seeing each other suddenly, is expressed by Tüh.

宋

SUNG.

宋

宋

From a covering and a wooden pillar. The materials which constitute a dwelling; to dwell. The name of an ancient



Chinese state situated in Ho-nan province; name of a district. A surname. Name of one of the most famous dynasties in China. Sung chaou 朝 the name of two Chinese dynasties, the first ending, A. D. 273, distinguished by the term Pih-sung 北 the latter ending 1281, distinguished by 南 Nan-sung, and 大 Ta-sung.

Sung-kwō 國 the nation Sung, (see under 孔 Kung,) arose from a person named Tsze 子 who was created a 公 Kung-tseö, or nobleman of the first rank, by 武王 Woo-wang, B. C. 1100, with the title Wei-tse-ke 微子 啟 the territory attached to the title was the modern Shang-kew-hëen 商邱縣 in Ho-nan; which region was then called 睢陽 Tsen-yang. The prince of Sung 于周爲客而不臣 was considered a guest, at the court of Chow, and not a servant of the empire. The prince of this family reigned 30 generations, during a space of 837 years, when at last 爲齊魏楚滅之 the principality or kingdom was exterminated by the states Tse wei, and Tsou, in the 22 year of Wei-lëë-wang 周威烈王 of the dynasty Chow; at which time there were still in China 八大國 eight great nations. (歷代統紀表 1 vol. p. 17.)

The first Sung 朝 dynasty, existed at the period called by Chinese historians Nan pih chaou 南北朝 the southern and northern empires; 以江爲界 the boundary between which was the Yang-tse-keang. The 南朝自晉傳 1 southern empire commenced from the time of Tsin, and passed from Tsin to 1 Sung, from Sung to 齊 Tse, from Tse to 梁 Leang, from Leang to 陳 Chin, during a period of about 168 years; ending A. D. 584. The capital of this empire was Këen-kang 建康 afterwards called 南京 Nan-king.

The 北朝自諸國并於魏 northern empire commenced from the time that Wei united together all the other nations; this Wei was 後分爲西魏東魏 afterwards divided into the western Wei; and the eastern Wei which became 北齊 the northern Tse; and the western Wei 傳後周 became the How-chow, or latter Chow dynasty, the Latter Chow 并 united the northern Tse with itself, 而傳之隋 and transmitted the dominion to Suy; then Suy 滅陳 destroyed the independance of Chin 然後南北混

爲一 after which the southern and northern empires were blended in one.

Kaou tsoo Woo te 高祖武帝 'Woo-te, the martial emperor, who founded this Sung dynasty, was an officer under the preceding Imperial family; and for some public service was 封 1 王 created king of Sung. His 姓 劉 surname was Lew, and his name 裕 Yu; his 小字 寄奴 familiar name was Ke-noo, a dependant slave. As he advanced in military power, his ambition increased, till at last he 自稱皇帝 called himself emperor; and 廢帝爲零陵王以兵守之 deposing the emperor (Kung-te 恭帝) made him king of Liug-ling, and put him under military custody.

The usurper however could not be easy till he had murdered the man whose throne he had seized; and he 令張偉使 酖 ordered Chang-wei to give poison—to the king. Chang-wei said with a sigh 酖君以求生不如死 'it is better to die than poison my sovereign for the sake of my own life,' 乃自飲而卒 then drunk the poison himself, and died. A common soldier was next ordered to administer the poison, but 王不肯飲 the king would not drink it.— However, 兵入以被掩殺之 the soldier having covered him with a sheet, murdered him.

劉宋南國圖 a map of the southern empire of Sung, founded by Lew. (San-tsae Too-hwuy, 27 vol.)

Sung chaou 朝 or Nan sung 南 1 the southern Sung or Ta sung 大 1 the great Sung, was founded by the generals of the army, who set Chaou-kwang-ying 趙匡胤 on the throne. As the former Sung dynasty is distinguished by the term Lew-sung, from the name of the founder, this Sung dynasty may be called Chaou-sung to distinguish it. In the Twenty-one Historians, the affairs of the first nine emperors are treated of under the head-line Tung-too-sze leö 東都事畧 'the affairs of the eastern court;' on account of their court being at 曹 Tsaou, and 濮 Pö, in 山東 Shin-tung province; which Imperial residence was called 東京 Tung-king, or 東都 Tung-too. It was under the reign of 高 1 Kaou-sung, when 金粘沒喝焚西京而去 N'ëen-müh-hö, of the Kin Tartars, burnt the western capital, that Kaou-sung made Ying-tëen-foo 應天府 or the modern Keang-ning 江寧 his Imperial residence, under



the name Nan-king 南京 that the dynasty was first called 南 | Nan-sung.

Under this dynasty the affairs of the nations | 遼金 元 Sung, Leaou, Kin, and Yuen, are much blended. To the Chinese, the Tartars were a perpetual annoyance. In the San-tsae-too-hwuy, 28th vol. there are three maps of the territories of the Sung dynasty, at different periods.

Names of Books.

- Sung-she-pěe-tsae | 詩別裁 4 vols Price, 1 mace, 8 cand.  
 Sung-she-chaou | 詩抄 24 vols, 3 dollars.  
 Sung-pe-luy-chaou | 稗類抄 6 vols, 1½ dollar.  
 Sung-yen-hing-lüh | 言行錄 6 vols, 4 mace, 2 candareens.  
 Sung-seang-kaou | 湘稿 3 vols, 1 mace, 3 candareens.  
 Sung-yuen-ke-sze | 元紀事 40 vols, 7 dollars.  
 Sung-kin-leaou-yuen | 金遼元 40 vols, 4 dollars.  
 Sung-sze-lüh-seuen | 四六選 14 vols, 1¼ dollar.  
 Sung-sze-kea-she | 四家詩 4 vols, 3 mace, 6 cand.  
 Sung-pun-yüh-pëen | 本玉篇 8 vol. a dictionary.  
 Sung-wang-chung-ting | 王鐘鼎 1 vol, ancient characters.

The surname 宋 Sung was derived from the person mentioned above of the name 子 Tsze, 商之裔也 of the posterity of the Shang family, who was by Woo-wang 武王 of the Chow dynasty created prince of Sung; and hence 以國爲氏 the name of the country was made the family name.

SUNG-CHANG | 昌 a statesman who lived under the empress Leu-how 呂后 B. C. 174. When the great military officers proposed to raise the young prince to the throne, 張武等曰 Chang-woo, and others, said, 漢大臣習兵多詐 the great officers of the Han dynasty, in the employment of the soldiery, abound in deceitful stratagems; 願稱疾毋往 we would rather (the prince) professed sickness and would not go; 以觀其變 that we may (by protracting business) observe their motions.

Sung-chang took quite another view of the subject, and

argued that since 除秦苛政 the tyranny of Tsin (the preceding dynasty) was abolished, 大臣雖欲爲變 百姓弗爲使 although great officers wished to effect a revolution, the people would not submit to their orders. His view of affairs proved to be correct, and Chow-pō 周勃 one of the chief leaders soon after 跪上天子璽符 knelt down and presented to the emperor, the signet. Who 及即位 as soon as he had ascended the throne appointed Sung-chang 爲衛將軍 to command his body guard.

SUNG-HWANG | 宏 a statesman who lived 哀帝時 in the time of Gae-te, (A. D. 1.) 少而溫順 In youth he was of a kind mild temper: but shewed an austere spirit in the subsequent part of his life. When at Chang-gan 長安 in Shen-se province, acting against banditti called 赤眉 the Red eye-brows, he was so hard pressed by them, that 不得已行至渭橋自投於水 unable to help himself, he went to the bridge over the river Wei, and threw himself into the water. However, his 家人救得出 domestics saved him out of the river, and he 佯死獲免 affecting to be dead, escaped being murdered.

After his return to court, he recommended a person named Tan 譚 to the emperor, who became a favorite, and amused the monarch with voluptuous music. When 聞之不悅悔於薦舉 Sung heard it, he was displeased, and repented that he had introduced him. He sent for his friend Tan, who came, and Sung 不與席而讓之 without giving him a seat, scolded and reproved him, saying, 'I recommended you, Sir, with the design that you should 輔國家以道德 assist the Imperial house, in the practice of virtue; but you have 進鄭聲 introduced the music of Ching, that voluptuous state: 非忠正者也 you are not a faithful and correct man. 譚頓首辭謝 Tan, bowed his head and returned thanks.

後大會羣臣 afterwards at a grand assembly of the courtiers 帝使譚鼓琴 the emperor having ordered Tan to play on the harp, 見宏失其常度 observed Hwäng losing his usual manner, at which 帝怪問之 the emperor offended, asked him the cause of it. Hwäng, 離席免冠 rose, stepped apart from his seat, and taking off his cap, said, I recommended to your majesty a man whom



I hoped would with fidelity and uprightness, be a guide to his sovereign; but he has been the means of introducing to the court the voluptuous music of Ching. I feel myself guilty of a crime. 帝改容謝 the emperor changed countenance, and thanked him for his reproof.

On another occasion, Hwǎng 當讌見 whilst at an interview, was holding a private chat—with the emperor; who sat before a new screen on which were painted beautiful women; and the Emperor 數顧視之 several times turned aside his head to gaze at them; when Hwǎng 正容 with a grave face, quoted from Confucius 未見好德如好色者 'I never saw any person who loved virtue, as intensely as men love pleasure.'—His Majesty desired Hwǎng to take his leave immediately.

It happened that 帝姊湖陽公主新寡 the emperor's elder sister, the princess Hoo-yang, had lately become a widow; and the emperor spoke to her about the courtiers, to find out whom she would prefer as a second husband.

主曰 | 公威容德器 the princess said, 'Sung (who was called *Kung* by compliment) possesses dignity of manner, and virtuous principles 羣臣莫及 unequalled by any of all the courtiers.' The emperor acquiesced in this praise, gave an audience to Sung, and 令主坐屏風後 ordered the princess to sit behind the screen and listen to the conversation.—Whilst talking to Sung, the monarch introduced the subject, thus 諺言富易交貴易妻 'the proverb says,—the rich easily get acquaintances; and the noble easily get wives to marry them; 人情乎 is not this human nature.' Sung-hwǎng replied, 臣聞貧賤之交不可忘糟糠之妻不下堂 'I your majesty's servant, have heard it said, the acquaintances we had when in a poor and mean condition must not be forgotten; the wife who ate with us our coarse rice must not be put down to a lower seat in the family hall,'—to give place to any second wife who may be rich or noble. On hearing this, The emperor said, aside to the princess; 事不諧矣 'the affair cannot be made agreeable.' Hwǎng retained his place five years; after which 免歸 his services were dispensed with, and he returned home.

SUNG-KANG | 輕 otherwise called Hing 鉞 lived in the time of Seuen-wang 宣王 B. C. 771. Having 聞 墨子之風而悅之 heard of the manners and spirit of Mih-tsze (a philosopher of that period, deemed erroneous by the Confucian sect), he was pleased with them—and became an itinerant preacher of peace, amongst the 戰國 contending states, or clans of that age. Sung-kǎng 作 爲華山之冠 made 'a flowery hill of caps,' to typify some of his opinions. When he 見侮不辱 was insulted he deemed it no disgrace. He endeavoured 救民之 鬪 to save the people from fighting: 禁攻 to prohibit attacks on each other: 寢兵 to make military operations cease; and 救世之戰 to rescue the age from its wars; 以此周行天下 to effect these purposes, he went about all the (Chinese) world; and 雖天下不取強 聒不舍 although the world would not receive his advice, he vehemently importuned people, and would not leave them. 其爲人太多其自爲太少 he concerned himself too much about others; and too little about himself.

In Mǎng-tsze 孟子 there is recorded a conversation between that philosopher and Sung-kǎng, in which the former blames the motive which the other proposed to urge, with certain kings in favor of peace. Sung-kǎng argued that war was 不利也 *unprofitable*; Mǎng-tsze preferred arguing that it was 不仁義也 *antisocial and unrighteous*. (Sing-poo, 94 vol. in which there is a collection of short Biographies of persons named | Sung.)

SUNG-KEUN | 均 lived in time of K'een-woo 建武 (A. D. 60) He attended upon his father, who was in the service of government; and at the age of fifteen 好經書 was fond of classical reading 每休沐日 whenever leave of absence on a bathing day occurred, he 受業博士 received instruction in the profession of *universal scholarship*, as the term was in those days, for a certain class of learned men. When little more than twenty years old, Keun obtained an office in the magistracy at 辰陽長 Shin-yang-chang, where 其俗少學者而信巫鬼 it was the custom to read but little, and to believe in sorcerers and demons. Keun established schools, and 禁絕淫祀 prohibited.



entirely excess of sacrifices; or what he deemed superstitious. He was once sent against some mountaineers, where he attacked them with little success, and the greater part of his own troops died from sickness, and the rest were fast losing their health. He held a council of war, and proposed to forge an Imperial order inviting the rebels to surrender; which was finally done. It was successful and afterwards the measure received the Imperial approbation.

At Kew-keang 九江 on the banks of the Yang-tsze-keang river, in those days 多虎暴 there were many fierce attacks from tigers which greatly distressed the inhabitants. He affirmed that 咎在殘死 the fault lay with a worthless magistracy, who distressed the people by hunting the tigers; when they ought to rule with kindness. He maintained a doctrine which frequently appears in Chinese story, namely, that nature is influenced by the virtues or vices of men,—that a good magistracy; that 退姦貪進忠善 putting back the intriguing and avaricious; and bringing forward at the same time the faithful and the virtuous—will, ipso facto, expel 猛獸 ravenous beasts; and other noxious creatures; hence when the whole surrounding country was afflicted by 多蝗 multitudes of locusts, the moment they 飛至九江界者輒東西散去 fled to the boundary of Kew-keang (where Sung-keun was) they immediately passed to the east and west, and dispersed. 由是名稱遠近 From this circumstance his name became famous far and near.

Sung-keun shewed his address in checking superstition on another occasion, at 浚遼縣 Tseun-yew hëen, there were 唐后二山 two hills called Tang-yew, and 民共祠之 the people generally sacrificed to them. The 眾巫取百姓男女一以爲公嫗 crowd of sorcerers took from the people a man and a woman to be master and matron—or persons dedicated to the hills; those persons 歲歲改易 were to be exchanged annually; but 既而不敢嫁娶 when once thus dedicated, they could never afterwards marry. So strong a hold had this superstition gained on the people's minds, no magistrate durst prohibit the practice, till 下 令曰自今以後爲山娶者皆取巫家勿擾良民 sent down an order saying, Hereafter all persons married to the hills, must be taken from

the families of the sorcerers; and 於是遂絕 thus the custom was entirely put an end to; the sorcerers did not choose to dedicate members of their own families.

SUNG-YUH 1 玉 a poet of eminence belonging to the state Tsou 楚 who lived in the time of Seang-wang 襄王 B. C. 930. He 好辭 expressed himself well—and was smart in retorting sarcasms: but 以賦見稱 was famed for that species of poetry called Foo.

SUNG-SEEN 1 纖 lived under the Tsin 晉 dynasty, in the 4th century. He was a native of Tun-hwang 敦煌 in the province of Kan-sü. 少有遠造 in his youth he grasped at distant things, 沈靖不與世交 was contemplative and still, and would have no intercourse with the world. He 隱居酒泉南山 lived in retirement at the southern hill called 'the wine springs,' where 弟子受業者三千餘人 upwards of 3000 persons attended him as pupils to receive education from him. 年八十篤學不倦 at the age of 80 he was indefatigable in severe studies. He 註論語 wrote a comment on the Lun-yu, and composed a good deal of poetry, which induced many rich and great men to seek his acquaintance; but he would neither receive from, nor pay a visit to, any of them. The reigning monarch importuned him to receive the title of 太子友 the prince's friend—but Sung-seen declined it.

The prince himself went to him 以執友禮造之 to work upon him with presents such as are given to a father's friend; but Seen 稱疾不見 pleaded sickness and would not see him: and 贈遺一無所受 of the presents left, he would not receive one. Finally it was offered to him to be the 太子太傅 prince's guardian;—to which offer he replied in writing thus, 臣受生方外心慕太古生不喜存沒不悲死 I received life in an outside region; my heart has been intensely attached to high antiquity; my life—I am not joyed by its preservation; and when it is closed, I shall not be grieved by death. He left a will desiring his acquaintances to let his body be cast aside wherever he might happen to be at death; and 遂不食而卒 he eventually declined to eat, and died at the age of 82 years. (Leih-tae-ming chin, 9 vol.)

SUNG-KING 1 璟 a native of Nan-ho 1 和 in Chih-le



province, was an intrepid statesman during the reign of Chung-tsung 中宗 (A. D. 700.) There were several brothers at court of the name Chang 張 who had great sway with the empress; and who studied the ruin of every one who would not become their creatures. They sought the life of 魏元忠 Wei-yuen-chung; and 賂張說使證之 offered a bribe to Chang-yüē to be a witness against him, but Sung-king dissuaded him from accepting it, by urging that 名義至重 a fair fame and justice were supremely important; and that 鬼神難欺 demons and gods could not possibly be imposed on; and he confirmed his advice, by promising to support the other man till they 同死 died together, if it were necessary. (Leih-tae-ming-chin, 14 vol.)

SUNG-LÛEN ㄌ 濂 an eminent scholar during the Ming dynasty;

SUNG-KE ㄎ 祁 of the Sung dynasty, were commentators on the ancient classics.

A few of the Sung-shih-mih ㄇ 石墨 Sung dynasty Inscriptions are given in the twenty-fourth vol. of 知不足齋 Che püh tsüh chae, An imperial collectanea, in 124 volumes. There is one inscription to commemorate the circumstance of 譯三藏聖教 the Sung dynasty having translated the holy religion of Thibet into Chinese. The Translator was the 僧天息災 priest called *heaven-terminating judgments*; and the emperor 太宗爲序 Tae-tsung wrote the preface. (A. D. 990.)

SUNG-LE ㄌ 禮 a native of Ho-nan province, who lived in the time of Hung-woo 洪武 the founder of the Ming dynasty, A. D. 1390. In his time, a part of the grand canal called Hwuy-tung 會通 in Shan-tung province, became so impassable, that then, and previously 終元世海軍爲多 during the last age, of the Yuen dynasty, the coasting passage by sea was mostly used.

It was Sung-le who 用汶上老人白英策 adopted the plan of Pih-ying, an old man, resident on the river Wän to concentrate the waters of that river and the surrounding streams, and bring them down upon the canal, as they now do at the point where the canal begins to flow, to the north, and to the south. He employed 民三十萬 300,000 people to carry the plan into effect; and there were

蠲租一百一十萬石有奇 remitted of land-tax 1,100,000 and odd measures of grain. 二十旬而功成 In twenty decads (200 days) the work was completed.

Sung tsëen tseih ㄊ 前集 or Sung ming chin yen hing ㄏ 名臣言行錄 memoirs containing the words and actions of eminent statesmen under the Sung dynasty by the philosopher Choo-foo-tsze 朱夫子 the whole is comprised in the eighteenth volume of the 歷代名臣 Leih-tae-ming-chin.

完

WAN, or Hwan.

完

Entirely; completed; finished; done; well made; strong.

Read Wüh, The appearance of putting away the hair. Shih wan lenon 食 ㄌ 了 done eating. Wan tsenen ㄋ 全 finished; completed; preserved entire. Wan koo ㄎ 固 strong; firm; well made. Wan këē ㄎ 結 settled, wound up; to wind up and complete—any affair. Wan pëen ㄆ 篇 to finish an essay; to conclude a task. Wan leang ㄌ 糧 to pay the whole of the land tax due from one. Wan sze ㄗ 事 completed the affair; made an end of the concern.

Wan pe ㄆ 備 complete in number and quantity. Sëih-chun püh täng ta shwō wan pëen tsow 惜春不等他 說 ㄌ 便走 Sëih-chun went off without waiting till he had done speaking. Wan leaou hwän ㄌ 了婚 finished the marriage. Wan küh ㄎ 骨 the bone behind the ear.

Confucius praised the moderation of 公子荆 Kung-tsze-king, respecting a mansion, thus 始有曰苟合矣 when he first obtained one, he said at once, 'It will suit;' 少有曰苟 ㄌ 矣 when his possessions were a little increased, he said, 'It is quite enough.' 富有曰苟美矣 and when riches were possessed, he soon said, 'It is sufficiently elegant,' for he 不以盡美累其心 did not vex his mind by aiming at perfect elegance,—or as they otherwise express it; 不以外物爲心 he did not set his mind on external things; 其欲易足故也 because his desires were easily satisfied. (Lun-yu, 7 §. 4 p.)

Chwang-tsze 莊子 uses Wan ㄌ 1 for 內自得也 inward self-possession,—having mental resources and satisfaction; his words are 不以物挫志之謂 ㄌ 1 not let-



ing external things disturb or harrass the mind. Ta-shüh wan tseu 大叔 1 聚 Ta-shüh repaired the city and collected the people. (Tso-chuen.)

In the She-ke 史記 10th vol. Wan 1 occurs in the sense of 保守 to protect and maintain entire possession of.

WAN-YEN-CHING-HWUY 1 顏承暉 a 名臣 famous statesman who lived under the 金 Kin dynasty, about the beginning of the 13th century. He was remarkable throughout life for his intrepidity. Having failed in some of his military expeditions, he withdrew: after arranging the affairs of his family 神色泰然 and preserving his spirits and countenance in great composure whilst 舉家號泣 the whole family lamented and wept, he at last 仰藥死矣 leaned back and drugged himself to death.

WAN-YEN-SAE-PÜH 1 顏賽不 a person 狀貌魁偉 of large stature and commanding appearance, was a general officer under the 金 Kin dynasty, and was engaged in the wars designed to 伐宋 subjugate Sung. At Singyang 信陽 in Ho-nan province, and the neighbouring places, he fought 六戰皆捷 six battles, in all of which he was victorious; and had the thanks of 金主 the sovereign of Kin. About A. D. 1220 the fortunes of the Kin family were fast declining, and when 迫於蒙古兵 hard pressed by the army of the Mung-koo Tartars; 議出降 deliberations were going on about surrendering; 賽不弗聽 1 賽不 would not listen to them, and 恐被執 fearing he should be seized, and delivered up; he 投河求死 threw himself into the river seeking for death: from this mode of self-destruction, he was rescued by the soldiers, but finally 自縊死 hanged himself. In the same biography it is remarked, that a Tsin-sze graduate Yang-keu-jin 楊居仁 when 北渡 going northward, 舉家 with his whole family 投黃河死 threw themselves into the Yellow river and perished.

WAN-YEN-CHIN-HO-SHANG 1 顏陳和尚 a person of desperate valour, who fought against the Mung-koo Tartars under the Kin dynasty. After many adventures he was finally taken by the Mung-koo, and required to submit to them, but he refused. His ambition was to acquire fame. He said, 我死亂軍中人將爲我負國家

'had I died in the midst of a confused army, in battle, men would have said that I deserted my country, 今日明白死天下必有知我者 but to day, dying openly, the whole world must know of me.' Because he would not submit 乃斫足折脛割口吻至耳 they cut off his feet, broke his legs, and slit the sides of his mouth to his ears; whilst he 嚙血而呼至死不屈 spurting the blood from his mouth called out; 'till I die I'll not stoop.' The great generals 義之 deemed him a righteous man; and offered a sort of sacrifice to him.

The Chinese also took some of the Kin Tartars, who chose death rather than submission, and who 祈死不已 incessantly entreated to be put to death. (Leih-tae-ming-chin, 26 vol.)

WAN-YEN HWÜH-SEAY-HOO 1 顏忽斜虎 a state-man under the 金 Kin dynasty, about A. D. 1230. He 有文武才 possessed both civil and military talent; 事無巨細率親爲之 and managed personally all affairs whether great or small. His sovereign was much disposed to 容忍 forbearance and lenity; whilst the minister insisted on the necessity of severity. However, when the 蒙古兵入蔡州 Mung-koo troops entered Tsae-chow 金主自經死 the sovereign of Kin hanged himself; and his minister 赴水死 went into the water, and died; after he had said—'since 不能死於亂兵之手 I cannot die by the hands of revolutionizing soldiers 吾赴汝水從吾君矣 I'll walk into the river Joo, and follow my prince.' (Leih-tae-ming-chin, 26 vol.)

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An ancient form of 貧 Pin, Poor.

KEAE. Alone; single; to wait.

An ancient form of 肉 Jow, Flesh.

An ancient form of 先 Kew, Cabals, plots.



**宀** From a covering and general or public. An ancient form of 容 Yung, To contain much; manner; appearance.

**宀** YAOU. The south east corner. A noise of the wind whistling through an aperture; winter.

**宏** HWĀNG, or Hung. The resounding of a voice or echo in a spacious deep apartment or suit of rooms. Wide; extensive; large; vast. A certain officer. Kwan hwāng ta, too 寬 | 大度 broad, extensive, great measure—is a phrase applied to an enlarged and liberal mind. Kae chang hwāng fā 開張 | 發 when opened out may great profits arise—an expression written up when opening shop; either for the first time, or at every new year.

Hwāng-foo | 父 an official title in ancient times: Occurs in the Shoo-king referring to the preparation of wine. Yung hwāng tsze pe 用 | 茲 賁 is explained in the Shoo-king by 惟欲 | 大此大業爾 my only desire is to magnify this great occupation—the government of the empire.

**旁** An ancient form of 旁 Pang.

**宀** MĒEN. Obscure and close.

**宀** E. The original form of 宜 E, Convenient, right.

**宀** An ancient form of 賓 Pin, A guest.

**官** An ancient form of 罔 Wang, A net.

**宀** TSING.

From a covering and a well. A well belonging to a house.

### FIVE STROKES.

**宀** MEĪH.

宀

At rest; repose; still; silent; secret. A man's name. Read Fūb, in the sense of 伏 Fūh, Subjected; hidden. MeĪh | is otherwise written 密 MeĪh, and 寶 MeĪh. Fūh-isze | 子 a disciple of Confucius.

**宀** PA'OU. Stored up, as any thing valuable is. Otherwise written 寶 Paou.

**宀** WÁ. From a shelter and bricks. A mud house composed of clay and bricks.

**宀** TSEĪH.

A place where no human voice is heard; solitary; still.

**宀** CH'OO. A stone tablet erected with a kind of border around it, or in a case, on which the name of the deceased is written, otherwise called 神 | Shin-choo.

**宀** T'HANG.

宀

From a covert and a hill or beautiful stone. A house built in a cavern; eminent; to exceed; excess; grandeur; the name of a district. Fang tang 放 | loose, profligate, dissipated. Tuy tang 推 | denotes Expatriating on a subject. Těe tang 跌 | denotes Varying the style.



**宏** HUNG, or Hwang.

The echo in a large wide house. Rest; repose.

**𡩊** PAOU.

Drunken, and rising up; awaking from a drunken fit.

**宗** TSUNG. 宗 宗 宗 宗

From a covering and a divine communication. A place where the departed hear and answer prayers. A temple of ancestors; the tablet dedicated to them, which all the kindred honor; a whole kindred or clan; that which is generally honored and sacrificed to; the point to which men and things turn, as water to the ocean; and all men to court. A surname. Koo tsung 瞽 | an ancient school. Chih tsung 秩 | a certain office. Chih tsung 祝 | prayers offered in the temples of ancestors. Tsung meon | 廟 or Tsung sze | 祠 temples dedicated to ancestors. Tsung shih | 室 or Tsung kea | 家 the Imperial house, family, or kindred. Tsou tsung 祖 | ancestors, the most remote and those who succeeded them. Tsung heō | 學 school or college for the Imperial kindred. Pih yih tsung 不一 | not of one kind or sort.

Tsung-tsūh | 族 kindred generally. 怎麼叫做祖 | 呢 what then is it which is called Tsou, Tsung? 我最上頭是老祖 my highest progenitor is called *Laou-tsou*, 再入親近些孰叫做 | and those kindred who are again a little nearer are called Tsung. (Shing-yu 聖諭.) Tung-tsung 同 | of the same kindred.

Tung sing yuē Hwa-tsung 同姓曰華 | people of the same surname are called Hwa-tsung, 'A flowery, or flourishing kindred.' Yin heō yuē koo tsung 殷學曰瞽 | the school of (the ancient) Yin family was called Koo-tsung.

這 | 生意好, 你便來做, 我也來做 this branch of business is a good one; it will be well for you to come and enter into it, and I also will enter into it.

Tsung tsun yay | 尊也 Tsung denotes honorable; deserving of respect and veneration: 有德可 | 也 possessing virtues that deserve respect; that which is honored and respected.

Lüh tsung 六 | the six Tsung, 謂所尊祭者 其祀有六 expresses that there were six things sacrificed to, as a mark of veneration; viz. 寒暑 cold and heat; the 日 sun; the 月 moon; the 星 stars; and 水旱 water and drought. Some say, 天 | 三 in heaven there are three objects of worship, the sun, moon, and stars, and 地 | 三 on earth three things are worshipped 河海岱 the rivers, seas, and the great mountain Tae-shan.

Pih chuen c hae wei tsung yay 百川以海為 | 也 all rivers regard the sea as their supreme head.

懷德維寧 Hwae tih wei ning,

| 子維城 Tsung tsze wei ching.

To cherish virtuous principles will give tranquility;  
An extensive kindred forms a walled city.

(She-king.)

In the Shun-téen 舜典 of the Shoo-king, the different objects of worship are noticed thus, Sze luy yu Shang-te 肆類于上帝 forthwith offer the *sub dio* sacrifice to the Most high Ruler; Yin yu lüh tsung 禋于六 | sacrifice to the six objects of honor: (一曰四時 the first is called the four seasons; 二寒暑 the second, cold and heat; 三曰 third, the sun; 四月 fourth, the moon; 五星 fifth, the stars; 六水旱 sixth, water and drought.) Wang yu shan chuen 望于山川 look with hope (and sacrifice) to the hills and rivers; and then Pëu yu keun shin 徧于羣神 go round to the multitude of gods. (五經句解 2 vol. 4 page.) It appears in this passage that the Shin 神 or gods, denote a sort of spirits like the Roman genii, or the Greek, demons.

There is a distinction amongst ancestors who are sacrificed to, and to whom temples are dedicated, which is expressed by Ta-tsung 大 | and 小 | Seaou-tsung.

The word Tsung | occurs as a Verb, in reference to the person who is regarded as a supreme head or most hono-



table of a community. 孔子布衣傳十餘世學者 | 之 Confucius, a plain citizen, has had his doctrines handed down for more than ten generations; and students of moral science honor him as their supreme head.

In the 16th volume of the Leü-h-le 律例 there is a clause concerning | 室覺羅以上被毆 the Imperial kindred; the Keö-lo branch, and those higher, being assaulted; whoever strikes them 雖無傷 although no wound be inflicted, shall 杖六十 be flogged with sixty blows.

TSUNG-TSÏH | 澤 an ancient military officer during the Sung 宋 dynasty; after many exploits in opposition to the 金 Kin Tartars, on being much thwarted at court; 憂憤成疾 became ill through grief and vexation. Before his death, he was so much occupied in his mind, with his professional duties, that he 無一語及家事 did not utter a word concerning his family; 但連呼過河者三而卒 but thrice calling out successively, 'Pass the river,' he breathed his last. (Leü-tae-ming-chin, 22-vol.)

TSUNG PING | 炳 was a person of considerable reputation during the Woo-tae 五代 period, in the beginning of the 10th century. He was greatly enamoured of a rural life, and 下入廬山 went to live amongst the Leu-shan mountains on the border of the Po-yang lake, in Keang-se; he 好山水 liked hills and water, and 愛遠遊 loved long rambles; and 凡所遊履皆圖之於室 of all the places where he rambled, he drew representations in his own house. At last he became ill, and 嘆曰 said, with a sigh, 老疾俱至名山恐難遍觀 old age and sickness have both come together; of famous hills, I fear it is impossible for me to get an entire view; 惟當澄懷觀道臥以遊之 I must now only cleanse my thoughts, and gaze on the path of virtue, and lying down to sleep, ramble (in dreams) amongst them. (Leü-tae-ming-chin, 11th vol.)

官

KWAN.

鳳凰友友

A covering, under which many are assembled. An officer of the government, whether civil or military, great or small; the word translated by the Portuguese *Mandarin*,

PART I.

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and which is now adopted throughout Europe. Kwan is also used to denote the *place* where business is transacted at court, and may sometimes be translated *government*. Occurs in the sense of Business or, affair; the *senses* of the human body are called the Five Kwan, the eyes, ears, nose, mouth, and eye-brows. A surname. Tëen kwan tsze füh 天 | 賜福 may the rulers of heaven confer happiness. Jüh kwan 入 | or Kwei-kwan 歸 | to revert to the mandarins; to be confiscated to government. Kwan chih | 職 an official appointment. Kwan-foo | 府 a general term for an officer of the government, answering to the word *Mandarin*. Kwan hwa | 話 the general language of China, called the *Mandarin*. Kwan hwan jin kea | 宦人家 a gentleman's family. Kwan loo | 路 a government road. Kwan te | 體 the respectability becoming a magistrate. Kwan yang | 樣 the air and manner of a magistrate; magisterial—not used in a good sense.

Kwan mei | 媒 female police officers to whom slight female offenders are delivered.

Wän-kwan 文 | a civil officer; a civilian. Woo kwan 武 | a military officer. Hëen-kwan 縣 | once denoted 天子 the emperor, it now means the magistrate of a Hëen district. Tso kwan 做 | to hold an official situation under government. Shin keu kwan 身居 | to be a government officer, or mandarin.

Nuy chin yüé chaou kwan, king kwan 內臣曰朝 | 京 | the inner servants, (i. e. the officers at court) are called *Chaou-kwan*, 'officers of the presence, and *King-kwan*, metropolitan officers.' Wae chin yüé wae kwan 外臣曰外 | outer servants; i. e. those at a distance from court are called *Wae-kwan*, 'Outside officers.' Ta kwan 大 | great officers; Sənou kwan 小 | petty officers.

Kwan shay yüé kwan | 舍曰 | an officer's house is called *Kwan*, 'An office.' Heö kwan; heö chay so heö che kwan yay 學 | 學者所學之 | 也 Heö kwan means an office, or official school where students study; Kwan, a school is commonly written 館 thus.

Shin yew woo kwan 身有五 | the body has five *Kwan*; 'quinque sensus corporales;' (MS. Dictionary) does not give a correct idea of the Chinese expression, for one of



the 1 Kwan is the eyebrows. In the 86th vol. of the San-tsae-too-hwuy 三才圖會 there is a 五 1 之圖 print representing the five Kwan; 1 之爲言司也 Kwan expresses ruling or controuling; as 耳司聽 the ear rules the hearing; and 目司視 the eye directs the seeing. The San-tsae-too-hwuy, calls (1,) the *eyebrows* 保壽 1 the directors, which ensure long evity; for it is believed that a strong bushy eyebrow indicates long-life; (2,) The *eyes* are called 監察 1 the examining officers; (3,) The *ears* are called 採聽 1 the distinguishers of sound; (4,) The *nose* is 審辨 1 the judge and discriminator; and (5,) The *mouth* is 出納 1 the issuing and receiving officer.

The Koo-sze-keung-lin calls 形 Hing, *form or figure*, the fifth Kwan; and adds, that the whole are called T'een kwan 天 1 because of being 天之所與我者 what heaven gives to us; and that the heart which 治五 1 rules the five Kwan, is called 天君 the heavenly prince.

Kung-too-tsze 公都子 asked 孟子 Mǎng-tsze respecting what constituted the difference between a 大人 great man, and 小人 a petty man. Mǎng-tsze answered thus 耳目之 1 不思而蔽於物 'the ears and the eyes do not think, and are debased by external things, they are 物交物 material things holding intercourse with other material things; '則引之而已矣 and are entirely led away by them; but 心之 1 則思 the heart can think—and he only who does think, and lays firm hold of the virtues which reason approves, refusing subjection to the senses, is the 大人 Ta-jin, or great man. (Mǎng-tsze, § 6, p. 15.)

Kwan-loo 1 路 a government officer's road,—means either literally, the king's high way, or figuratively the path of influence, interest, and intrigue. Pūh-jūh kwan sin 不入 1 信 not enter into the belief of a government officer, or a well informed judge; not deserving of credit. Kwan hwan jin kea 1 宦人家 a mandarin's family;—i. e. a gentleman's family; or one whose ancestors have been *officers* of the government. Ta seou kwan yuen 大小 1 員 great and small officers of government. Tsan nēē kwei kwan 產業歸 1 the patrimony (or houses and lands inclusively) was confiscated to government. San sbe tso kwan, tsae heaou

tīh cbuen e, keīh fan 三世做 1 纔曉得穿衣喫飯 when people have served as mandarins for three generations, they may then know how to dress, and to eat—genteelly.

A or Ya kwan tsae 亞 1 仔 secondary gentleman's sons; means, the sons of the rich, who are ignorant of the business and difficulties of life; a contemptible race, born with silver spoons in their mouths;—This is the insulting appellation generally given by Chinese to young European gentlemen who come to Canton. 到 1 打 1 司 'To go to the magisterial director;' means—to litigate a question before the magistracy; to bring a question before a court of justice. Kaou kwan chuy chang 告 1 追賍 to accuse before a magistrate and prosecute for a debt.

Jin kwan wei hēn tsae 任 1 惟賢材 place in official situations only virtuous talent. (Shoo-king, 咸有一德 section.)

凡 君召在官不俟履在外不俟車 Fan keun chaou, tsae kwan pūh sze keu, tsae wae pūh sze chay, Whenever the prince summons (his ministers) if they be in the public office, they must not wait for their shoes; if abroad (at their private houses) they must not wait for their carriage. (Le-ke.) Le yō ming pei, tsēen te kwan e 禮樂明備 天地 1 矣 The rules of decorum and music being illustrated completely, Heaven and earth are both served in their proper places—*decorum* refers to earth, and *music* to heaven.

Kwan tsze poo 1 子譜 name of a book. 4 vols. Price one dollar.

Kwan sze chūh jūh jin tsuy 1 司出入人罪 a magistrate exculpating people from or implicating them in crime—unjustly; is punishable 以所增減論 according to the addition or diminution of alleged guilt, brought about by the unfair means he may have used, 至死者坐以死罪 if it be to the extent of death; he shall be deemed guilty of a capital offence. (Ta-tsing Leūh-le, 22 vol.)

Kwan ma pūh teau seīh 1 馬不調習 government horses which are not exercised by 牧馬之 1 the officers who pasture the horses—subject, for each horse, the keepers to 笞二十 twenty blows with a stick; if the 兵丁 soldiers take government horses and 私行跑馬 run races without permission—they shall either 鞭五十 receive fifty



lashes with a whip; or 網責四十棍 be bound and chastised with forty blows of a cudgel. (Leüh-le, 11th vol.)

Kwan le tsze tsung kea jin soo 1 吏詞訟家人訴 when government officers have any (private) litigation, a domestic must make the complaint—and conduct the trial for his master, 所以存其體 to preserve his respectability; for litigations are in a certain degree disreputable. But whilst 聽令家人告 1 officers are allowed to order a domestic to lay an accusation before a magistrate—about 婚姻錢債田土等事 such affairs as marriage, debts, landed property, &c. 不許公文行移 they are not permitted to transmit any public document on the subject. This prohibition is intended 所以抑其私也 to check their selfish feelings. (Leüh-le, 17th vol.)

Kwan le süh chang chay chang lüh shih 1 吏宿娼者杖六十 a government officer who passes the night with prostitutes shall be flogged with sixty blows. (Leüh-le, 19th vol.)

Kwan le show tsae chay, ke tsang ko twan 1 吏受財者計贓科斷 the case of a government officer who receives a bribe shall be determined on, according to the amount of the bribe which he may receive. 1 追奪除名 A commissioned officer shall be compelled to give up the bribe; and have his name excluded from the list of His Majesty's servants, and 吏罷役 a non-commissioned officer of the court shall be incapacitated from serving; 贓止一兩俱不敘用 a bribe to the amount of only one tael of silver being received by either of these, incapacitates them from remaining on the list of persons to serve in their turn. 有祿人 Yew lüh jin; i. e. those who receive monthly 一石以上者 one measure or more of rice, as their income, who 枉法贓 receive a bribe to pervert the laws, to the amount of 一兩以下杖七十 one tael or under, shall be punished with seventy blows; if to the amount of 八十兩絞 eighty taels, they shall be strangled; and he who 出錢 gives the money 卽有行求之罪 shall be guilty of the crime of soliciting—unfair influence from a government officer.

If the law be not violated, the crime is less, if the person be Woo kh jin 無祿人 i. e. whose 月俸不及一

石者 monthly income does not amount to one measure of rice; 曲法 perverts the law, to obtain a bribe of a hundred and twenty taels, the crime is death by strangling. The perversion consists either in 扶同聽行 lending support and permitting an illegality; or 故縱之類 intentionally conniving at it—and such like cases. For 1 吏聽許財物 officers of government to make promises, on account of an expected bribe—although it may never be received, is also criminal, and punishable by law. (Leüh-le, 18 vol.)

The fourth vol. of the Leüh-le contains some rules concerning 1 員襲蔭 Kwan yuen seih yin, the order of succession to hereditary official honors: the general rule is that 嫡長子孫 the eldest son or grandson, by the principal wife, shall succeed; but 有故 if there be cause, why it should not be so, such as the persons being dead, diseased, accused of fornication, or adultery, theft or robbery: in that case the hereditary office or honor, must descend to the 次子孫 second son or grandson. If there be no such person 方許庶長子孫 then a concubine's eldest son or grandson may be allowed to succeed. In case of a failure of such persons 許令弟姪 it is allowed to direct a younger brother or a nephew to succeed—if any more distant relative attempts to succeed, he shall be 杖一百徒三年 punished with a hundred blows and transported three years.

In the same volume is contained the law concerning 1 員赴任過限 an officer of the government, exceeding the time limited for repairing to office: and also the law respecting 1 文書稽程 delays in conveying government despatches.

In the 淵鑑類函 Yuen-k'een-luy-han, there are eighteen volumes, (from the 21st to 37th inclusive) containing 設 1 部 S'eh kwan poo, a collection of notices on the appointment of government officers. This division of the work gives an account of all the various appellations by which civil and military officers have been designated, during the several dynasties which have had rule in China; from the time of 伏羲 Füh-he, down to the present day.

The want of a tolerable accurate idea of the nature of ancient offices, and the duties to be performed, by those holding them, forms a considerable difficulty to the European



student in reading Chinese books: to remove this difficulty in some degree, the following brief analysis of the *Shě-kwan-poo* is given.

(1.) The Antediluvian personage 伏羲 *Füh-he*, (B. C. 3250) 以龍紀 *E-lung-ke*, ruled under the auspices of a *dragon*; and 故爲龍師名 1 *Koo wei lung sze ming kwan*, therefore he called his officers *Lung-sze*, dragon rulers. The officers who acted in *spring*, in *summer*, in *autumn*, and in *winter*, had different appellations, still retaining in each the word *dragon*.

Kung kung-she 共工氏 the next personage in the fabulous ages, ruled under the auspices of *water*, and all his officers received a designation in reference to *water*.

Shin-nung 神農 ruled under the auspices of *fire*, and therefore he called his officers 火師 *Ho-sze*, 'fire rulers.'

Hwang-te 黃帝 named his officers in allusion to 雲 *a cloud*, which appeared when he attained the dominion; and,

Shaou-haou 少昊 named them in reference to 鳳鳥 *a Fung-neau bird*, which appeared when he ascended the throne.

(2.) Passing over this antediluvian age, the account is carried forward to the post-diluvian period;—the ages of 虞夏商 *Yu, Hea, and Shang*, when 設四輔及三公 there were appointed four *Foo* officers, and three *Kung*.

These *Sze-foo* and *San-kung* were statesmen of the first rank, who assisted the monarch. When 成王作周 1 king Ching appointed the officers of the Chow dynasty, the *San-kung*, were called

- 1, 太師 *Tae-sze*.
- 2, 太傅 *Tae-foo*.
- 3, 太保 *Tae-paou*.

The *first* was so called because he was 天子所師法 one whom the Emperor considered as a teacher, and an example.

The *second* was to 傳相天子 assist and support the Emperor; and,

The third was 保安天子于德義者也 to protect and fix the Emperor in the steady practice of virtue and justice. Ke-tsze 箕子 who affected madness to save his life, was a *Tae-sze* to 紂王 *Chow-wang*.

During the dynasty of 秦 *Tsin*, 及漢初 and the beginning of *Han*, there were no persons who bore the office of *Tae-sze*, 至平帝 till the reign of Ping-te, (A. D. 10) when 孔光爲太傅 遷太師 *Kung-kwang* was made *Tae-foo*, and subsequently promoted to be *Tae-sze*.

During 漢東京又廢 the residence of the Han dynasty at the eastern capital, (the *Tae-sze* office) was again laid aside; till 獻帝初 the beginning of the reign of Hëen-te (A. D. 200) when Tung-chö 董卓 was made a *Tae-sze*, and became a most turbulent bad character, during the civil wars which then commenced. After 卓誅又廢 *Chö* was destroyed, the office was again abolished.

During subsequent dynasties, these *San-kung* 三公 were at different times set aside and re-established, according to the taste of the reigning monarch; and the meaning of the term has been varied; the above-named three officers were by some Emperors called 三師 *San-sze* and three inferior officers were called *San-kung*. The dynasties 金 *Kin* and 宋 *Sung*, had these officers. During the 明 *Ming* dynasty, they were once abolished and again established; and under the present reigning Tartar family, they are apparently merely honorary titles. They apply the same terms to an inferior class of officers, who hold these titles in reference to 太子 the princes of the blood; in that case the titles have the words *Tae-tsze*, always preceding them.

(3.) *San-shaou* 三少 called also 三孤 *San koo*, were three officers intended 貳公 to second or assist the three *Kung*, mentioned under the second paragraph. These officers were first appointed under the 周 *Chow* dynasty, and were called,

- 1, 少師 *Shaou-sze*.
- 2, 少傅 *Shaou-foo*.
- 3, 少保 *Shaou-paou*.

These seem to have been intended rather as officers of the palace;—a sort of lords in waiting, or personal attendants on the sovereign; than for rulers of the country. They are sometimes said to be 卑於公 inferior to the 公 *Kung*, and 尊於卿 more honorable than the 卿 *King*, a class of officers who will be mentioned below. At other times these



three officers, and the three Kung are called 六卿 the six King. The terms 三省 San sing, and 六省 Lüh sing (*sing*, meaning watchful, care, and attention) were also applied to certain of these powerful courtiers, who were admitted to the secrets of the palace, and had less or more authority in the administration of affairs, according to the tempers of their masters; thus it is said, 後漢以三公爲宰相 the latter Han made the three Kung ministers of state.

(4.) Tsae-seang 宰相 'assistant rulers,'—ministers of state, called also simply 相 Seang, assistant; 丞相 Ching-seang; 相國 Seang-kwō, and 拜相 Pae-seang. It is said, 黃帝得六相而天地治神明至 Hwang-te (the yellow Emperor, B. C. 2732) having obtained six assistant ministers, heaven and earth were governed well; and the intelligent gods were induced to present themselves before him. The terms Chuang-seang 中相 and Tso-yew-ching-seang 左右丞相 were applicable to the same class of statesmen.

The latter Han dynasty 廢丞相 abolished the title Ching-seang, and 以三公綜理眾務 governed all affairs by the San-kung. The last emperor of the Han dynasty revived the title, and placed in the office Tsaou-tsaou 曹操 the most celebrated rebel of Chinese history. The terms 機衡 Ke-häng; 司徒 Sze-too; 中書監令 Chung-shoo-kēu-ling; 常機密 Chang-ke-meih; and 樞機 Choo-ke, were all at different times used for the principal ministers of state; 太尉 Tae-wei, and 冢相 Chung-seang were also used. Shin-tung 神宗 (A. D. 1080) 以左右僕射爲宰相 made the left and right Pūh-shay officers, his ministers of state. Under the same reign, the officer called Mun-hea-shang-shoo 門下尚書 was the Show seang 首相 or prime minister. In A. D. 1090, the 三省合班奏事 San-sing officers, jointly reported national affairs to the sovereign.

Under the 遼 Leaou Tartars, there were 北宰相 north Tsae seang, and 南 south Tsae-seang, to 掌佐理軍國之大政 assist in the management of the great affairs of the army and the country. They had also the titles Tsung che keun kwō sze 總知軍國事 or Ping-chang-sze 平章事 or Tsan che ching sze 參知政事

applicable to the principal ministers of state. The Yuen 元 Tartars, the Chinese 明 Ming dynasty, and the reigning Manchow Tartars, have all retained the term Tsae-seang, to denote their six principal statesmen.

(5.) Ta-heō-sze 大學士 'a great learned scholar.' The title Heō-sze 學士 originated with the second Emperor of the Tang dynasty Ching-kwan 貞觀 (A. D. 640). The duty of the Heō-sze, at first was of a literary nature, having charge of the government library and papers; and being tutors of the kings and princes. In the time of Hwang-yew 皇祐 of the Sung dynasty (A. D. 1063), the emperor 置觀文殿 established a literary hall, which he called Kwang-wān-tēn, the members of which were called Ta-heō-sze; after which the 宰相 ministers of state began to be taken from them; and on other halls of learning, or Imperial colleges being instituted, to take other departments, other appellations were added to Heō-sze, as 殿學士 Tēn-heō-sze; 閣學士 Kō-heō-sze; 雜學士 Tsā-heō-sze, and so on. At the commencement of the Ming 明 dynasty, the title of Ta-heō-sze was discontinued for a while, and subsequently revived. The reigning Tartar family now gives the title Ta-heō-sze to the six ministers of state; and the title Heō-sze 學士 to several other learned men, employed about the court.

(6.) Tae-tsae 太宰 was an ancient title, equivalent to 冢宰 Chung-tsae, and 大冢宰 Ta-chung-tsae; denoting the principal ministers of state, who 掌邦之治 directed the government of the country. The title Tae-tsae was often discontinued and revived again. Tsung ning 崇寧 of the Sung dynasty (A. D. 1120), was the last emperor who employed it; on having it represented to him that the then title Pūh-shay 僕射 'a servant archer,' was too mean an epithet for a minister of state; he called his second minister 少宰 Shaou-tsae. 遼金元明俱無是 1 neither the Tartar dynasties, Leaou, King, and Yuen, nor the Chinese dynasty Ming, had any officer of government so denominated. Nor does the title exist at this day.

(7.) Tae-wei 太尉 'the great tranquilizer,'—a high military office of the 秦 Tsin dynasty, and which was continued by the Han family. The Tae-wei was a sort of Commander-in-chief who ranked with the ministers of state.



(8.) Ta-sze-ma 太司馬 'a great horse controul,'  
古 1 也掌武事 an ancient officer, who had the direc-  
tion of military affairs. Sze means to direct or controul, and  
Ma, the horse, is an emblem of martial concerns. This title,  
and the preceding one, were occasionally interchanged by  
different emperors. Yuen-show 元狩 of the Han dynasty  
(B. C. 135), adopted this title 以冠將軍之號  
to add to the appellation Tseang-keun, a leader of an army.  
自隋而無 from the time of the Suy dynasty, this title  
has been entirely discontinued.

(9.) Ta-sze-too 大司徒 an ancient office, the duty of  
which was 掌邦教 to superintend the instruction of the  
people; Sze, meaning to direct or controul; and Too, denot-  
ing 眾也 the multitude. In the time of Tsin 秦 the office  
became more political, and the ministers were called Ching-  
seang-sing-sze-too 丞相省司徒. The Han dynasty (A.  
D. 5), abolished the term Ching-seang, and adopted Ta-sze-too.  
During the 齊 Tse dynasty, (A. D. 400) the Sze-too office  
took cognizance of all the districts in the empire, and of  
the population. 明無是 1 the Ming dynasty had no  
such office as this; nor does it now exist.

(10.) Chung-shoo-shay-jin 中書舍人 an office of the  
7th degree of rank, first established in the beginning of the  
Ming dynasty. The persons who hold this office are a sort of  
secretaries.

(11.) Tseih hëen-tëen heō sze 集賢殿學士 a class  
of literary men collected at court to superintend imperial  
publications; the appointment was first made during the  
time of Kae-yuen 開元 of the Tang dynasty (A. D. 740).  
The duties of this office, in the time of the Ming dynasty,  
merged in the Han-lin 翰林 college.

(12.) She-kwan 史官 a sort of historiographers, or re-  
corders of Imperial transactions and national occurrences; the  
origin of such an appointment is dated from the time of Hwang-te  
黃帝 (B. C. 270.) The duty of the She-kwan, was 修國  
史 to compose the history of the country.

(13.) King yen kwan 經筵 1 the officers who serve  
up (to the emperor) 'a feast of classic lore.' It was the Emperor  
宣帝 Seuen-te, of the Han dynasty (B. C. 50,) who first  
詔諸儒講五經同異 summoned many of the

learned men of the land, to discourse on the correspondencies  
and discrepancies of the Woo-king, or five ancient classics.  
For many ages there were no persons regularly and permanently  
appointed to this office; but the sovereign called on any scholar  
he chose to read and explain ancient books to him. Yuen-  
tsung 元宗 of the Tang dynasty (A. D. 740), 改麗正  
修書院 changed the institution called the hall for the  
elegant and correct composition of books. Into 集賢院  
'the hall of assembled worthies,' and 選耆儒日一人  
侍讀 selected daily one aged scholar, to stand and read to  
him. Whenever 褚無量 Choo-woo-leang, and 馬懷  
素 Ma-hwae-soo, went in to read with the emperor, he 令  
乘肩輿 directed them to be carried in chairs on men's  
shoulders, when they 入闕門 entered the palace gate;  
whilst 親自迎送 he himself went to the door to meet  
them, and to accompany them when leaving. His wish in so  
doing was 以申師資之禮 to exhibit the respectful  
etiquette due, for the benefits received from a teacher.

(14.) She-tūh 侍讀 'to stand and read,' denotes the of-  
fice of readers to the emperor. Commenced in the time of  
Kae-yuen 開元 A. D. 740.

(15.) She-keang 侍講 'to stand and speak,' denote the  
office of lecturer to the emperor. Kaou-tsung 高宗 who  
reigned, A. D. 680, appointed 蕭德 蕭德 Seaou-tih, an eminent  
scholar of that day, to the office of She-keang. This Seaou-tih  
晚年尤篤志於學 'in the evening of his days was  
increasingly ardent in his studies.' And his reverence for ancient  
literature was so great, that 每欲開五經 whenever  
he wished to open the Woo-king (which contains the sacred  
scriptures of the Chinese) 必束帶盥濯危坐對  
之 'he made it a point of duty, to bind his girdle about him,  
to wash himself, and to sit down with cautious respect apposite  
the books.' His wife said to him, 終日如此是  
無乃勞乎 are you not wearied out by being in this  
posture all the day? He, replied 敬先聖之言豈  
憚此乎 'How can any one dislike acting thus, who  
feels a veneration for the words of the Sages of past times.'

The Heō-sze 學士 learned scholar; is now added to  
the two preceding titles. In consequence of many lecturers  
endeavouring to make allusion to the sovereign's conduct,



their services have often been dispensed with; and their appointment been entirely a sinecure. The late Tartar emperor K'een-lung, declined listening to them; and Kea-king, now deceased, not long ago refused to admit of their recommencing the duties of their office, in his hearing. He said, the art of government does not consist in learned discussions about the words and sentences of ancient writings.

(16,) Han-lin-yuen 翰林院 'the hall of a pencil forest,' is a college of learned men founded about A. D. 740, by 元宗 Yuen-tsung, 以文學言語備顧問 to be ready when the emperor should condescend to interrogate them on literature and language. The hall is described as 待詔之所也 the place of waiting for an imperial summons. Tae-tsung 太宗 of the Tang dynasty (A. D. 630), first began to call for the assistance of eminent scholars to write his official edicts for him; and there were always some of them in waiting at the northern gate of the palace, who were called in consequence by the people of that age, 北門學士 the north gate literati.

(17,) Han lin heō sze ching che 翰林學士承旨 'members of the Han-lin college, receivers of the Imperial will,' were persons appointed to receive and make known to those concerned, the papers issued by the Emperor.

(18,) Han-lin-kung-fung 翰林供奉 'a forest of pencils to present supplies,' was the appellation at first given to the members of the Han-lin college, the two last words, Kung-fung, were soon afterwards changed to 學士 Heō-sze.

(19,) Chih heō sze yuen 直學士院 denotes a particular class of the members of the Han-lin college.

(20,) Sew-chan 修撰 is an appellation of a few members of the Han-lin college, who 掌修國史 superintend the composition of the history of the country, or other books.

(21,) P'een sew 編修 is applied to the members of the college who compile the books published.

(22,) K'een taou 檢討 members of the college who compare documents, and collect materials for the compilers.

(23,) Shoo keih sze 庶吉士 members of the college who have never stood any examination for a department in the college.

(24,) Han-lin-yuen kwan shüh 翰林院官屬 of-

ficers attached to the Han-lin college, are called 典籍 T'een tseih, 待詔 Tae chaou, and 孔目 Kung-müh.

(25,) Shang-shoo 尚書 is the title of an office that originated 秦時 in the time of Tsin (B. C. 100). Four officers were appointed to 在殿中主發書 remain in the place to superintend the issue of papers; 尚猶主也 Shang, means the same as to direct, or to superintend. The office of Shang-shoo is thought to have been similar to the office sustained by 舜 Shun (B. C. 2176), and called in history 領錄天下事 the receiver and recorder of the affairs of the empire; which duty the Chow dynasty called 司會 Sze-hwuy. Han-woo-te 漢武帝 (B. C. 100), 始用宦者主中書 began to employ eunuchs to superintend the official papers issued from the interior of the palace, which was called Chung-shoo 中書 and 以司馬遷爲之 appointed Sze-ma-tseēn to the office. This person had undergone the punishment called Kung-hing 宮刑 which consisted in the excision of the genitals.

(26,) Lüeh shang shoo 錄尚書 in 和帝時 the time of the emperor Ho-te, were officers whose 位在三公上 place was superior to the San-kung, whose rank has been described above. The 將軍並領尚書事 generals united with their own the business of the Shang-shoo office; in the beginning of the Han dynasty; and the 太傅 錄尚書事 duties of the Tae-foo-lüh-shang-shoo 猶古冢宰 were similar to those of the ancient Chung-tsae, who were the first ministers of state.

This office 自隋而無 has not existed since the time of Suy. (A. D. 620.)

In the 4th year of K'een-che 建始 of the emperor Ching-te 成帝 (B. C. 23), 罷中書宦者又置尚書五人 the eunuchs who had the title Chung-shoo were laid aside, and five persons appointed with the revived title Shang-shoo; one of these was called P'üh-shay 僕射 and the other four were called 四曹 Sze-tsaou.

The power of the Shang-shoo officers varied under different dynasties. Under the latter Han dynasty, they were the first ministers of state 蓋政令之所由宣 for they were the persons from whom the orders of the general government were promulgated; 選舉之所由定 the choice, and



promotion of persons in the service of the state were fixed by them; and 罪賞之所由正 they were the persons by whom crimes and rewards were adjusted. In the beginning of the Han dynasty, they were called 尚書臺 Shang-shoo-tae, and 中臺 Chung-tae. Under the reigning family, the Shang-shoo are presidents of the six supreme courts at Peking.

(27.) Shang-shoo-ling 尚書令 an appellation of the principal ministers of state, first introduced by the Tsin dynasty (B. C. 200.) Woo-te 武帝 of the Han dynasty, employed 宦者 eunuchs, and called them Chung-shoo-yě-chay-ling 中書謁者令 about 80 years afterwards, Ching-te 成帝 (B. C. 10) put away these persons, and employed 士人 literary men as his ministers, with the title Shang-shoo-ling. The Tartar dynasties 金 Kin, and 元 Yuen, had ministers called Shang-shoo-sing 尚書省 and of that number 尚書令 一人正一品 one person held the first place of the first rank, with the title Shang-shoo-ling. The Chinese dynasty Ming discontinued this title of office; and the present Tartar rulers of China have not resumed it.

(28.) Shung shoo pūh shay 尚書僕射 was a military title given by the Tsin dynasty to good bowmen; for 古者重武 1 in ancient times military officers were most esteemed, and 以善射者掌政事 skilful archers were employed to manage the affairs of government. Pūh-shay originally meaning 役於射 'serving in archery,'—one whose service were devoted to archery; became at last, a title meaning a director or manager, and in that sense was added to other titles; and sometimes used by itself.

The Tang dynasty 以三省之長 employed the senior of the San sing officers; with a 中書令 Chung-shoo-ling; a 侍中 She-chung; and a 尚書令 Shang-shoo-ling, 共議國政 to deliberate together on the government of the country. Afterwards that dynasty 以僕射爲尚書省長 1 employed a Pūh shay, to be senior of the Shang-shoo-sing, who 與侍中 with a She-chung, and a 中書令 Chung-shoo-ling, were called 宰相 Tsae-seang. This 品位既崇 rank and place being the highest in the state, those Emperors 不欲輕授人 did not like to give it lightly to any body; but were in the habit of employ-

ing other public servants in the Tsae-seang's office, and calling them by other names. The Tartar dynasty Yuen, in the 15th century, discontinued the title Pūh-shay, and it has not since been revived.

(29.) Choo tsaou shang shoo 諸曹尚書 The use of the word Tsaou 曹 was first introduced by the Emperor 成帝 Ching-te (B. C. 10.) He appointed Five ministers; the first he called Pūh-shay 僕射 and the other four he called 四曹 Sze-tsaou. These four Tsaou had different departments in the government, and took appropriate titles.

1st, The 常侍曹 Chang she tsaou, who 主公卿 controuled the higher officers called Kung-king.

2nd, Urh tsēn shih tsaou, 二千石曹 who controuled the principalities of the empire.

3rd, Min tsaou 民曹 who managed affairs that concerned the people immediately.

4th, Kih tsaou, 客曹 he was the minister who superintended foreigners in China. Afterwards there was appointed a

5th, San kung tsaou 三公曹 who decided criminal cases; and at a subsequent period there were six ministers called Tsaou; and to these six were added by the emperor 光武 Kwan-woo 一令一僕射 a Ling and a Pūh-shay. These eight officers altogether were spoken of under Pā tso 八座 the eight thrones.

(30.) Shang shoo tso yew ching 尚書左右丞 or Ching-seang 丞相 were two ministers of state, one supposed to stand on the right hand of the sovereign, and the other on the left. The Ming 明 dynasty discontinued the title.

(31.) Choo tsaou lang kwan 諸曹郎官 were appointed first under the Han dynasty. There were four of them originally with each a leading department in the state. Two were for foreign, and two for domestic affairs. Under the Latter Han dynasty, there were thirty six of the Lang-kwan, or She-lang 侍郎 who were divided into six departments, containing six persons in each. Besides these, were 郎中 Lang-chung; 員外郎 Yuen-wae-lang, and 司郎中 Sze-lang-chung, all of whom were secretaries, or clerks, in the



personal conduct, or to current political transactions, their various offices of the supreme government at court, these several names, excepting the last, are yet retained in 六部 the six supreme courts at Peking.

(32,) Shang shoo too sze 尚書都事 and Shang-shoo-she-ling 尚書史令 were appointments at court, which required a considerable knowledge of letters, both of which were discontinued by 明 Ming, the last Chinese dynasty.

(33,) Hing tae sing 行臺省 an office which originated with the 晉 Tsin dynasty, in the fifth century. The officers were civilians who accompanied the army, or were stationed in distant provinces, with extensive powers; they corresponded to the Poo-ching-sze 布政司 of the present day, who is provincial treasurer, and promulges the Imperial will respecting appointments and other affairs, which office was first instituted by the Ming dynasty, about A. D. 1400.

(34,) Le poo shang shoo 吏部尚書 president of the Le-poo, which has the controul of the magistracy throughout the empire.

The expression Lüh-poo 六部 'six supreme courts,' was not used till the 隋 Sui dynasty, in the beginning of the seventh century. The ancient Chow 周 dynasty, used the term Lüh-tëen 六典 for six courts 以佐王理邦國 to assist the king to rule the nations and countries. In the first century, the emperor Kwang-woo 光武 made the courts called Tsaou 曹 six in number, and these Lüh-tsaou 六曹 were as stated above, in the seventh century, new-modelled and denominated Lüh-poo. This appellation has continued to the present day. To correspond with ancient phraseology, the members of the 吏部 Le poo, were called 天官 heaven officers; of the 戶部 Hoo-poo, were called 地官 earth officers; of the 禮部 Le-poo, 春官 spring officers; of the 兵部 Ping-poo, 夏官 summer officers; of the 刑部 Hing-poo, autumn officers; of the 工部 Kung-poo, winter officers;—thus the Chinese state microcosm, had rulers over its heaven, earth, and four seasons. The Chinese are very fond of the conceit of a miniature world, or system of nature, and apply the allusion both to the body politic, and to the human body.

(35,) To these several supreme courts, were appointed

侍郎 She-lang, 郎中 Lang-chung; 員外郎 Yuen-wae-lang; 司封郎中 Sze-fung-lang-chung; 司勳郎中 Sze-heun-lang-chung; 考功郎中 Kaou-kung-lang-chung; 尚書郎 Shang-shoo-lang; 曹郎 Tsaou-lang, and so on.

The word 郎 Lang, was the name of an ancient 亭 Ting, or pavilion; and persons who were received into the superior offices about court, as secretaries and superintendants of departments, were called Lang-kwan 郎官 officers of the pavilion; and the term Lang-chung 郎中 'in the pavilion,' came to denote, a manager or superintendant; in the sense that the word 司 Sze, is now used.

(36,) Besides the well known six 部 mentioned above, there have been other offices called Poo; as 金部 Kin-poo, having the care of the Imperial treasure; 倉部 Tsang-poo, having charge of the granaries about court; 祠部 Tsze-poo, to direct the rites of sacrifice; 膳部 Shen-poo, to superintend the Imperial table; 庫部 Koo-poo, to take care of the armoury; 駕部 Kea-poo, to attend to the Imperial carriages and horses; 比部 Pe-poo, to keep accounts; 虞部 Yu-poo, to superintend the imperial grounds, gardens, parks, &c. 水部 Shwüy-poo, to superintend the waters, the rivers, and canals.

The Lew-poo, or six courts, had a Këen-mun 監門 keeper of the gate; a Kea-kö 架閣 superintendant of the papers belonging to the court; and a Sze-woo 司務 who had a general superintendence of the transcribing of documents, and also receiving and issuing them.

(37,) Too che lang chung 度支郎中 an officer who superintended the disbursements of the court.

(38,) Choo kih lang chung 主客郎中 was a superintendant of the foreigners, or aliens in the empire; and of those who visited the empire with tribute; at one time there were four of these, one to each quarter of the heavens.

(39,) Chung shoo 中書 'writers inside,' officers who in the palace, convey the will of the despot to his advisers; and to the executors of his commands. Of these there have been various distinctions; such as, 1, 中書監 Chung-shoo-këen; 2, 中書令 Chung-shoo-ling; 3, Chung-shoo-she-lang 中書侍郎 and 中書舍人 Chu ng-shoo-shay-jin.



(40,) Choo-shoo 主書 was an officer who superintended the Chung-shoo, mentioned in the preceding paragraph; he was sometimes a military officer.

(41,) Tung sze shay jin 通事舍人 were originally masters of ceremonies, who directed the etiquette at the performance of religious rites. Men of good character, under 50 years of age, and of commanding appearance were selected; these persons being employed in the reception of foreign envoies, the term Tung-sze came to mean the interpreters and translators, employed to communicate with foreigners.

(42,) Mun-hea-sing 門下省 'watchers at the (palace) gate.' By the latter Han dynasty they were called 侍中寺 She-chung-sze. Their duty was to 管門下眾事 manage all concerns at the gate, or entrance into the imperial apartments.

(43,) The She-chung 侍中 'attendants inside,' were personal servants of the emperor, some of whom 尚食 superintended the imperial food; some 尚藥 took care of the medicine intended for the emperor; and some 尚衣 attended to the imperial wardrobe.

(44,) Hwang mun she lang 黃門侍郎 'attendants at the yellow door.' Persons in waiting at the door of His Majesty's apartments, for his personal use.

(45,) Keih-sze-chung 給事中 persons to convey official messages to and from the Emperor.

(46,) San ke sing 散騎省 appear to have been imperial attendants on horseback. Some were called 散騎常侍 San ke chang she; some 員外散騎常郎 Yuen-wae san ke chang she; and others 散騎侍郎 San-ke she-lang.

(47,) Ke-keu-choo 起居注 was a recorder of his Majesty's words and actions; under the Chow 周 dynasty, this officer was called Tso-yew-she ke 左右史記. In the time of the 漢 Han dynasty, the Ke-keu-choo 在宮中 in the harem, 爲女史之任 was the office of female historian. Other dynasties called these persons 起居舍人 Ke-keu-shay-jin.

(48,) Poo keü 補闕 'to supply a deficiency,' and 拾遺 Shě-e, 'To gather up what is left or neglected,' were titles of officers intended to point out any error of the monarch;

and to suggest what he forgot or neglected. The Sung dynasty changed the title of the first to Tso-yew-sze-kéen 左右司諫 and the title of the last to 左右正言 Tso-yew-chiug-yen.

(49,) Foo paou lang 符寶郎 a keeper of the signet; this officer, under the Chow dynasty, was called Tëen suy chang tsë 典瑞掌節 during the Tsin 秦 and Han dynasties, he was called 符節令 Foo tsë ling; and 丞領符璽郎 Ching ling foo se lang. When the emperor Chaou-te 昭帝 (B. C. 81) was in his minority, the minister Chung-hü-kwang 冲霍光 who had the supreme authority, in consequence of some alarm during the night, sought to get possession of the signet; the keeper refused to give it up. The minister attempted to snatch it; at which 郎按劍對曰 the keeper laying his hand on his sword said to him 臣頭可得璽不可得也 'My head you may obtain, but the signet you shall not obtain.'

(50,) Hung-wăn-kwan 弘文館 was a literary board for the composition of official papers; under the Tang dynasty it was called Sew-wăn-kwan 脩文館 which was afterwards changed to Sew-wăn-tsin 脩文尋 the Sung dynasty changed the appellation to Chaou-wăn-kwan 昭文館 under the Yuen 元 dynasty, the office called E-wăn-kéen 藝文監 performed the same duties as the Hung-wăn-kwan.

(51,) Tëen-e 典儀 were officers connected with the great state ceremonies.

(52,) Choo-meih-yuen 樞密院 was originally a court of eunuchs appointed in the time of the emperor Tae-tsung 代宗 about A. D. 760. They gradually 欲奪宰相權 endeavoured to grasp the authority of the ministers, and change the character of the original appointment. Under the 元 Yuen dynasty, the Choo-meih-yuen, was a military board that had the complete controul of the whole military force of the empire. The individual members were called Choo-meih-sze 樞密使 and there were certain other officers connected with the board called Che choo meih yuen 知樞密院 and 簽書樞密院 Tsëen shoo choo meih yuen.

(53,) Yu-she 御史 imperial or royal historiographer, is a title of office that existed under the Chow 周 dynasty; but the duties were different from those of the Yu-she of



modern times. They were originally employed to put down in writing the will of the monarch, and preserve records of the transactions of the court. 所居之署漢謂之御史府 The office in which they resided, was by the Han dynasty, called Yu-she-foo; and also Yu-she-ta-foo-sze 御史大夫寺 at that time their duty began to be of the same nature as it now is; viz. 糾察之任 an office of search and investigation.—They are scattered over the empire to collect information for the sovereign, and to write directly to him, communicating to him facts or reports with their opinions and advices. They are commonly called 言官 Yen kwan, 'word officers,' persons whose sole duty it is to speak to the sovereign; for they possess no authority, either over other officers of government, or over the people. They are spies upon the people, upon the provincial governments; and upon the conduct of the sovereign himself. Several of them have suffered death for their too free remarks on their masters public or private behaviour. The late Tartar emperor Kea-king, denied their right to interfere in his domestic concerns.

These Yu-she, according to the different departments they took, were denominated differently; as 1, 御史臺 Yu-she-tae; 2, 御史大夫 Yu-she-ta-foo; 3, 御史中丞 Yu-she-chung-ching; 4, 治書侍御史 Che-shoo-she-yu-she; 5, 侍御史 She-yu-she; 6, 殿中侍御史 Tëen-chung-she-yu-she; 7, 監察侍御史 Këen-chā-she-yu-she; 8, 御史主簿 Yu-she-choo-poo; and 9, 蘭臺令史 Lan-tae-ling-she.

The second of these names, was by Ching-te 成帝 (B. C. 10,) changed to Ta sze kung 大司空 which has been mentioned above. His successor Gae-te 哀帝 changed the title back again to Yu-she-ta-foo, and considered them as Pih leang shwae 百僚師 'leaders of the whole body of government officers,' which was in fact 宰相之任 the office of first ministers of state.

The third section of these Yu-she, took the appellation Chung-ching, from their being resident in the palace; and having charge of a 石室 stone apartment, 以藏祕書圖識 in which were stored up secret archives, maps, and prognostics. The Tartars of the Leaou and Kin dynasties, in

contradistinction from these resident Yu-she, had a class of them called 行御史臺 Hing-yu-she-tae, or travelling Yu-she. During the last Chinese dynasty, the Yu-she-chung-ching, were for a short time appointed, and subsequently laid aside; and the reigning family has not re-established them.

The fifth class, called She-yu-she, in the time of the Chow dynasty, were called Choo-hea she 柱下史 probably from their being stationed at the posts or pillars of the palace. It is said that 老聃嘗爲之 Laou-tan, (the founder of the Taou sect) commonly officiated in this capacity. The Ming dynasty at first employed officers bearing this title, but afterwards discontinued them.

The sixth class, the Tëen-chung-she-yu-she, were first appointed during the third century by the state 魏 Wei. The Ming dynasty discontinued these officers also.

The seventh class, were appointed first by the 隋 Suy dynasty, in the beginning of the seventh century; these strictly, are the spies and Censors, spoken of by Du Halde.

(54) Choo-king 諸卿 'the various classes of king.' This word King denotes an object of congratulation and trust, and was applied to the highest officers of state in ancient times. It is said, the Hea 夏 dynasty, which was the first in the Chinese series, 制九卿 established the Kew king, nine officers called King. Under the Chow dynasty, the nine greatest officers in the empire were the Kew-king. The same appellation was subsequently given to officers with very different powers from those of the original King; and in more modern times, the term king became little else than a complimentary term superadded to other official titles. The Tang 唐 dynasty had Kew-sze 九寺 who were equivalent to the Kew-king.

Some of the distinctions amongst the officers called King were these; 1, 太常卿 Tae-chang-king; 2, 太常少卿 Tae-chang-shaou-king; 3, 宗正卿 Tsung-ching-king; 4, 大理卿 Ta le king; 5, 大理少卿 Ta-le-shaou-king; 6, 衛尉卿 Wei-wei-king; 7, 光祿卿 Kwang-lüh-king.

The first of these attended at the great state ceremonies, and conducted the sacred music; the appellation Tae-chang, 'greatness and durability,' was intended to express the wish of the ruling family, that the superior powers, to whom they



sacrificed, would make them *great* and *perpetuate* their dominion.

The *second* class, or Tae-chang-shaou-king, assisted in presenting incense, lights, and so on, at the performance of the ceremony. Connected with these officers were others called 太常丞 Tae-chang-ching; and 太常博士 Tae-chang-pō sze, who directed how the various rites were to be observed; Tae-she-ling 太史令 who had the care of the calendar; and pointed out the days on which to sacrifice, to inter, to marry, &c. Tae-yō-ling 太樂令 was a master of the band, sometimes called 大司樂 Ta-sze-yō, and 樂尹 Yō-yin.

The *third* division of these officers, called Tsung-ching-king, were appointed to superintend the royal or imperial kindred. An appointment of this nature was first made under the 周 Chow dynasty. Some dynasties added 大 Ta, Great, to the title, and left out the last word *King*; others removed the word *Great*, and restored the word *King* to its former place. The *Leaou* Tartars, called an office of this sort 惕隱 Teih yin. The Ming 明 dynasty changed the name of the office where these people met, from 大宗正院 Tae-tsung-ching-yuen to 宗人府 Tsung-jin-foo; the first officer of which was called 宗人令 Tsung-jin-ling. Their duty was 掌皇九族六親之屬籍 to keep a list of and controul the Imperial kindred included under the terms Kew-tsūh and Lüh-tsin: 以時修其玉牒 occasionally revise and correct the *Gem Tablet*, or the imperial genealogy.

The *fourth* division, Ta-le-king, was a board of law-officers, to Chang-hing-peih 掌刑辟 controul punishments and executions; a kind of court of equity. The Tsin 秦 dynasty called these officers Ting-wei 廷尉 and the Han dynasty continued the appellation. The Tartars called them 大理寺官 Ta le sze kwan; 大理寺卿 Ta le sze king, and 大理少卿 Ta-le-shaou-king; these last were of the *第四品* fourth degree of rank. Ta le ching 大理丞 was another title of these officers. Inferior officers were attached to these called 大理主簿 Ta le choo poo, and 大理司直 Ta le sze chih; 廷尉平 Ting-wei-ping; and 廷尉監 Ting-wei-këen.

The *sixth* class, Wei-wei king, were officers first appointed

by the Tsin 秦 dynasty, to guard the palace gate; inferior officers in the same department were called 衛尉少卿 Wei-wei-shaou-king. They had also attached to them a 公車令 Kung-chay-ling, and a 司馬令 Sze-ma-ling.

The *seventh* division of officers Kwang-lüh-king, guarded the side doors of the palace, leading to the various offices, and the cook-house, over which was an officer called 太官令 Tae-kwan-ling.

(55.) There were also Sze-nung-king 司農卿 a sort of agricultural board, to 掌九穀 superintend the cultivation of the nine sorts of grain. They likewise took cognizance of the breeding of 六畜 the six sorts of domestic animals.

So early as the period ascribed to Shaou-haou-she 少皞氏 (B. C. 2500) it is said there were 九農正 nine agricultural officers, called after the 九扈 nine varieties of the Hoo bird. The Tsin 秦 dynasty denominated the officers Che sūh nuy she 治粟內史 the Sung 宋 dynasty called them 司農司 Sze nung sze. The 金 Kin Tartar dynasty called them Keuen nung sze sze 勸農使司 and the last Chinese dynasty 明 Ming, merged the duties of these officers in Hoo-poo 戶部 or board of revenue and domestic regulations. As in other cases, there were attached to the Sze-nung-king, a number of subordinate and assisting officers.

(56.) Tae pñh king 太僕卿 were officers who attended to the royal or imperial carriages, horses, and stables. The title Tae-pñh, under the Chow dynasty denoted 衆僕之長 the senior or first of all the royal domestics. The Tsin dynasty applied the title to the superintendents of the carriages and horses. The Han dynasty had a 太僕牧師 Tac-püh-müh-sze, 'a head grazier,' placed over 苑三十六所 thirty-six parks, in which were 奴婢三萬人 thirty thousand male and female slaves, to take care of 馬三十萬頭 three hundred thousand horses; and 牛羊無數 cows and sheep innumerable, intended 以給犧牲 to furnish a supply for sacrifices.

There were under these 諸牧監 superintendents of all the pastors or shepherds, and other assistant officers; a 車府令 Chay-foo-ling, and so on.

(57.) Hung-loo-king 鴻臚卿 were officers who 掌大



**賓客之禮** directed the etiquette at the reception of great court visitors. The word Hung is in allusion to the cry of wild geese, when they fly in flocks; and Loo, denotes transmitting information from one to another. The Han dynasty first used this appellation. Tsin, who preceded, called these masters of ceremonies **典客** Tēn-kīh; and Chow dynasty called them **大行人** Ta-hing-jin; **英宗** Ying-tsung, of the Ming dynasty, (the unfortunate emperor who was taken prisoner by the Tartars) called them Hung-loo-sze-shaou-king **鴻臚寺少卿** the first part of which appellation viz. Hung-loo-sze, is still continued under the reigning Tartar family. The Kwan shūh **官屬** 'attached officers to this department,' were a **丞** Ching; a Tēn-kīh-shoo **典客署** and a **司儀署** Sze-c-shoo.

(58.) Tae-foo-king **太府卿** 'the officers of the great mansion,' a title that originated with the **梁** Leang dynasty, in the middle of the sixth century; the duties of the office were to take care of the Imperial treasure **金帛** gold, silk, and so on. The Sung dynasty called them Tae-foo-sze **太府寺**; the northern Tartar dynasty Leaou, called them Tae-foo-kēn **太府監**; and their duties were extended to the care of the public exchequer. The **元** Yuen dynasty sometimes **用宦者** employed eunuchs, with the appellation Tae-kēn **太監** 'great overseers,' which is now the court appellation for the emasculated servants in the palace. Attached to court were a Ching **丞** officer with a sort of general controul, as the word, when a title of office, usually signifies; a Choo-poo **主簿** or clerk, &c.

(59.) Pe-shoo-kēn **祕書監** 'overseer of the secret books;' keeper of the national archives. The title was introduced by the emperor Hwan-te **桓帝** (A. D. 170.) This duty was performed under the Chow **周** dynasty by officers called **太史** Tae she, and **外史** Wae-she. When the Sung **宋** dynasty established a collection of libraries and rooms for learned men about court, and which they called Tsung-wān-yuen **崇文院** they included a **祕閣** 'chamber for secret archives;' by which name was meant government records. The Ming **明** dynasty discontinued this office, and put **圖籍** the government records and prohibited books, into **內府** the interior apartments of the imperial palace.

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Connected with these government papers, were officers having different departments, called Pe-shoo-ching **祕書丞** and Pe-shoo-ling **祕書令** and Pe-shoo-lang **祕書郎**. The Choo-tsō-lang **著作郎** and Choo-tsō-tso-lang **著作佐郎** were composers of **國史** annals of the country.

(60.) Tēn chung kēn **殿中監** 'overseers in the palace.' These were mere servants to **尙食** take care of (the sovereign's) food; **尙藥** to take care of his medicine; **尙舍** to take care of his apartments, &c.; there was also an **尙衣監** overseer of the wardrobe.

(61.) San laou, woo kǎng **三老五更** 'thrice old, five changes.' This expression refers to two officers who in former ages were revered by the monarchs of China. 'Thrice old,' denotes having passed through the three stages of longevity called **上壽** Shang show; **中壽** Chung-show; and **下壽** Hea-show, or 80, 90, and 100 years. The 'five changes,' refers to persons who were skilled in the doctrine of the five Chinese elements, and had lived to see the changes of government under several emperors. To these old experienced men, several of the emperors yielded the seat of honor; asked their advice, and paid them the respect due to superiors; let them **南面** sit with their faces to the south, whilst the emperor **北面** sat with his face to the north, which etiquette was yielding the place of honor to the aged subject; for usually the imperial throne, and all benches of magistrates, face the south. To one of these experienced old men, one of the emperors gave a **玉杖** 'staff made of a precious stone,' nine cubits long; and ornamented with figures of the **鳩** Kew dove; intimating thereby a wish that the old man's deglutition might be as easy as that of the dove. It is now 800 years since this office was discontinued; the last emperor who sought advice of a 'thrice old man' received this answer,

**木受繩則正** Mūh show shing tsin ching;

**后從諫則聖** How tsung kēn tsīh shing.

Wood by the application of the plummet is regularly squared; The monarch who receives and listens to reproof, will become a perfect man.

**自古明王聖主皆虛心納諫以知得失** from olden times, illustrious kings, and perfect sove-



reigns, have all received reproof with unprejudiced minds, that they might know wherein they had succeeded, and wherein they had failed; 天下用安惟陛下念之 and the empire enjoyed repose.—I hope your majesty will consider this. When the 三老言畢 thrice old man had finished speaking, the emperor made a bow; the old man 答拜 returned the act of reverence, and took his leave.

(62,) Kwō tsze tse tsew 國子祭酒 'the pourer out of a libation of wine amongst the nation's sons.' The superior of a college at court, for certain youth of the country. The reason of the appellation Tse-tsew, is taken from an ancient practice at Chinese feasts, when the oldest person present poured out an eucharistic libation to the earth, the giver of food to man. The same usage continues to this day. It was in the beginning of the seventh century that the title Kwō-tsze-tse-tsew, was introduced; the two terms Kwō-tsze and Tse-tsew, were however known long before. This college was first named Kwō-tsze-kēen 國子監 in the time of Yang-te 煬帝 (A. D. 610). It has sometimes been called Kwō-tsze-heō 國子學 and omitting the middle word, been named Kwō-heō. And the superior mentioned above was called Kwō-sze 國師 'the nation's teacher.'

The Yuen 元 dynasty called the 朝官子孫 courtiers sons and grandsons, who were students here, by the name 國子生 Kwō-tsze-sāng; and 凡民之俊秀者 all subjects of talents and accomplishments, who entered the college, were called Pei-tang-sāng 陪堂生 and then the Kwō-tsze-heō was a college apart from the Kwō-tsze-kēen.

Some of the other titles of office in this institution were Sze-ně 司業; Kēen-ching 監丞; Tsoo-keau 助教 assistant tutors; Pō-sze 博士 who 通古今 had a general knowledge of ancient and modern history. There were also Leūh-heō-pō-sze 律學博士 for the department of music; Shoo-heō-pō-sze 書學博士 for general literature; Swan-heō-pō-sze 算學博士 for the science of numbers.

In the time of the emperor Tae-tsung 太宗 (A. D. 650), students from Corea, and other countries on the frontier of China, were received into the college, till the whole number was upwards of eight thousand.

(63,) Shaou foo kēen 少府監 'an overseer of the smaller mansion,' was an appellation of certain officers who collected the duties arising from hills, lakes, and other waters, to be appropriated to the private expense of the sovereign, and the Imperial household. The 大司農 'great superintendence of husbandry,' was to 供軍國之用 supply the wants of the army and the state; the Shaou-foo 少府 revenue was 以養天子 to support the emperor. The private treasury of 諸侯 governors, or princes of the empire, was called 私府 Sze-foo. In the seventh century, the Shaou-foo were the 六卿 Lü-k'ing. These people were occasionally eunuchs, and had the care of the emperor's silks and robes, &c. and also of his swords and other weapons; his jewels, &c. The same officers were subsequently called 內府監 Nuy-foo-kēen.

(64,) Tseang-tsō-kēen 將作監 were officers who had charge of the various mechanics employed about the imperial domain.

(65,) Keen-ke-kēen 軍器監 overseer of the armoury.

(66,) Too-shwŭy-sze-chay 都水使者 a keeper of the imperial waters and parks.

(67,) Nuy-she-sing 內寺省 were a class of domestic servants who contronled the ingress to, and egress out of, the imperial palace; and had the general direction of the domestics inside. In this section of the work under review, there is an outline of the several divisions of service, both for male and female servants; as 尚寢局 superintendant of the sleeping apartment; and 掌燈女使二人 two women servants having charge of the lights; there are sweepers; and taylors; and keepers of crowns; and keepers of caps; to each of whom is given a degree of official rank,—of the 9th, or 7th, or 6th, or 4th degree, and so on.

(68,) Ta chang tsew 大長秋 were officers who 掌皇后家 managed the Queen's house.

(69,) Nuy yě chay kēen 內謁者監 were persons subordinate to the last mentioned, and who had access to the high personages they served, to communicate occurrences to them.

(70,) Kae foo e tung san sze 開府儀同三司 and Kae foo e tung ta tseang keun 開府儀同大將軍



were titles given in the middle ages to great statesmen who had materially aided the rise of particular families to the throne, or supported them when in possession of it. The Ming 明 dynasty discontinued the title.

(71.) Tih tsin 特進 'especial entrance;' a mark of distinction granted to eminent governors—they took their seats next to the San-kung 三公 mentioned above.

(72.) Ta-foo 大夫 a title commonly added to other appellations, which has continued from ancient times to the present day. It was the custom for the emperor when 大夫 致仕 賜之几杖 a Ta-foo resigned the service (in his old age) to confer on him a stool and a staff.

(73.) Kwang lüh ta foo 光祿大夫 a title of meritorious officers of the higher departments of government service, which was introduced in the time of the Han dynasty. There are several other titles with Ta-foo, added, which are honorary, and shew a particular rank, but not a specific office; 1, 資德大夫 Tsze tih-ta-foo; 2, 資政大夫 Tsze ching-ta-foo; 3, 資善大夫 Tsze-shen-ta-foo; 4, 正奉大夫 Ching-fung-ta-foo; 5, 通奉大夫 Tung-fung-ta-foo; 6, 中奉大夫 Chung-fung-ta-foo; 7, 正議大夫 Ching-e-ta-foo; 8, 通奉大夫 Tung-fung-ta-foo; 9, 正議大夫 Ching-e-ta-foo; 11, 嘉議大夫 Kea-e-ta-foo.

(74.) Tae-chung-ta-foo 太中大夫 a title of office originated by the 秦 Tsin dynasty; they 掌議論 attended to discussions on government affairs; not regularly, apparently, but when their opinions were asked for.

The Këen-e-ta-foo 諫議大夫 appointed about the same time, were for a similar purpose. The following titles were all at different periods applicable to this class of officers; 1, 中大夫 Chung-ta-foo; 2, 亞中大夫 Ya-chung-ta-foo; 3, 中散大夫 Chung-san-ta-foo; 4, 中議大夫 Chung-e-ta-foo; 5, 中憲大夫 Chung-hëen-ta-foo; 6, 中順大夫 Chung-shun-ta-foo; 7, 朝議大夫 Chaou-e-ta-foo; 8, 朝請大夫 Chaou-tsing-ta-foo; 9, 朝散大夫 Chaou-san-ta-foo; 10, 朝列大夫 Chaou-lëe-ta-foo; 11, 奉正大夫 Fung-ching-ta-foo; 12, 奉議大夫 Fung-e-ta-foo; 13, 奉直大夫 Fung-chih-ta-foo; 14, 奉訓大夫 Fung-heuen-ta-foo.

(75.) Tung-e-lang 通議郎 and the last two syllables E-lang, like some of the above, appear to have been merely honorary designations given to 散官 'dispersed officers,' i. e. persons enjoying other situations, or merely candidates for office. Under this section, there are about twenty more distinctions, all containing the word 郎 Lang, enumerated, all of which have been discontinued since the Sung dynasty. Tung-tsze-lang 童子郎 was a term of respect given to the younger sons of the higher officers about court; and Sze 士 is given as a title denoting a capacity to govern.

(76.) Tung kung kwan 東宮官 the officers of the eastern harem, includes the Tae-tsze-lüh-foo 太子六傅 six guardians and teachers of the prince. 2, Tae-tsze-pin-kih 太子賓客 were four old grey-headed men who were about the person of the prince; 3, 太子詹事 Tae-tsze-chen-sze, who 掌皇后太子家 controlled the empress and the prince's household; 4, 太子中庶子 Tae-tsze-chung-shoo-tsze, who attended to the prince's education; 5, 中允 Chun-yun, an officer attached to the preceding, and who attended to the prince's manners; 6, 諭德中允贊善 Yu-tih-chung-yun-tsan-shen; persons to aid the virtues of the prince; 7, 中舍人 Chung-shay-jin, who 掌文翰 managed the literature and writing department; 8, 太子洗馬 Tae-tsze-se-ma, 'the prince's horse-washer,' was 前驅導威儀者也 a fore-runner who led the way, to give dignity and form to his appearance. To this establishment were also added, 9, 太子舍人 Tae-tsze-shay-jin; and 10, 崇文館學士 Tsung-wän-kwan-heö-sze; 11, 太子家令 Tae tsze-kea-ling; who was a sort of steward, and purveyor the prince; 12, 太子率使更 Tae-tsze-süh-sze-käng, the keeper of the princes, clepsydras; 13, 太子僕 Tae-tsze-püh, a special servant of the princes, discontinued by the Ming 明 dynasty; 14, there were also 太子左右衛率 Tae-tsze-tso-yew-wei-süh; 15, 太子左右司禦率 Tae-tsze-tso-yew-sze-yu-süh, who were personal attendants on the prince; 16, 太子左右清道率 Tae-tsze-tso-yew-tsing-taou-süh, who appear to have been persons to clean the way. The Kin 金 and subsequent dynasties discontinued the appointment. 17, 太子左



右監門率 Tae-tsze-tso-yew-kéen-mun-süh, persons who had charge of all the prince's gates and doors; 18, 太子左右內率 Tae-tsze-tso-yew-nuy-süh; A sort of body guard placed in the interior apartments; 19, 太子門大夫 Tae-tsze-mun-ta-foo, was a sort of head porter at the principal gates of the prince's apartments; 20, 太子典膳郎 Tae-tsze-téen-shen-lang, an officer to attend to the prince's food; 21, 太子旅賁中郎將 Tae-tsze-leu-pun-chung-lang-tseang, a sort of military commander attached to the prince; 22, and added to all these was a class of 皇太孫官 officers to superintend the imperial grandchildren. Most of the above names of officers were first instituted by the despots of the Tsin 秦 dynasty, when they acquired the dominion over the whole of China.

(77.) Wang how kwan shùh 王侯官屬 'the officers attached to kings and nobles,' or princes of the empire. During the Chow 周 dynasty the principal officers of the petty kingdoms of which China was composed were five, viz. 上大夫 Shang-ta-foo; 下大夫 Hea-ta-foo; 上士 Shang-sze; 中士 Chung-sze; and 下士 Hea-sze. And subsequently 大國 the large kingdoms had 三卿皆命於天子 three ministers called *king*, all of whom were commissioned by the emperor: 次國 the second-rate states had also three of these officers; one of whom was 命於其君 commissioned by his own prince; and the 小國 small states had likewise three ministers, but only one of them received an imperial commission. In still later times, the kings designated many of their officers by the same terms as were employed at the Imperial court.

(78.) Tseang keun 將軍 'a conductor of an army.' This name, denoting a *general*, arose in the close of the Chow dynasty, and has continued ever since. During the 三代 three first Chinese dynasties, the person dignified with the name 天子 'Son of Heaven,' had 六軍 six armies, each consisting of 一萬二千五百人 12,500 men; and these had six general officers who were called 卿 King. The larger principalities had three of such armies; these rated as secondary states, had two; and the smallest states, had one Keun as an army. During the civil wars at the close of the Chow dynasty, the term Ta-tseang-keun 大將軍 was intro-

duced; and from that period 將軍之名多矣 the name Tseang-keun was often employed in connexion with other epithets. The Han dynasty introduced the titles 驃騎將軍 Peaou-ke-tseang-keun, 'general of the fleet cavalry.' 車騎將軍 Keu-ke-tseang-keun 'general of the chariots and cavalry.' 衛將軍 Wei-tseang keun 'general of the surrounding guard.' 左右衛將軍 Tso-yew-wei-tseang-keun 'Left and right generals of the guard.'

The latter Han dynasty appointed Foo-kwō-tseang-keun 輔國將軍 'the nation-supporting general,' which the Sung dynasty changed to 輔師將軍 Foo-sze-tseang-keun.

Some of the other titles are these, 武衛將軍 Woo-wei-tseang-keun of which there were left and right. 威衛將軍 Wei-wei-tseang-keun; 領軍將軍 Ling-keun-tseang-keun; 護軍將軍 Hoo-keun-tseang-keun; A general who had charge of the armies at a distance from court. 前後左右將軍 Tsēen, how, tso, yew tseang keun; front and rear, left and right generals; 四征將軍 Sze-ching-tseang-keun, 'generals to subjugate the four quarters of the heavens.' 四鎮將軍 Sze chin tseang keun; 四安將軍 Sze-gan-tseang-keun, 四平將軍 Sze ping tsēang keun; and Tso yew keen mun wei tseang keun 左右監門衛將軍 left and right generals, to watch the palace gate, and keep the guard.

(79.) Tso-yew-tsēen-new 左右千牛 the last two syllables 'a thousand bullocks' is the name of a sword worn by the emperors during the seventh century, from which circumstance the term was used to denote certain swordsmen of the body guard. A. D. 470, the statesman 楊玉夫 Yang-yüh-foo, 取君防身千牛刀殺蒼梧王 took the thousand-bullock sword, which the sovereign wore to defend his person, and killed Tsang-woo-wang, his imperial master. The allusion is to a sword used by an ancient butcher 庖丁 Paou-ting who understood the anatomy of bullocks so well, that he used one sword nineteen years, and slew several thousand bullocks, after which long continued and extensive slaughter, the sword was as sharp and good as when it was new. Paou-ting's name is introduced also, and his skill alluded to, when speaking of a written composition, the several parts of which are divided with a neat perspicuity.



(80,) Keaou-wei 校尉 was a title of military rank, connected with other distinctive appellations. The emperor Woo-te 武帝 (B. C. 81) divided these Keaou-wei into eight classes; called, 1, 中壘 Chung-luy, 'inside a mound;' 2, 屯騎 Tun-ke, 'stationary cavalry;' 3, 步兵 Poo-ping, 'infantry;' 4, 越騎 Yuě-ke, 'over-passing (light) cavalry;' 5, 長水 Chang-shwŭy, 'skilled in the water;' 6, 湖騎 Hoo-ke, 'lake-riders,'—persons who fought in the water, supported by a kind of wooden horse; 7, 射聲 Shay-shing, 'the arrow's sound;' 8, 虎賁 Hoo-pun, 'The tiger's impetuosity;' 皆掌宿衛兵 all of these managed nightly resident guards.

(81,) Tëen-tsëen-sze 殿前司 'director in front of the palace;' a military officer over the guards placed before the palace, and who followed the emperor when he went out. The Kin 金 dynasty called this officer 殿前都點檢司 Tëen tsëen too tēn kēen sze, 'The general inspector in front of the palace.' The 元 Yuen dynasty called him 鎮殿將軍 Ching tēn tseang keun, The repressing palace general.

(82,) She wei ma keun sze 侍衛馬軍司 'commanders of the cavalry guard.' There was a Ma keun too che hwuy sze 馬軍都指揮使 a general pointer-out of the movements of the cavalry, which place was filled by a general officer called Tsëh-too-sze 節度使 there was also a Foo-too che hwuy sze 副都指揮使 who was an adjutant to the first mentioned; and a Too-yu-how 都虞侯 whose duties referred to the chase.

(83,) She wei poo keun sze 侍衛步軍司 'commanders of the infantry guard.' The Kin 金 dynasty called this guard the 虎步軍 'tiger infantry,' which was commanded by a 'pointer-out of their movements,' as in the preceding paragraph. The Ming 明 dynasty called the imperial guard Kin e wei 錦衣衛 'the embroidered-clad guard.' Some of whom had 紅盔 red helmets, and some wore 明甲 polished armour.

(84,) Tso yew shin ts'ih keun 左右神策軍 'the right and left army of divine stratagems,' appellation of an army which distinguished itself on the western frontier of China, about A. D. 750. It continued an honorary appellation till the time of the 金 Kin dynasty; Pih-yü 伯玉 was the first

Tsëh too sze 節度使 or commanding officer of it. The appellation was once changed to 神威軍 Shin-wei-keun, 'The army of divine majesty.'

(85,) Chih-kin-woo 執金吾 was an officer of the rank of general, who had charge of the palace, and of the metropolis.

(86,) Kin-e-wei 錦衣衛 an imperial guard dressed up in a peculiar manner.

(87,) Woo-koo-ling 武庫令 was a title of officers who had charge of all the military stores; they were very variously designated under various dynasties.

(88,) Yu lin kēen 羽林監 an officer over a body of troops compared to a wing, for swiftness; and to a forest, for strength and numbers. They were a sort of legion of honor, and the honor was hereditary for one generation; 父子繼 when the father died the son succeeded.

(89,) Lung-woo-keun 龍武軍 'the dragon martial army,' was an appellation subsequently applied to that division of the army, mentioned in the preceding paragraph.

(90,) Yě-chay-pūh-shay 謁者僕射 was an officer who presided at imperial audiences; making reports to the emperor; directing the etiquette at funereal rites, and so on.

(91,) Woo-kwan-chung-lang-tseang 五官中郎將 and the San shoo lang kwan 三署郎官 were officers of the Tsin 秦 dynasty, who appear to have formed a part of the imperial guard, and who were occasionally consulted in times of difficulty.

(92,) Hoo-pun-chung-lang-tseang 虎賁中郎將 the commanding officer of a detachment of troops, named in allusion to a tiger, for fierceness and impetuosity.

(93,) Chung-lang-tseang 中郎將 a military title, first used in reference to the 匈奴 Heung-noo Tartars.

(94,) Jung-tsung-pūh-shay 冗從僕射 an officer who presided in archery and in hunting.

(95,) Hing jin sze 行人司 an officer who presided at the reception of guests of great rank.

(96,) Fung-chau-tsing 奉朝清 was a title given to those of the imperial kindred, who were eligible to be summoned to an imperial audience.

(97,) Foo-ma-too-we 駙馬都尉 was originally the title of those officers who had charge of the imperial horses



on the outside of his carriage; it subsequently became a title of those who 尚公主 married the princesses; and in allusion to this, the people when speaking jocosely, call their sons-in-law Foo-ma-yi 駙馬爺; those who marry the nieces of the emperor are called 鄱馬 Keun-ma.

(98,) Too-wei 都尉 'all-soothing,' was a title appended to various other appellations, such as 水衡都尉 Shwüy-häng-too-wei, title of an officer who had controul over the imperial gardens and watering places.

(99,) Too-hoo 都護 an officer appointed during the Han dynasty, to 護西域三十六國 protect the western regions where there were thirty six nations. This office was always 加官 an additional one, given to a 騎都尉 Ke-too-wei, or some other officer.

(100,) Këen keun 監軍 'inspector of the army.' Sometimes called Këen-keun-sze 監軍使 and 軍師 Keun-sze; appears to have been a civilian of high rank, who corresponded with the court; but was yet inferior to the commander-in-chief. 莊賈 Chwang-kea, a favorite minister of the king of 齊 Tse, was the first who held this appointment. 穰苴 Jang-tseu, an eminent warrior under the Chow dynasty who was commander-in-chief, beheaded the favorite minister on his arrival, because he had exceeded the time appointed for his joining the army.

(101,) Chë-chung-foo 折衝府 was a sort of court martial.

(102,) Szele keou wei 司隸校尉 was a sort of inspector general, both at court and in the provinces. The Kin 金 Tartars appointed a person with similar duties, whom they called 警巡院使 King seun yuen sze.

(103,) Yuen-shwae 元帥 a military title applied to a sort Field marshal in the army. These words were not used as an official title in ancient times. The 隋 Suy dynasty, in the seventh century, 以親王爲之 put the royal princes in the office. There were other distinctive epithets joined with Yuen-shwae, such as Tëen-hea-ping-ma-yuen-shwae 天下兵馬元帥 the leader of all the infantry and cavalry of the empire; there were also Foo-yuen-shwae 副元帥 an assistant leader.

The Ming 明 dyuasty, at its commencement, had a board

of generals, which was called Yuen-shwae foo 元帥府 there were also 翼元帥 Yih-yuen-shwae; 都元帥 Too-yuen-shwae, and so on; but 後改五軍都督府 afterwards changed the name of the board to Woo-keun-too-tüh-foo; and 遂革元帥之職 forthwith laid aside the office of Yuen-shwae. The reigning Tartar family has not revived the title.

(104,) Too-tüh 都督 'all-rule;' Tsung kwan 總管 'general governor;' Too tung 都統 'all director,' and Tsung ping 總兵 'a general soldier,' were titles of different general officers in the army, with different degrees of authority, diminishing from that of Too-tüh, in the order in which they here stand: there were superadded the titles 使持節 She-che-tsëë; 持節 Che tsëë, and 假節 Kea tsëë.

The Ming dynasty called a military commander, who 總鎮一方 had the general controul of a whole region, a 鎮守 Chin show; he who had the care only of 一路 one road, or a part of the region, was called 分守 Fun-show; he who guarded 一城一堡 a city or a fort, was called 守備 Show-pe; he who was associated with other general officers in one place, or in one city, was called 協守 Hëë show.

The Tsung-ping, mentioned above, had subordinate to him, a 副總兵 Foo-tsung-ping; a 參將 Tsan-tseang, and a 遊擊 Yew-keih, and so on.

The Tsung-ping, gave his orders to an officer called 都指揮 Too-che-hwuy; the Too-che-hwuy passed the order to a 指揮 Che-hwuy; the Che-hwuy passed it to a 千戶 Tsëen-hoo, or captain of a thousand; this officer 告百戶 gave the order to a Pih-hoo, or captain of a hundred; he announced it to 總旗 the general standard bearers; and he again to 小旗 the bearers of the small banners, and these finally passed the word to the 軍士 Keun-sze, or men in the ranks.

(105,) Tsëë-too-sze 節度使 were military officers stationed by the Tang dynasty in different parts of the empire, where there was a disposition to rebellion; or which were exposed to the incursions of banditti, they carried with them certain insignia of authority called 旌節 Tsing-tsëë, from which they were called Tsëë-too-sze. There were eight of these officers in the time of 開元 Kae-yuen (A. D. 750), and one of them was placed in the region of Canton. They were subse-



quently increased to twenty, and their name changed to 防禦使 Fang-yu-sze. The Ming dynasty discontinued the Tsě-tou-sze title.

(106,) Tsung-tūh 總督 'general governor,' is a title of office now held by the governors of provinces in China; no term corresponding to viceroy is employed. The emperor 嘉靖 Kea-sing, (A. D. 1549), when 北兵入逼京城 the northern (Tartar) soldiers entered and pressed upon the capital made this appointment. The title however was first employed by 永樂 Yung-lō, in 1410. The emperor 景泰 King-tae, in 1448, first appointed the 兩廣總督 Leang-kwang-tsung-tūh, governor general of Canton and Kwang-se, which is still continued. The appointment arose from a rebellion in Canton, conducted by 黃蕭養 Hwang-seaou-yang, and a similar commotion in Kwang-se headed by a person called 韋萬秀 Wei-wan-sew. After these disturbances ceased, the appointment was laid aside for a time.

(107,) Shun-foo 巡撫 'to travail about and soothe,' is a title now given to the Deputy, or Vice-governors of provinces. The term originated with the emperor Yung-lō, mentioned in the preceding paragraph. In consequence of existing disturbances, he made this a temporary appointment, to 安撫軍民考察官吏 compose and soothe the army and the people; as well as to examine into the conduct of government officers and clerks. When one governor general is placed over two or more provinces, there is usually a Seun-foo in each province. This officer is otherwise called 撫臺 Foo-tae; and 撫院 Foo-yuen.

(108,) Sew e chih che 繡衣直指 'the embroidered clad straight-pointers,' were a class of favorite advisors and spies, which originated under the Han dynasty. They were otherwise called 巡安御史 Seun-gan-yu-she. The embroidered garments were in token that they were 尊寵 honored and beloved.

(109,) Chaou-taou-sze 招討使 a high military title given to persons employed to suppress rebellion. The 金 Kin and 元 Yuen dynasties, called a similar officer 招討司 Chaou-taou-sze, and the Ming 明 dynasty called the office 招討軍民 Chaou-taou-keun-min.

(110,) Che che sze 制置使 title of a military officer

introduced by the Tang dynasty, appears to have commanded a sort of armed police.

(111,) Seuen-foo-sze 宣撫使 was the title of an officer, who was sent to soothe the people, where they were suffering under any natural calamity. The emperor 大德 Ta-tih (A. D. 1300), sent one of these officers 巡行諸道 to make a tour through every part of the empire, to ascertain by personal observation the state of the people, and of the provincial governments. There were that year dismissed by the imperial commissioner, 18,473 officers of government, under the charge of bribery and corruption: and there were delivered by him from unjust imprisonment, 5176 persons.

The Ming 明 dynasty, made the office of 宣撫司 Senen foo sze, (meant to be the same as the preceding), a 土官 local office; and 世襲 hereditary, in the persons of country gentleman of the literary class. Under that dynasty, it is said, the 舉人 Keu-jin graduates, were allowed to examine witnesses in their own houses, and report respecting local occurrences. The mountaineers, called 苗子 Meaou-tsze, are governed by a hereditary magistracy.

(112,) King leō sze 經略使 was a sort of imperial commissioner with extensive powers, sent to disturbed districts, this officer was otherwise called 經略安撫使 King leō gan foo sze, he 掌一路兵民之事 managed the affairs both of the army, and of the people in one road;—which means one division of the empire.

The latter part of the preceding appellation was also a title of itself; and the 安撫大使 Gan-foo-ta-sze, was often an additional office given to the military commanders, called 節度使 Tsě-tou-sze. The Ming 明 dynasty modified the appointment; and gave assistant officers, 皆係土官 襲 皆係土官襲 all of whom were resident officers (inhabitants of the particular region) and filling the office by hereditary succession. The reigning Tartar family has made several offices hereditary as a reward for eminent services to the state.

(113,) Seuen-yu sze 宣諭使 this is an old appointment, entirely for the purpose of 宣諭德意 preaching authoritatively virtuous sentiments. It 不與軍事 had nothing to do with the army. There are no notices of this class of officers since the 金 Kin dynasty.



(114,) Te-keu 提舉 'to lift or raise up.' This is the title of an office intended to preserve the price of grain at a medium rate. The appointment originated from 李愷 Le-kwei, who 制平糶之法 contrived a method to equalize the price of grain; and hence also arose the public granary called Chang ping tsang 常平倉 'the ever even granary,' which was set on foot by the emperor Shun-hwa 淳化 (A. D. 967), and which has continued to the present day under the same appellation. The Te-keu had authority to prevent the forestalling of commodities. There was subsequently appointed by Ching-ho 政和 (A. D. 1100) a Cha-yen-te-keu 茶鹽提舉 superintendant of tea and salt. The 金元明 Kin, Yuen, and Ming dynasties employed the epithet *Te-keu*, meaning a sort of superintendant, in connexion with many other distinctive terms for different officers, one part of the duty required of these officers seems to have been to collect revenue.

(115,) Too ta te keu cha ma 都大提舉茶馬 a general superintendant of tea and horses. This appointment originated with the emperor He-ning 熙寧 (A. D. 1060) when a bartering of horses for tea, which had already commenced under the Tang dynasty, was carried on between the Hwuy-hih 回紇 Tartars and the Chinese, on the N. W. frontier. There were originally Cha-sze 茶司 directors of the tea department; and Ma-sze 馬司 directors of the horse department. It was however found that 茶司既不兼買馬遂立法以害馬 'the tea directors, not having connected with their duties the purchase of horses, immediately adopted measures to destroy the horses,' and consequently the tea and the horses were put under one direction, called 茶馬司 Cha-ma-sze. Under the Ming 明 dynasty, in the reign of Hung-che 弘治 (A. D. 1490) the barter of tea for horses was a government monopoly, both at Sze-chuen 四川 province, and at 陝西 Shen-se. The persons authorized by government to buy, had a 金牌信符 gold medal to authenticate their commission. For 上馬 the best horses, they gave 茶百斤 a pecul of tea; for the middling horses, 70 catties; and for the inferior one's, 50 catties.

(116,) Ching senen poo ching sze 承宣布政使 a receiver and promulger of the decisions of the supreme

government—in each province. This officer is also the treasurer of the province; the appointments of local officers too depend upon him. He is required every 十年造戶版以登民數 ten years to make out from the door boards, and keep on record, a list of the population. There were appointed occasionally a Tsan-ching 參政 and a Tsan-e 參議 to confer with him, and form a board on public questions. At this time the three officers called San-sze 三司 viz. the Poo-ching-sze, of whom we are speaking, the Gan cha-sze 按察司 or criminal judge, with the Yen-yun-sze 鹽運司 or superintendant of the salt department, form a board; which the governor general frequently convenes to deliberate on local occurrences.

(117,) Te keu she pih 提舉市舶 a commissioner to take cognizance of, and exact revenue from, trading vessels; first established during the Tang dynasty.

(118,) Kwan chā sze 觀察使 'observing and examining commissioners.' The emperor Ching-kwan 貞觀 (A. D. 650.) 初遣大使十三人巡省天下 'first sent grand commissioners, thirteen persons, to make a tour through the empire and examine into its state.' The Kin 金 dynasty 兼於節度使 connected this appointment with that of Tsē-too-sze; and the 元 Yuen dynasty, put the duties of this office on the Seuen-foo 宣撫 mentioned above. The Ming 明 dynasty, appointed the permanent office Gan-cha-sze, 按察司 or resident judge, to include also the duties of above named office.

(119,) Te hing gan cha sze 提刑按察使 were circuit judges first appointed by the emperor Tae-tsung 太宗 (A. D. 990) military officers were employed a few times, but on the misconduct of one of them, the office reverted again to civilians. The Yuen 元 dynasty appointed 四道 four roads; i. e. circuits, and with the office 提刑按察司 Te-hing-gan-cha-sze 兼勸農事 connected that of Keuen-nung-sze or an encourager of agriculture. By the Ming 明 dynasty, the Gan-cha-sze 按察使 was directed to 掌一省刑名 controul the criminal decisions of a whole province; and in that form the office still continues.

(120,) Chuen-yun-sze 轉運使 was an officer appointed in the time of the Tang dynasty, to the transport of commodi-



ties, both by land and water throughout the empire. There was also a Tsaou-yun-sze 漕運使 appointed by the Yuen 元 dynasty to attend to the transport of grain from Shan-tung 山東 and other provinces to the capital.

(121.) Yen-těě-sze 鹽鐵使 was an officer appointed under the Han dynasty, to superintend the making of salt and the smelting of iron. One statesman said that 鹽鐵國之大寶 salt and iron were the great treasures of the country.

(122.) Yen-yun-sze 鹽運使 a title of office introduced by the Yuen 元 dynasty, the duties of it were to superintend the transport of salt, and the duties collected on it. This office continues still, and has attached to it the collection of the duties on iron. In Sze-chuen 四川 province, there was an officer called Cha-yen-chuen-yun-sze 茶鹽轉運司 who had charge of the tea as well as of the salt pits in that province, of which there were about Ching-too 成都 the capital 鹽井九十五處 ninety-five. Yen-ching 鹽政 is a general director of the salt concerns, superior to the Yen-yun-sze.

(123.) Fang-yu-sze 防禦使 was a military officer first appointed by the Tang dynasty, in parts of the country liable to attacks from enemies. 守促使 Show tsüh sze, was a similar appointment, and Twan lēn sze 團練使 appears to have been an officer whose duty it was to use means to preserve union and discipline amongst the troops, and between them and the people.

(124.) Hing keun sze ma 行軍司馬 a general officer who took the command of a division of an army under the superior officer called Tsěě-too-sze 節度使 or 節鎮方岳 Tsěě-chin-fang-yō. Those who assisted him were called his Mō-leaon 幕僚 which formed a sort of staff. In addition to the Hing-keun-sze-ma, there was a Pwan-kwan 判官 whose duty consisted in a certain disposal of the stores, armour, &c. with the Tuy-kwan 推官 formed a sort of court martial. Further, a 掌書記 military secretary; and a Tsan-mow 參謀 with a Tsan-e 參議 who formed a sort of council. There were others of the staff called 支使 Che-sze; 主管機宜文字 Choo-kwan-ke-e-wān-tsze; 幹辦公事 Kan-pan-kung-sze; 從事 Tsung-sze; 經歷 King-leih; 知事 Che-sze, and so on.

PART I. S A

(125.) Tsze she 刺史 this title of office was first adopted by Wān-te 文帝 (B. C. 160) in consequence of the 御史 Yu-she officers, being 不奉法 disobedient to the laws, the Emperor 遣丞相出刺史並督監察御史 sent forth a minister of state, in the capacity of Tsze-she; and with powers to rule the officers called Kēen-chā-yu-she. In the time of Kēen-woo 建武 (A. D. 60), the empire was divided into Shīb-urh-chow 十二州 twelve departments called Chow, (a word which has much varied its signification, as to the extent of territory of which it was the designation) and over each of the Chow 州 departments, or provinces, a Tsze she 刺史 was appointed. Respecting these officers there was a remarkable deviation from common usage 雖父母之喪不得去職 even at the death of a father or mother, they could not leave their office.

During the reign of Ling-le 靈帝 (A. D. 190,) the appellation Tsze-she, given to these governors of departments, was changed to Chow-mūh 州牧 'the Chow's shepherd.' Wac-tae 外臺 was another name for the Tsze-she governor. Those of them who were not related to the imperial family, and had not military commands, were called 單車刺史 Tan-keu-tsze-she.

The Chow departments of the country were divided into 上中下三等 three degrees, superior, middle, and inferior; and 自上上州至下下州凡九等 from the highest of the superior degrees, to the lowest of the inferior degrees, there were in all nine distinctions. In the reign of Kae-hwang 開皇 (A. D. 584), a different division of the empire took place, and the name Tsze-she, although retained, did not denote the same high office as before. The geographical terms Keun 郡 and Chow 州 changed places, backwards and forwards several times. The 元 Yuen dynasty made the 州次於郡 Chow inferior to the Keun, and 刺史不設 did not appoint a Tsze-she; and the Ming 明 dynasty besides discontinuing this office, altered again the relative place of the Chow districts, making the 州次於府 Chow inferior to the Foo districts. This arrangement, the Ta-tsing dynasty has continued.

(126.) Pěě-kca 別駕 'another carriage,' denoted an assistant officer, who accompanied the Tsze-she, mentioned in



the preceding paragraph. The *Suy* and *Tang* dynasties called this and other officers 郡官 Keun-kwan.

(127,) Che-chung 治中 'To rule inside,' was the title of an officer of the Tsze-she's staff, who attended to official papers. The 隋 *Suy* dynasty called him Keun-kwan, the same as the preceding, and the 唐 *Tang* dynasty called him 司馬 Sze-ma.

(128,) Choo-poo 主簿 'master of the records,' a head clerk attached to many of the higher officers: another clerk was called 功曹書佐 Kung-tsaou-shoo-tso, who kept a record of meritorious services, as a guide to select proper persons for promotion. The 晉 *Tsin* dynasty called this officer 西曹書佐 Se tsaou shoo tso. The 宋 *Sung* dynasty had a 西曹主吏 Se-tsaou-choo-le: and 選舉郎 Seuen-keu-lang, who performed the same duties as the Kung-tsaou-shoo-tso, of the Han dynasty. Other officers of the staff were 從事史 Tsung-sze-she; 典郡書佐 Tëen keun-shoo-tso; 祭酒從事 Tse-tsew-tsong-sze.

(129,) Chung-ching 中正 or 大中正 Ta-chung-ching, was an officer who took cognizance of other servants of the crown, with a view of determining their rank, or 定九品 fixing the nine orders.

(130,) King-yin 京尹 'The metropolis ruler.' The words King and Yin, are both used occasionally to denote the imperial residence, or the district in which the court is held. This officer who 掌治京師 governed the metropolis of the empire, has been very variously denominated in different periods of Chinese history. Under the 周 *Chow* dynasty, he was called 內史 Nuy-she. The Han dynasty called him 京兆尹 King-chaou-yin, 'The ruler of the million,' alluding to the great concourse of people at the capital of the empire. This name corresponded to the 右內史 Yew-nuy-she of a former period, and the 左內史 Tso-nuy-she, was made 左馮翊 Tso-fung-yih, denoting to help; and Yih to surround as a guard. 魏 *Wei* and 晉 *Tsin*, used the appellation 京兆太守 King-chaou-tae-show; the 唐 *Tang* dynasty over the metropolis 置牧一人 placed one person called a shepherd; and 以親王爲之 put a king of the imperial kindred in the place. The Yuen 元 dynasty called the King-yin officer 都總管 Too-tsong-kwan, 'the

governor general of the metropolis.' The last two dynasties have denominated him 府尹 Foo-yin.

On the staff of the *Foo-yin*, were officers called 京府判官 King-foo-pwan-kwan; 京府推官 King-foo-tuy-kwan; 司錄事 Sze-lüh-sze; 治中 Che-chung; 廂官 Seang-kwan, and 市令 She-ling.

(131,) Tae-show 太守 'A great keeper,' the governor of a province or district. When *Tsin* 秦 conquered the whole of China, he 滅諸侯 exterminated the Choo-how princes of former times, and 以其地爲郡 turned their territories into states called Keun; over which he placed 守丞尉各一人 a *Show*, a *Ching*, and a *Wei*. The *Show* 治民 ruled the people; the *Chin* 佐之 assisted him; and the *Wei* 典兵 commanded the military. King-te 景帝 (B. C. 130), changed the term Keun-show 郡守 to *Tae-show*, the name at the head of this paragraph. *Tae-show* was subsequently changed to *Ta-yin* 大尹; during the San-kwō 三國 period, the title was 郡守國相 內史 Keun show kwō seang nuy she.

Under the *Tsin* 晉 dynasty, the Keun-show governors 皆加將軍 all had the word *general* added to their titles: 無者爲恥 those who had not this military appellation considered the want of it a disgrace.

The founder of the *Tang* dynasty, Woo-tih 武德 (A. D. 923), 改郡爲州 changed the Keun into *Chow*, turned *Tae-show* into 刺史 Tsze-she 加號持節 with the super added title, 'holder of the seal.' After this, he made another addition to their title, and called these governors 使持節諸軍 使持節諸軍 'envoies, holders of the seals of all the armies;' 而實無節 but they really had no seal, but merely a Tung-yu-foo 銅魚符 'copper fish credential.'

(132,) The *Sung* dynasty changed the title *Tsze-she* of the *Tang* dynasty, into Che-keun-sze 知軍事 meaning one who knew military affairs.

The Yuen 元 dynasty divided China into districts, or provinces, which they called 路 'a road,' and called the governors of them 總管府 Tsung-kwan-foo. A department of the empire containing more than 十萬戶 a hundred thousand families, they called a Shang-loo 上路 or, if it were



a part of the country which was deemed important, although it had not so great a population, it was still designated by the same term. An ordinary territory with a population less than a hundred thousand families, was called a 下路 Hea-loo. These governors 秩正三品 ranked with the first degree of the third order. 元路州縣各立長官 over each of the Loo, Chow, and H'een districts, of the Yuen dynasty, there was appointed a superior officer, whom they called in their Tartar language, a Tā-loo-hwa-ch'ih 達魯花赤 who. 掌印信 had charge of the seal of office. Similar to this instance of a foreign title, the reigning Tartar family confers some honorary titles from the Manchow language, untranslated.

The 明 Ming dynasty 罷諸路 put an end to all the divisions of territory called Loo, and at 兩京 both the capitals 置直隸府 erected Ch'ih-le, or self governed Foo; i. e. districts independant of larger divisions of the country, and they divided the rest of the empire into 省 S'ang, 府 Foo, 州 Chow, and 縣 H'een, or provinces containing districts called Foo, Chow, and H'een; which is the geographical division of China that now obtains. The governor of a 省 S'ang, is called Tsung-t'uh 總督 Governor General; the governors of the other three divisions, is expressed by the word 知 'To know,' prefixed to the name of the district; a 知府 is the governor of a Foo; one whose duty it is to know, and to manage all its concerns.

(133,) The Keun-tso 郡佐 or assistant officer of the Keun divisions of territory, once amounted to 三百一十人 310 persons.

(134,) Keun-ching 郡丞 was an officer, whom 秦置之以佐守 Tsin appointed to assist the keeper (governor); 漢因而不改 the Han dynasty continued, and did not change the office.

(135,) Tung-pwan 通判 was an officer who went through much of the official business of the 郡 Keun. The Ming 明 dynasty retained this appointment, and entrusted to it the prosecution of thieves and robbers; the regulations of agriculture; the repairs of river-banks, and the pasturage of horses. Other subordinate officers to the Keun-chin, were 長史 Chang-she; 司馬 Sze-ma; 通守 Tung-show; 同

知 Tung-che; 僉判 Ts'een-pwan, or 簽判 Ts'een-pwan; 判官 Pwan-kwan; 倅 Ts'uh; 推官 Tuy-kwan; 郡尉 Keun-wei, and so on.

(136,) T'uh-yew 督郵 officers of the Han dynasty, who 掌監屬縣 superintended the attached H'een districts. Woo poo t'uh yew 五部督郵 expressed five courts of these officers denominated the east, west, south, north and centre courts. 唐以後無 They ceased to be, in the time of Tang, and ever since.

(137,) Kung tsaou she 功曹史 an officer of the Han dynasty, who superintended the merits or demerits of other officers, in order to guide their promotion and selection for particular purposes. This office was also called Kung tsaou tsan keun 功曹參軍 and Sze kung shoo tso 司功書佐 which by the Tang dynasty was changed to 司功參軍 Sze kung tsan keun. The Sung dynasty discontinued the appointment, and the Yuen dynasty employed the last title of office, with rather different duties.

(138,) L'uh sze tsan keun 錄事參軍 secretaries and clerks who had authority to give opinions respecting the conduct of government officers.

(139,) Choo tsaou tsan keun 諸曹參軍 included Sze-tsang tsan keun 司倉參軍 who had charge of public granaries; Sze hoo tsan keun 司戶參軍 who took an account of the population, lands, roads, marriages, and other things which had an immediate reference to the people; Sze-ping-tsan-keun 司兵參軍 who had a certain controul in military concerns, and Sze f'ä tsan keun 司法參軍 who were law officers, sometimes called Ts'ih-tsaou 賊曹 sometimes F'ä tsaou 法曹 and also 墨曹 M'ih tsaou. The Sung dynasty had similar officers whom they called Sze le tsan keun 司理參軍 and otherwise 馬步院 Ma poo yuen.

(140,) Woo-kwan-yuen 五官掾 were subordinate officers, who formed a sort of staff to their superiors.

(141,) King-heš-p'ö-sze 經學博士 were teachers of the Chinese classical and sacred books, appointed by government.

(142,) Heou-l'een 孝廉 was a title of persons 鄉舉 recommended by the people to serve in the government; after being 里選 chosen by their immediate neighbours,



on account of their virtues; from this appellation arose the modern literary degree called 舉人 Keu-jin.

(143,) Hëen-ling 縣令 denotes the magistrate of a Hëen district. In ancient times, under the Chow dynasty, a Hëen district extended 400, le, and the chief magistrate was called 縣正 Hëen-ching. During the civil wars, at the close of that dynasty, many of the 列國 constituted states or nations, as they were before called, were turned into Hëen districts: and the 縣邑之長 superior of the Hëen city, was called variously by the names 宰 Tsac, 尹 Yin, 令 Ling, and 大夫 Ta-foo. The Yuen 元 dynasty first made a district containing 六千戶之上 upwards of six thousand families a Hëen of the first degree; but subsequently in the southern provinces required a population of 30,000 families to constitute one of the first Hëen. The Ming dynasty determined the relative rank of the Hëen, not by the population, but by the quantity of revenue expressed in measures of grain, from 十萬石以下至六萬 a hundred thousand Shih measures down to sixty thousand, constituted a Hëen of the first rank. Subordinate officers were 縣丞 Hëen ching; a deputy 主簿 Choo-poo, a secretary 縣尉 Hëen-wei, who was at the head of an armed police, and 典史 Tëen-she, or 捕廳 Poo-ting, who was also a police officer. The Ming dynasty, had not the Hëen-wei, but appointed these last named officers, who is yet continued.

(144,) Chin-shoo-kwan-she-kwan 鎮戍關市官 was a sort of armed patrol; to guard against banditti, robbers, fires, and other causes of disturbing the peace. The Yuen dynasty, in this department, had officers called 戍守 Shoo-show; and 萬戶府 Wan-hoo-foo. The Ming dynasty rejected these names, and called those patrolling justices of the peace, Seun-poo-kwan 巡捕官 and Seun-këen-sze 巡檢司 which terms are still retained.

(145,) Heang-kwan 鄉官 were village officers in ancient times, called Heang-sze 鄉師 'the master of the village;' Heang-lou 鄉老 'the old man of the village;' Heang-ta-foo 鄉大夫 'the great man of the village,' and so on. The village was estimated at 12,500 houses or families; the Chow 州 was reckoned to contain 2,500 houses, and the head-man was called 州長 Chow-chang. The

Tang-ching 黨正 was over 500 houses; the Tsühs-ze 族師 was over 100 houses; the Leu-sen 閭胥 over 25 houses; the Pe-sze 鄙師 was over 20 lanes; the Tswan-chang 鄧長 was over 4 里 le or lanes; the Le-lsae 里宰 was over 5 鄰 Lin, and the Lin-chang 鄰長 was over 5 houses.

All these offices were 不命之士爲之 filled by non-commissioned officers.

On the overthrow of the Chow dynasty, Tsin 秦 the conqueror 不師古 did not consider antiquity a master, and altered many things. He called 十里一亭 ten le a pavilion, over which was a 亭長 Ting-chang. Ten pavilions were called a Heang 鄉 over which was a 三老 San-laou, very old man to teach the people; a Sih-foo 嗇夫 to adjust disputes; and a Yew-keon 游徼 to guard against thieves. The Han dynasty, continued this arrangement: and added a Heaou te leiñ tēn kwan 孝悌力田官 officer, whose duty was to encourage domestic virtues and husbandry. At this time the custom of giving 扁表 honorary tablets, to place over the doors of virtuous individuals, commenced.

The Sung dynasty altered these regulations, and made a Woo-chang 伍長 superior over five houses 主之 to rule them; a Shih-chang 什長 ruled ten houses; a Le-kwei 里魁 ruled a hundred; a Ting-chang 亭長 ruled a thousand; and a Heang-tso 鄉佐 ruled ten thousand. The Tang dynasty, made a Le-ching 里正 govern 百戶 a hundred families, and made other alterations, which have been again changed for other modes and denominations.

(146,) The work under review, after the rather tedious detail of ancient officers in the state, which has been (though yet prolix) greatly abridged; next passes to

## 封爵總載

Fung tseō tsung tsae,

*A general account of the letters-patent nobility of China.*

The Yin-tseō 殷爵 nobles of the Yin period, were 三等 of three degrees; by which it was intended to 法三光 imitate the three glorious lights of nature, the sun, the moon, and the stars. The Chow-tseō 周爵 nobles of the Chow period, were 五等 of five degrees, by which it was intended



to 法五行 imitate the *five* elements in nature, according to the Chinese. (See under 五 Woo.)

The nobles of ancient times, in China, were inferior kings or princes, with a certain territory over which they ruled. The 天子 T'ien-tsze, 'Son of Heaven,' or Chinese Emperor, had 畿方千里 a domain of one thousand le extent; the 公 Kung and 侯 How nobles had a territory of one hundred le in extent; the 伯 P'ih nobles, had seventy le; the Tsze 子 and the 男 Nan, had 50 le; i. e. a district of about twelve English square miles.

Those nobles, or petty chieftains, who 不能五十里 were unable to command 50 le, 不合于天子 did not unite with the emperor, but 附于諸侯 were attached to the princes or nobles. The Chinese world was then divided into 九州 nine chow departments, which contained 千七百七十國 one thousand seven hundred and seventy nations.

Another statement of the division of territory amongst the ancient nobles, runs thus, Outside the imperial domain of 1000 le, was appointed a 方伯 Fang-p'ih, with 五國以爲屬 five nations whose dependance was expressed by the word Shüh; and these 屬有長 five associated states, had a superior called Chang; ten nations made a 連 L'een, over which was a superior called 帥 Shwae; thirty states made a 卒 Tsüh, over which was a 正 Ching; two hundred and ten made a 州 Chow, over which was a superior prince or noble called 伯 P'ih, of these P'ih there were eight; all of whom 屬於天子之老二人 were dependant on the emperor's two old ministers; each of whom took a half of the controul, and thus 分天下以爲左右 divided the empire into left and right; these two ministers were called 二伯 Erh-p'ih. The land inside the imperial thousand le domain, was called 甸 T'een, and 千里之外曰采 that which lay beyond the thousand le was called Tsae. Again, Wang-ke 王畿 denoted the imperial domain, 500 hundred le beyond that was called How-füh 侯服; 500 le beyond that again, was called Teen-füh 甸服; still more distant 500 le, was denominated N'ā-füh 男服; beyond that 500 le was 采服 Tsae füh; 500 le more distant was 衛服 Wei-füh; again 500 le farther off was 蠻服 Nan-füh; beyond that

500 le was 夷服 E-füh; 500 le farther was Chin-füh 鎮服 and the most remote was 藩服 Fan-füh, a term still employed to denote remote territorial possessions.

The 諸侯世子 Choo-how prince's sons 世國 reigned over their states by hereditary right; but the Ta-foo 大夫 statesmen 不世爵 did not enjoy their rank by hereditary succession.

(147.) Tsin 秦 the conqueror of China 制爵二十等以賞功勞 instituted *twenty* degrees of nobility, to reward the meritorious services of his officers. He made twenty nobles called 徹侯 Ch'eh-how; and nineteen at his court who were called, from the region of Shen-se 關內侯 Kwan-nuy-how. These latter nobles or princes had 無國邑 no nations or cities given to them: 有封名而無食邑 they had titles by patent, but no cities to supply them with food,—no territorial revenue.

(148.) When 漢興 the Han dynasty arose, it 設爵二等 instituted two degrees of nobility; viz. 王 Wang, and 侯 How. The 皇子封爲王 Emperor's sons were created *Wang*, or kings 其實古諸侯也 who were indeed the Choo-how of antiquity. The 羣臣異姓以功封者謂之徹侯 statesmen generally, who were not of the imperial name, and who were created nobles on account of their merit, were called Ch'eh-how: 大者不過萬家 the greater of these nobles, had not more than ten thousand houses; and 小者五六百戶 the inferior one's five or six hundred families. 古分土而無分民 in ancient times, land was shared out to the nobles, but not the people. 自漢始分民而諸王國皆連城數十 It was in the time of Han that the people began to be shared out to the nobles, and all the kingdom, had each of them, connected with it, several tens of cities.

The Han dynasty besides the titles of nobility 別加美號 added other appellations of excellence; and 賜特進 conferred the privilege of *special admission* to the imperial presence, and a seat amongst his majesty's ministers. Inferior statesmen, who were created nobles by patent, were called Chao-how 朝侯 court nobles. These all wore 平冕 文衣 crowns, with a flat parallelogram-shaped board laid



upon the head, and embroidered garments: and from their attendance at grand sacrifices, they were designated 侍祠侯 She tsze how. Wei-choo-how 隈諸侯 devoted those who were related to the imperial family, although their rank was small.

(149.) When the princes or kings called 王 Wang were created, they 受茅土 'received a reed and some earth,' with which they 歸以立社 repaired to their destined territory to erect altars to the land.

(150.) About the close of the 6th century, the Wei 魏 sovereignty in China had the six titles of nobility 王公侯伯子男 Wang, Kung, How, Pih, Tsze and Nan. The sons of the 王 Wang bore the title 鄉公 Heang kung; the 嗣王庶子 sons of the heir apparent, bore the title of 鄉侯 Heang-how. The sons of the 公 Kung nobles bore the title 亭伯 Ting-pih, a noble of the pavilion. The word 亭 Ting, or pavilion was first employed as a title in the famous 曹操 Tsaou-tsaou's case, who was created by his master 費亭侯 Fei-ting-how, at this time many other distinctions amongst the Chinese noblesse existed 以賞軍功 to reward military services; but many of them were without any revenue attached to them; and it is said 虛封爵自魏始 the empty (or vain) patent titles of nobility originated with Wei. The empty titles, were those without revenue.

The emperor 泰始 Tae-che (A.D. 460) 封建子弟 爲王二十餘人 created of his sons and brothers more than twenty kings, 以郡爲國 with a Keun district for a kingdom; the larger kingdoms had 20,000 families. Sometimes all the kings and nobles were kept at court; and at other times remanded to their respective principalities.

The Chin 陳 dynasty established 九等郡有王 nine orders of principalities with kings over them; and had twelve other degrees of nobility, such as 開國郡縣公 Kae-kwō-keun-hēen-kung which had a reference to the aid given in acquiring the dominion.

The Suy 隋 dynasty had the titles 國王 Kwō-wang; 郡王 Keun-wang; 縣公 Hēen-kung, and so on, to the number of nine; which a few years afterwards was reduced to three; viz. 王公侯 Wang, Kung, How.

(151.) The Tang dynasty, in the 6th century had nine degrees of nobility, similar to those of the Sung dynasty; the princes of the blood were all styled 親王 Tsin-wang.

(152.) The founder of the Sung dynasty (A. D. 950), 取天下易於反掌 'took the empire as easily as one can turn one's hand;' and therefore he 惟崇文事不尙武功 honored only literature, and did not esteem military exploits; all the ministers of state during this dynasty were created nobles with the title 國公 Kwō-kung; whereas 漢法非軍功不侯 by the laws of the Han dynasty, no man could be ennobled without military merit. 古今異變不可以槩論也 'the differences and changes which have taken place, in ancient and modern times, cannot be discoursed of by general affirmations. The differences are so many they must be particularized, that they may be understood.

The Ming dynasty appended to the word 王 Wang, or King, a great many other distinctive epithets and scattered the titles plentifully about the imperial family, giving also peculiar titles to the princesses, such as 郡主 Keun-choo; 縣主 Hēen-choo; 郡君 Keun-keun; 縣君 Hēen-keun; 鄉君 Heang-keun, and so on.

(153.) These titles, and all honors conferred by the government, are called Ming-ke 名器 'fame utensils;' which by some of the Chinese dynasties, have been given more sparingly than by others, on the principle that 爵易得則民不貴 a nobility which is easily obtained is not valued by the people.

(154.) Further remarks on 封爵 Fung-tseō, 'The creating nobility' in China, are arranged under these several heads; 1, 親戚封 Tsin tseih fung, The ennobling the kindred—of the emperor. 2, 功臣封 Kung-chin-fung, The ennobling of meritorious servants of the crown. 3, 死王事子孫封 Sze-wang-sze, tsze-sun-fung, The ennobling the sons and grandsons of those who have died (conspicuously) in the king's service. 4, 封功臣後 Fung-kung chin-how, ennobling the posterity of meritorious statesmen. B. C. 180, the queen 高后 Kao-how ordered certain temple honors to be continued 世世勿絕 age after age interminably; and that 嗣子各襲其功位



the heirs of the person should every one inherit his rank.

5, 德行封 Tih-hing-fung, ennobled for virtuous conduct.

The five common titles of nobility are explained as being derived from certain virtues,—the highest and

First, the 公 Kung Nobles, are so called from a generous regard to the public or general good; in opposition to all selfishness; this being considered the highest virtue.

Second, the 侯 How nobles, are those who being expelled for their virtues, yet wait for better times, and persevere, although suffering.

Third, the 伯 Pih nobles, are 'bright men,' as the word denotes; i. e. seniors, possessing a high degree of intelligence.

Fourth, the 子 Tsze nobles, are those who are capable of nurturing or training up other persons in virtuous conduct.

Fifth, the 男 Nan nobles, are those who are capable of sustaining the burden of important offices manfully, and thereby giving repose to others.

(155,) Tsun-hëen-ke-tseu-fung 尊賢斷絕封 'Nobility granted to honor former worthies, and prevent their becoming extinct. 7, Gân-tsih-fung 恩澤封 'nobility conferred as a mere expression of the gracious favor' of the prince. 8, Wae-tseih-fung 外戚封 'nobility conferred on distant relations, or those on the female side,' in the imperial family. 9, Chuy-fung 追封 'posthumous nobility,' or that conferred after the death of the individual. Many of the gods of China are in this way from time to time promoted by mortal emperors. 10, Se-fung 遞封 'transferring titles of nobility,'—not to another person, but changing the title. 11, 異域降附封 E-yih-heang foo-fung, 'Nobility granted to persons in foreign territories who have submitted and attached themselves' to China. 12, 婦人封 Foo-jin-fung, 'Nobility granted to women.' 13, Tse-fung 爵封 this is the title to a section on selling 買爵 Mae-tseö, or granting 賜爵 Tse-tseö, nobility to the 民 Min, or common people: one of the applications given them, was 公士 Kung-sze. This practice was introduced in the second year of the Han dynasty (B. C. 205), as an incentive to the 民 people to 除秦社稷

put away the altars of the Tsin dynasty, and erect those of Han. These loyalists, who had the rank of noblesse 有罪得以免也 when they committed crimes obtained a pardon: a strange privilege!

This account of Chinese nobility closes with a few examples of those who have Sun-jang-fung 遜讓封 'humbly declined being ennobled.'

(156,) The Yuen-këen-luy-han 淵鑑類函 having gone through an historical account of ancient offices and titles of nobility, passes to

政術部 'collectanea on the art of government,' and although this article is already extended to a great length, the writer yet thinks it will be useful to notice further the heads of these chapters in connexion with the word 官 Kwan.

(157,) Keun-taou 君道 'the principles of desposition,'—or the received principles concerning an absolute sovereign prince. The etymology of the word 君 Keun, is first noticed; it is from ruler and mouth, meaning that his word is law. It is further said of the despot, in that 得侔天地者 稱皇帝 his virtue equals heaven and earth (the god nature) he is styled Hwang-te, in that 天祐而予之稱 天子 heaven helps him, and treats him as a son, he is called Të-n-tsze, the son of heaven. Again 天子者繼天 the Son of Heaven, comes next after Heaven, in ruling the universe, and 一統各得其宜 leading every thing into its proper place: this is the supremely honorable dignitary employed by 父天地母 'father heaven, and mother earth;' 以養人 'to take care of human beings.'

Still however they make the despot subordinate to the people. 立天子爲天下也 the Son of Heaven is established for the sake of the world, 非立天下爲天子也 the world was not established for the sake of Heaven's son. An ancient writer compares the despot to a fish in water—he says, 魚失水則死水失魚 猶爲水也 'if the fish lose the water, it will die; but if the water lose the fish, it is still water.' And again 君舟也庶人水也水能行舟亦能覆舟 'the prince is a gallant vessel; the people are the water, the water can swim a vessel, and the water can swamp a vessel.'



(158.) Chin-shüh 臣術 'a minister's arts,' in a good sense, i. e. the duties incumbent on him. His 智足以謀國事 wisdom should be competent to plan the affairs of the country; 行足以爲人師 his personal conduct should be adequate to make him an example and a teacher to others; 國有法則守之 whatever may be the law of the land, he should maintain it; and 君有難則死之 when his prince is in difficulties he should die for him.

(159.) Kwan pan 官班 the order in which officers shall be arranged or stand at court. The prevailing division of rank into nine degrees, is attributed to 陳羣 Chin-keun, a statesman of the 三國 San-kwō period (3rd century) who was created a nobleman by 曹操 Tsaou-tsaou, the usurper. In the memoirs of Chin-keun, this sentence occurs, He 制九品官人之法 invented the method of arranging government officers into nine ranks. The following are the heads of other short sections.

(160.) Ts'ih-kwan 擇官 the selection of officers; 勤 Kin kwan, Diligent officers. 守 Show kwan, On adhering to office. 攝 Shě kwan, On pluralities in office; i. e. one person holding several appointments. 省 Sǎng kwan, the sparing use of officers; i. e. using few of them. 太宗 Tae tsung, of the Tang dynasty, limited the number of officers for the government of the whole empire, to seven hundred and thirty persons. All 冗員無職事者 superfluous officers who hold sinecures—should be dismissed. 曠官 Kwang kwan, Neglecting the duties of an office. 侵 Tsin kwan, encroaching on the duties of other people's office. 爭長 striving for precedence. 濫 Lan kwan, Officers corrupted by bribery. 賣 Mae kwan tseō, selling offices of government—this expedient has often been resorted to in China, for the purpose of increasing the revenue. Keaou hwan 巧宦 sychophants. Hwan kwan 換 exchanging officers. Tae kwan 代 acting for other officers. Hew kea 休假 on obtaining leave of absence from office. Tsze kwan 辭 on declining office. Keu kwan 去 on throwing up an office. Chüh meen 黜免 on expelling from office. 有罪復用 Yew tsuy fūh yung, On an officer having been convicted of crime, to re-employ him. On each

of these topics a few elegant extracts and examples are given, in a desultory unconnected manner.

(161.) The historical account abridged in the preceding pages of the officers of the Chinese, is followed by quotations on 論政 Lun ching, concerning government itself. The word 政 government from right and a slight stroke, is defined by 正 Ching, 'To rectify;' or 下所取正也 the means by which inferiors rectify themselves.'

An ancient maxim in the 禮記 Le ke is, that in order to rule the world, five things are of supreme importance; 1st, that the ruler should 治親 govern well his own kindred; 2nd, That he should 報功 reward merit; 3rd, 舉賢 elevate the virtuous; 4th, 使能 employ men of talents; and 5th, 存愛 cherish men of benevolent spirits.

There is one allusion which suggests an unfavorable idea of the situation of the people; it is this 天子御者 the emperor is a charioteer. The 內史 Nuy-she, and 太史 Tae-she, ministers are his 左右手 left and right hands; 以法爲銜勒 the laws are a bit—in the people's mouths; 以官爲轡 the government officers are the bridle, and 以刑爲策 punishments are the lash, with which the people, or the state carriage is driven. The European term, 'The reins of government,' is a part of the same allusion.

(162.) Kwan tsze 管子 called 禮義廉恥 the courtesies and decorums of life; justice and equity, or righteousness; moderation and uncorrupted integrity; a feeling of shame or a sense of honor—the 四維 four cords of society which is endangered by the 絕 breaking asunder of any of the first three; but destroyed by the breaking of the last named.

One says, 政猶張琴瑟也 government is like stretching the string of a harp 大絃急則小絃絕矣 if the large strings be urged vehemently, the small strings will break. 位尊者德不可以薄 Those who hold stations of high respectability should not be men deficient in virtue 官大者治下以小 those who hold great offices, should not rule little things; 民衆者政不可以苛 where there is an extensive population the government should not be vexatious. Those officers 有大



略者不可問其所短 who possess general qualifications should not be questioned about slight inabilities; 有德厚者不非其小疵 those who have substantial virtues, should not be criminated for small faults. 牧民之道 The way to guide the people as a shepherd, is 食之以仁 to feed them with benevolence; 教之以禮 to teach them with civility; or rather teach them to know the decencies and civilities of life. 因其所欲而與之 According to their wishes give them, 從其所好而勸之 follow their likings, and admonish them; 賞之其疑者從重 when rewarding, if any doubt, do it liberally; 罰之疑者從輕 when punishing, if any doubt, do it lightly.

(153.) Another approved opinion on government is this, 善爲政者 those who are skilled in government 舉綱 'raise tight the net-rope 而網寬 but have a wide net.' By raising the net-rope 所羅者廣 those included in the net are many; and by having a wide net 小必漏 the small escape,—by this means 政不苛 government is not vexatious in petty cases; and 此爲政之要也 this is the important thing in good government.

The acknowledged principles of government are expressed by two words, Kwan, Këen 寬簡 i. e. verbally 'wide and sparing,' by which they mean, a liberal treatment; and a sparing interference with the people; but some erroneously consider these virtues the same as Tsung Leö 縱略 connivance and carelessness, which cause 政事弛廢 government acts to become null and void; therefore another definition is given, thus, 寬者不可急苛 liberality, forbids being vexatious and oppressive; 簡者不爲碎繁耳 a sparing interference is that which is not troublesomely minute.

(154.) The following are received as maxims, 審禮 judge of rites and ceremonies; 履事 tread in the footsteps of former affairs, or, follow precedent. It is required to 化人 convert or reform men; 知賢 to recognize virtuous worthy people to 去煩 to put away what is troublesome; and to 貴簡 value an abridged way of governing to 遺愛 leave behind one an impression of love and affection; to 絕私 exterminate selfishness; to 酌人言 consult with the

public opinion; to 求民病 rescue the people from their (moral and physical) diseases: to 除苛虐 put away all minute annoyance—or unfeeling vexations, to 務三政 attend carefully to the three principles of government;—1, 擇人 to select proper men, 2, 因民 to comply with the people's convenience; 3, 從時 to conform to the seasons. It is said, 何以守位曰仁 the means of preserving a throne, is benevolence, 何以聚人曰財 the means of collecting a people is wealth, 神道設教 institute education on divine principles—i. e. on principles of religion; inculcating that the gods know and punish vices, which escape the laws of men; 不貴異物民則足 do not value extraordinary commodities, and the people will have a competence; 不寶遠物則遠人格 do not esteem as precious far-fetched commodities, and people from a distance will submit themselves—from feeling themselves of no importance.

治國不以禮猶無耜而耕 To rule a nation without the ceremonies and proprieties of life, is like ploughing without a coulter. 四民用足則國家安 when the people in all quarters have a sufficiency, the nation will enjoy tranquillity. 政寬則姦易禁 When the government is liberally conducted (or exercises clemency) plots are easily kept down 政急則姦難絕 when the government is oppressive it is impossible to exterminate plots. 罷無益之巧 Put an end to useless ingenuity and 棄難得之貨 reject commodities which are hard to be obtained.

(154.) Some of the other terms used in reference to government, are these Leih-ching 立政 on establishing government; Shen-ching 善政 on good government, Jin-ching 仁政 on benevolent government; Kwan-ching 寬政 on liberal government; Le-kew-tsung-ching 吏久從政 on officers remaining long in office; Kin-ling 禁令 on prohibitions, and strictly inflicting the penalty. Tëen-fä 典法 ritual and ceremonial laws; Poo-shoo 簿書 accounts of finance and population; Yuë-yaou 月要 a monthly account; Suy-hwuy 歲會 an annual account; Yaou-hwuy 要會 a general statistical account of the empire; Tih-hwa 德化 reformation of men, caused by the influence of virtue;



Tih-han 德感 the influence of virtue on nature generally, both the rational and the inanimate; Kung-ching 公正 on justice and rectitude in the government officers; Lëen-keih 廉潔 moderation and purity—in reference to money; Shoo 恕 on excusing others; or putting a favorable construction on their defects and faults; Wei-yen 威嚴 on a majestic sternness and severity. Ming-chä 明察 on examining clearly into affairs; Tseih-gö 疾惡 on hating vicious people; Tsih fuh 摘伏 on finding out secret transactions; Ching-chih 稱職 on weighing the duties of an office and the capabilities of the person to fill it. Show-chih 守職 maintaining one's office by fulfilling its duties; Keae-shin 戒慎 caution and care; E tsih 異責 cases of extraordinary merit in governing well, so as to induce supernatural effects, or miraculous occurrences. Le-hëen 禮賢 to shew marked civilities to worthy men. Jiu hëen 任賢 to give office to worthy men. Che jin 知人 on discerning the characters of men. Puh kew pe 不求備 not expecting perfection from any man. Tuy mei hea le 推美下吏 to resign the praise, and attribute the merit to inferior officers. Ke hëen 棄賢 on rejecting worthy men. Pe-hëen 蔽賢 on casting a shade over worthy men. Hwuy tsih 惠澤 to confer largesses on the people; Chin seüh 賑卹 to supply their wants in times of distress. Kew teih 求糴 on soliciting a supply of grain from other states or provinces. Hing le 興利 to give encouragement to what increases the wealth of the people; 方略 Fang-leö, On schemes or plans to effect particular purposes; Keuen ko 勸課 on exhorting to agriculture; and the general diffusion of education—these are called the 本 root, and 基 foundation of society. Tih-min 得民 on obtaining the people's affection. Puh shih e 不拾遺 on not taking to one's self a thing lost by others. 考績 On a periodical examination into the conduct of officers. Pe ching 弊政 a base vile government. Yä ching 厭政 an oppressive government; Lwan ching 亂政 the rule of anarchy. Kenë ching 譎政 an intriguing government. Ching-puh yih 政不一 a perpetually changing government. Ning seay 佞邪 specious and loquacious villainy in the officers of government

Tan paou 貪暴 greedy and violent. Tan-lan 貪婪

insatiably avaricious. Tan maou 貪冒 risking every thing for the sake of gain; 貪貨棄命 Tan ho ke ming, throwing away one's life for the sake of gain. Pow kih 掊剋 to exact exorbitant taxes from the people. Paou neö 暴虐 and 酷暴 Kùh paou, A cruel inhuman government—which inflicts tortures promiscuously, and sports with the lives of the people—one example under this section is 燒鋸斷頭 to cut off the head with a burning saw. Wang ching 亡徵 prognostics of ruin: some of the prognostics are supernatural, and others are those extreme degrees of misconduct which naturally indicate approaching ruin; these are examples, 太心無悔 a careless and impenitent mind. 多怨而好兵 many resentments and a fondness for war. 饕餮而無餒 an insatiable avarice that is never satisfied. 后妻賤而婢妾貴 the queen, the wife, meanly esteemed; whilst slaves and concubines are honored. 官職可以重求爵祿可以貨得 when offices may be obtained by the importunate solicitations of interest; and when titles and emoluments may be bought. 外示威重內行險忌 an external show of awful majesty; with an internal secret fear,—more of these terms may be seen in the 45th and subsequent volumes of the 淵鑑類函 Yuen-këen-luy-han.

The 故事瓊林 Koo-sze-keung-lin, 1st vol. 20th page, under 文臣 Wän chin, and 武職 Woo chih, contains a parallel between ancient and modern titles of office, with some of the complimentary and poetical terms applied to person holding particular offices.

The etiquette to be observed between officers of different ranks may be seen in the beginning of the red book 緝紳覽 Tsiu-shin-lan; and a detailed account of every department of the present government may be seen in the Ta-tsing-hwuy-tëen 大清會典 comprised in 40 duod. vols.

宙 CHÓW. 宙 豐 宙

From a covering above, and a containing vessel below; to contain under cover, as in a ship or carriage; to contain as the earth, or the universe; including all ages, from high antiquity to the present time. See 宇 Yu.



Shang hea sze fang yuě yu 上下四方曰宇 the zenith and nadir; and the four points of the compass are called Yu. Wang koo lae kin yuě chow 往古來今曰 1 past antiquity onward to the present, is called Chow. Yu chow che keang shan, pūh kae; koo kin che ching wei kō shoo 宇 1 之江山不改古今之稱謂各殊 the rivers and hills in the world change not, but the ancient and modern appellations are all different. Yu-chow 宇宙 the universe.

Yu chow che kēen wei tēen te che kēen 宇 1 之間 謂天地之間 in the midst of the Yu-chow, expresses in the midst of heaven and earth. Paou tae ho che yu chow 保太和之宇 1 to secure the harmony of the universe.

# 定 TING. 定 𡵓 𡵓

From a foot under a cover or shed in a tranquil place of rest. Settled; in a fixed state; tranquil; steady. To fix; to settle; to decide. Fixed; settled; certain; a fixed trance-like state. To stop. Name of a district and of a hill. Pēih ting 必 1 it must be. Gan ting 安 1 at rest; in a fixed tranquil state. Yīh ting 一 1 positively; assuredly. Ting e 1 擬 to fix; to determine; to decide on, as in a case of law. Ting gīh 1 額 a fixed quantity or number. Ting jen 1 然 absolutely certain, positively. Ting ke 1 期 a fixed time. Ting sing 1 省 to enquire respectfully about the health of one's parents. Pūh ting 不 1 or We ting 未 1 uncertain, either referring to the past or the future. Ting yin 1 銀 or Ting tan yin 1 單銀 an advance given to fix a bargain; earnest money.

Yew yīh ting che le 有一 1 之理 it is a fixed principle. Yu ting 預 1 to settle previously. Jin sze ho chang ting 人事何嘗 1 when are human affairs ever fixed. Hwān ting shin sing 昏 1 晨省 in the evening enquire about (a parent's) rest, and in the morning, enquire about their waking.

Ta ting tēē 打 1 帖 to strike a bargain; to make out a written agreement. Jūh ting ken leaou 入 1 去了 entered into a trance. Tēen te ting wei 天地 1 位 heaven and earth being fixed in their places. (Yīh-king.)

Ting hea yīh tan ho 1 下一單貨 to settle an agreement about merchandise. Choo e we ting 主意未 1 unresolved; undetermined what to do. Sze shūh we ting 事屬未 1 the affair yet remains in a state of uncertainty; it is not yet fixed how it will be. Kwo wān ting 過文 1 to send to the espoused lady the documents (and presents) which fix the intended marriage. We sing ting 未醒 1 not perfectly awake—a term of abuse addressed to a stupid person. Tan ting 淡 1 a calm firm (decision of mind.)

In the She-king 1 Ting occurs as the name of 北方之宿 a constellation in the northern regions. 震澤底 1 Chin-tsīh-te ting, 'The Chin-tsīh, or agitated lakes, were settled' (Shoo-king) Wang yuě, kung ting yu wang e 王曰公 1 予往己 the king (Ching-wang) said to (Chow-kung,) when you, Sir, are settled in (洛 Lō) I will go also.' (Shoo-king.) Ting ke lun 1 其論 'to confirm. (by the king's authority) the deliberations (of the ministers.) Lun ting, jen how kwan che 論 1 然後官之 after the deliberations are confirmed (by the king) then give office (to the person alluded to.) After he has served then give him rank; and Wei ting jen how lūh che 位 1 然後祿之 after his rank is fixed then give him emolument. (Le-king.) E jun yuě ting sze she 以閏月 1 四時 'by the intercalary month adjust the four seasons;' or else, according to the lunar calendar 春入夏 the spring (in three years) is carried forward to summer. (Shoo-king.) Tēen te ting wei shan tsīh tung ke 天地 1 位山澤通氣 when heaven and earth were fixed in their places the hills and lakes had an intercommunion of aerial vapours. (Yīh-king.) Pūh teaou haou tēen, lwan me yew ting 不吊昊天亂靡有 1 'unpitied by resplendent heaven; confusion cannot be brought to settled order.' (She-king.) Che che urh how ting 知止而后 1 when the mind knows that virtuous state in which it ought to rest; the purpose will become fixed. (Ta-heō.) The king Seang-wan 襄王 said to 孟子 Māng-tsze, 天下惡乎 1 'how is the world (in which war and strife now prevail) to be fixed in a tranquil state?' The philosopher recommended an universal monarchy in these words, Ting yu yīh 1 于一 'it must be fixed by uniting it under one sovereign.' (Māng-tsze.)



粉 Ting fun; 風草 Ting fung tsaou; 參草 Ting sǎn tsaou;—the names of plants.  
Ting tung 痛 to determine respecting pain,—a medical term.

省溫清禮不可缺 Ting sing wǎn tsing le pǎh ko keüē, The ceremony of enquiring early in the morning (of parents) and soothing their evening's repose by attentions, should not be dispensed with. (Tseuen-jin-keu-hwǒ.)

Names of places.

Ting chow 州 a district in Chǐh-le province.  
Ting fan 番 a district in Kwei-chow province.  
Ting gan 安 a hēen district in Canton province.  
Ting hae 海 a hēen district in Chě-keang province.  
Ting hing 興 a district in Chǐh-le province.  
Ting pēn 邊 a hēen district in Se-gan province.  
Ting seang 襄 a hēen district in Shan-se province.  
Ting taou 陶 a hēen district in Shan-tung province.  
Ting nan ting 南廳 a district in Keang-se province.  
Ting yuen ting 遠廳 name of a place in Shen-se.  
Ting yuen 遠 a hēen district in Keang-nan province; there is also a place of the same name in Sze-chuen province.

宛 YUEN, and Wan.

From a covering, and a knot causing restlessness. To cover one's self over with shrubs or plants; crooked and made to hang down; yielding; giving way; hence the common phrase Yuen chuen 宛轉 yielding and turning; i. e. accommodating one's self to circumstances. Read Yuen, The name of a hill; of a country in the west; a surname. Read Yuén, A small appearance. Yuen yǒ 若 or Yuenjen 然 as if, according to.

在水中央 Wan tsae shwǎy chung yang, 'appeared as if in the midst of the water.' (She-king.) Wan pe ming kǎw 彼鳴鳩 'a small dove.' (She-king.)

宜 E, or Ne. 宜 宜 宜 宜

From a line denoting the earth, and over all a covering. A settled dwelling; that which by nature is constituted fit, right, proper; fitting for; suitable to; according with; union; harmony. Business; affair. Name of a sacrifice; and of a district. A surname. Used for 儀 E. E hoe, pǔh e 乎不 is it proper. E jin 人 title of the wives of officers of the fifth rank. E-jen 然 suitable; proper; fitting. E ke yew tsze sze 其有此事 either affirms that an affair is proper, or in an interrogative tone, implies the contrary.

Yew she e yu tsze; urh pǔh e yu pe 有時 於此而不 於彼 there are times which are expedient for this, and inexpedient for that. Yew pe tsze seang e 彼此相 1 there is a reciprocal expediency both for that and this;—or, for you and me. Jin te seang e 人地相 1 the man and the place suit each other:—said in reference to persons who fill the office of magistrates. Ying e 應 1 it ought properly to be so. Woo e 務 1 it must by rights be thus. Yin she che e 因時制 1 to do or make what is suitable or proper; according to times and circumstances. Tsae tǒ tǐh e 裁度得 1 the plan and arrangement is suitable or proper. Shang fǎ tǐh e 賞罰得 1 rewards conferred and punishments inflicted, according to what is suitable and proper. Tan pēn e 貪便 1 to covet what is expedient for, and suits one's self. Too e 土 1 to be suitable or peculiar to the soil. Pǔh hǒ she e 不合時 1 unsuitable to the times. E ke yew tsze sze 其有此事 he deserved what happened to him—said in reference to some calamity or affliction falling upon a person.

E nan tsaou 南草 E nan tsaou 男草 names of plants. E hing cha hoo 興茶壺 a tea pot made at E-hing, in Keang-nan.

In the She-king it is said of Seuen-keang 宣姜 the queen of 宣公 Seuen-king,—She ought

君子偕老 Keun tsze keae laou;  
副笄六珈 Foo ke lew kea,



委委佗佗 Wei wei to to,  
 如山如河 Joo shan joo hoo:  
 象服是 | Seang fūh she e,  
 子之不淑 Tsze che pūh shūh,  
 云之如何 Ynn che joo ho!

With her prince together live or die;—  
 The six gems hang from the pins of her head dress:  
 What dignified ease and calm self possession!  
 Firm as a mountain; flowing as a river—  
 The state robes of royalty become her.—  
 But since she is not virtuous,  
 What can be said!

How foo seang tēn te che e, e tso yew min 后輔相  
 天地之 | 以左右民 the prince assists heaven  
 and earth in what is fitting to help the people. (Yīh-king.)

Fan keu min tsae e sew ke keaou; pūh e ke sūh; tse ke  
 ching pūh yīh ke e 凡居民材 | 修其教不異  
 其俗齊其政不易其 | all those who are in  
 places which require them to rule the people, ought to adjust  
 their education; but should not by coercion alter their  
 customs; should settle the rules of government; but not  
 change what is suitable to the people. (Le-ke.) The prin-  
 ciple taught is, that customs and opinions should be gradually  
 changed by the influence of education.

Luy yu Shang-te, e yu chung too 類于上帝 | 于  
 冢土 sacrifice to the most high ruler, and sacrifice to the  
 gods of the land. Tse shay yuē e 祭社日 | to sacrifice  
 to the gods of the land is expressed by E. (Shoo-king.)

Kung she lae yen, lae e 公尸來燕來 | the  
 effigy of the departed is come to the feast—is come to the  
 place proper for it. (She-king.) Said in allusion to the  
 rites observed after death in ancient times, when an image  
 of the deceased was dressed up, worshipped and feasted.

#### Names of places.

E-chang | 昌 name of a district in Hoo-pīh.  
 E-chang | 章 a Hëen district in Hoo-nan.  
 E-ching | 城 a district in Hoo-pīh.

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E-chuen | 川 a Hëen district in Se-gan province.  
 E-chun | 春 a .... Keang-se.  
 E-hing | 興 a .... Keang-nan.  
 E-ho | 禾 a .... Kan-sūh.  
 E-hwang | 黃 a .... Keang-se.  
 E-keun | 君 a .... Se-gan.  
 E-leang | 良 a .... Yun-nan.  
 E-pin | 賓 a .... Sze-chuen.  
 E-shan | 山 a .... Kwang-se.  
 E-too | 都 a .... Hoo-pīh.  
 E-yang | 陽 a .... Ho-nan.

害

From a covering and old. An ancient form of 居

Keu, A dwelling.

穷

From a covering, hill, and strength. An ancient

form of Kea 家 a house. See under seven strokes.

#### SIX STROKES.

室

From earth raised on earth, and a covering. An  
 upper story or loft.

容

K'HO. From to unite and covered. Joined; united.

客

K'HĪH

𠂔 𠂔 𠂔

From shelter and every. A person sheltered by an inn or  
 common hall. A guest, one who comes to a place to make a  
 temporary stay, any person that comes from outside; a stran-  
 ger; a dealer from another part of the country; a customer.  
 Banditti are also called K'ih, when they come from a foreign



state. A surname. Yew jin kīh 有人 | or Yew kīh jin 有 | 人 he has a visitor. Pin kīh 賓 | a visitor; a guest. Yuen kīh 遠 | a stranger from remote parts. Choo kīh 主 | a host and a guest. Tsing kīh 請 | to invite a friend or visitor; to invite a party. A customer; as Fā kīh 發 | to procure customers—goods which do so. A traveling merchant; as Cha kīh 茶 | a tea merchant; a dealer who goes to the hills annually to procure the tea; a manufacturer of tea.

Kīh shang | 商 a traveling merchant, one who goes to a place to purchase commodities and leave it again. Chang ta kīh che 掌大 | 之儀 to conduct the ceremonial on receiving great (state) visitors. Kin jīh yew kīh lae 今日有 | 來 a visitor has come to day. Sung yu chow wei kīh 宋于周為 | Sung was a guest at Chow's court—which intimates that the two states were equal and recognised a reciprocity of civility. Pūh yaou tso kīh taou 不要做 | 套 don't adopt the formalities of a visitor, be at home. Kīh lae choo pūh koo | 來主不顧 when the visitor came, the host took no notice of him. Kīh choo jin urh heuē | 主人二穴 an anatomical phrase. Fan tsze wae che chay keae yuē kīh 凡自外至者皆曰 | all those who approach from outside are called Kīh; and Fan wae kow yīh yuē kīh 凡外寇亦曰 | all robbers or banditti who come from outside are also called Kīh; hence Paou kīh 暴 | cruel visitors; viz. robbers. Tsze kīh 刺 | an assassin. Kwan kīh 款 | to treat a guest well. Kīh keu choo jin gan | 去主人安 when guests go, the host enjoins repose. Neu se yuē keaou kīh 女婿曰嬌 | a daughter's husband is called Keaou-kīh.

Chung mun keīh tō e tae paou kīh 重門擊柝以待暴 | double the gates, and strike the tocsin, to be on the watch against ferocious banditti. (Yīh-king.) Yu yen kea kīh 於焉嘉 | thus I shall have a worthy guest. (She-king.) Yew pūh sō che kīh san jin lie 有不速之 | 三人來 there are three unimportuned guests come. Kīh te | 地 a place of general resort, such as a great mart to which merchants come from various quarters. Kīh suy | 歲 the last year; the year that is now gone.

寔

An ancient form of 宅 Tsīh, A house or dwelling.

Some say an obsolete form of 度 Tō, To measure.

宥

An ancient form of Kwei 究 Traitorous.

宥

HWANG.

Some say, Wide; spacious; extensive; to dwell.

寇

KWEI.

From a covering and in danger.

To fall in ruins; to be permeable.

宣

SEUEN.

宣

宣

宣

From a house or covering, in which winds revolve and cause to circulate the material principles in nature; to revolve and extend to every place; to spread out; to expand. To promulge; to proclaim to; to declare to; to summon. A high degree of intelligence. Slow. The name of a district. A surname. A certain appurtenance of a carriage. Early grey hairs; bald. Senen hwa | 化 to diffuse the principles of order and of civilization. Seu en kaou | 誥 to proclaim; an Imperial proclamation. Seu en shīh | 室 an Imperial mansion. Seu en yang | 揚 to spread or promulge.

Ching seu en Poo-ching-sze-sze 承 | 布政使司 the receiver and promulger of the acts of the supreme government; title of an officer in each province, who, to the duties expressed in his title, generally adds that of treasurer. Seu en yin | 淫 a propagator of lewdness—an expression applied to dissipated princes. Seu en che | 旨 to promulge the will—of a sovereign. Fung che seu en chaou 奉旨 | 詔 to receive the imperial will and proclaim it.

Ke shun nae seu en 既順迺 | being at repose, the same was widely extended—among all ranks. (She-king.) Seu en pēn | 徧 to extend every where. Seu en chē wei jiu | 哲維人 a man of a comprehensive and discerning



mind, said of Wān-wang 文王 by his son, and successor, 武王 Woo-wang. (She-king) Seuen chūh 出 to be dispersed; to issue forth and disperse. Jīh seuen san tīh 日 三德 daily exhibit the three virtues; shew them in action as is also expressed by Seuen loe 露 to expose to view. (Shoo-king.) Seuen-ho 和; or Seuen-tsung 宗; or Seuen-tīh 德; and Seuen-te 帝 are imperial titles which occur in Chinese history. In the She-fā 諡法 or rules of elegaic composition; Persons, Shēn wān chow tā yuē seuen 善聞周達曰 of good fame and great celebrity are denominated *Seuen*; or as it is otherwise expressed, persons who are Shing shen chow wān 聖善周聞 renowned for wisdom and goodness.

Seuen-hwa foo-jin 華夫人 was the daughter of 帝 Seuen-te, of the 陳 Chin dynasty. When 陳亡 the Chin dynasty perished; the conqueror Wān-te of the 隋文帝 Sui dynasty 選入宮 selected this lady to enter the harem. That emperor on his dying bed was attended by Seuen-hwa Foo-jin, and on going out to other apartments to change her raiment 為太子所逼 she was assailed by the prince who was heir apparent, but she 拒而得免 resisted and escaped. On her return to the chamber of the dying monarch 上怪其神色有異 the Emperor was surprized at the change of her countenance from what was usual, and 問之 asked about it. 夫人泣然曰 太子無禮 the lady in a flood of tears, said, the prince has been rude. 上恚甚 The emperor was greatly enraged and said 畜生何足付大事 brute! how fit to have committed to him the great affair of the sovereignty; and he 俄崩 instantly died. The prince then sent a present of gold enclosed in a cover to the lady; who thinking it to be poison opened it, and found 同心結 two hearts joined in one, 恚而却 in a rage she refused it—sat down and would not make the usual obeisance till 諸宮人逼之乃拜 all the inmates of the harem forced her, and then she bowed; and 其夜太子烝焉 that night the prince debauched her. (Pīh-mei-sin-yung.)

Seuen fā 髮 the hair of the head turning gray and falling out. Seuen shīh 室 a chamber occupied by the emperor when fasting.

# 官

Original form of 𡩺 Yaou. See the following.

# 𡩺

YAOU.

From a cover and laid transversely. The south-east corner of a room or house: the creaking of the hinge of a door. Read Yaou, Deep; sombre.

# 宗

The same as Tseih 寂 a place where no human voice is heard. Stillness.

# 室

SHĪH.

室 𡩺 𡩺 𡩺 𡩺

From a covering and to go to. A place of rest; a dwelling; the apartments of the family. A wife; a house, or family. A cavern or grave; a case for a thing. Name of a hill. A surname. Ching shīh 正 the principal wife. Tsīh shīh 側 a concubine. Kung shīh 宮 a house; a dwelling, sometimes means the Imperial apartments. Tsēen shīh 箭 a quiver. Ying shīh 營 a northern constellation. San shīh yew shīh 三十有 at thirty marry. Show shīh 受 to take a wife for one's self or one's son. She shīh 世 a temple or hall dedicated to ancestors.

Tsung shīh 宗 the imperial kindred. Shīh sūh 宿 a Pegasus Markab. Nan e neu wei shīh; neu e nan wei kea 男以女為 女以男為家 a man by espousing a woman constitutes a shīh (or chamber) a woman by marrying a man constitutes a kea (house or family,)—where polygamy prevails, the addition of a concubine requires only an additional chamber; but when a woman marries a husband, a new house is formed. Shīh kea 家 and Kea shīh 家 are used to denote a household or a family. Hoo yew che nuy wei shīh 戶牖之內為 inside a door and a window constitutes a Shīh. Shīh urh jin hea 邇人遐 the house is near, but the man is far off, this is Sze yew che



tsze 思友之詞 an expression used when thinking of (an absent) friend; the same idea is otherwise thus expressed, 其 1 則邇其人甚遠 Ke shih tsih urh; ke jin shin yuen; The house is near, but the man is very far off.

For more compound phrases under the word 1 Shih, see the 30th vol. of Ping-tsze luy-pēen 駢字類編 under Keu choo mn 居處門 the section concerning dwelling places.

San shih yuē chwang yew shih 三十曰壯有 1 thirty years of age is called manhood, and the period to have a wife. Kung shih tung ming 宮 1 通名 Kung and Shih are general terms—for a dwelling place. The first word, usually denotes a harem or an apartment devoted to the women and children of princes; the word Shih is of more extensive application; the two words are also used together, to denote any human abode; thus Shang koo heuē ken yay choo, how she shing jin yih che e kung shih 上古穴居野處 後世聖人易之以宮 1 in the times of high antiquity people dwelt in caves in wilderness places; in subsequent ages, the sages changed these for houses. Shih is used for the grave; Pih suy che how; kwei yu ke shih 百歲之後歸于其 1 after a hundred years (man) returns to his home. Ping shih 冰 1 an ice-house.

A copious collection of quotations in which the word Shih 1 occurs may be found in 佩文 Pei wan, 111 vol, 86 page.

宥 YEW.

宥

To *posses* and *under a shelter*. To be indulgent to; to give scope to, but not set quite at liberty; to relax. Pro-found, close. To assist; to advise or encourage to do. A surname. Yew 1 is thus defined, Shoo kwan 恕寬 to excuse, to forgive in part; Kwan che urh e, we tseuen fang yay 寬之而已未全放也 to grant indulgence merely; not entirely forgive. Shay yew 赦 1 to forgive. Yew tsny 1 罪 to relieve or remit for a time.

Yew kwo woo ta; wei pūh shih urh woo fan, suy ta peih shay yew yay 1 過無大謂不識而誤犯. 雖大必赦 1 也 in forgiving errors none are considered great,—expresses that an error or offence committed from ignorance, although great, it must be forgiven

and excused. San yew che fā 三 1 之法 the law of three causes of exculpation: Yih yew yuē pūh shih 一 1 曰不識 one ground of forgiveness is ignorance; Tsae yew yuē kwo shih 再 1 曰過失 the second ground of forgiveness is mistake; San yew yuē wei wang 三 1 曰遺忘 the third ground of forgiveness is having forgot. New yu kēen kew; pae chang; lwan sūh; san se pūh yew 狃于姦宄敗常亂俗三細不 1 to combine with traitorous cabals; to infringe constant principles; to *anarchize* public manners—these three crimes, though committed to a small extent, cannot be forgiven. Ko fow kēen yew 可否見 1 may it be excused or not? She fow kēen yew 是否見 1 is it excused or not? E tso taou hwō chung leūh so pūh yew 以左道惑眾 律所不 1 to seduce the multitude by heterodox opinions, is what the laws will not forgive. Yew mēih 1 密 denotes the same as, Tsing mēih 靜密 still and secret; retired; close.

Yew 1 occurs in the sense of Tsoo kenen yay 助勸 也 to assist, and encourage; or is synonymous with 侑 Yew. Wang ta shih san yew 王大食三 1 the king at great repasts is aided (or stimulated) by three pieces of music—which are struck up during the repast.

宦 HWAN.

宦 S. C.

From a *minister or servant under a cover*. One who serves another, particularly a servant of the crown; a surname. Hwan, heō yay; heō chih sze wei kwan yay 1 學也學職事 爲官也 hwan denotes to learn, to learn official duties in order to act as a magistrate. Yew fan sze jin chay keae yuē hwan 又凡事人者皆曰 1 further, all those who serve other men are called Hwan. Heang hwan 鄉 1 a country gentleman. Hwan sze san pih jin 1 士三百人 three hundred officers of government.

Sze hwan 仕 1 or Kwan hwan 官 1 a government officer. Hwan kwan 1 官 Yeu hwan 閣 1 or Chung kwan 中官 an eunuch of the imperial palace. Hwan nang 1 囊 a madarin purse—the money made in office; generally implies bribery.



宦

E. The Sun shining through a crevice. To feed

or nourish; the north east corner of a house, where the food is placed. It is supposed that the genial influences of nature arise in the north east, and to this idea an allusion is made.

窀

TEAOU.

King teaou 輕窀 levity and dissipation, profligacy;—this sense is controverted.

宍

Same as 宍 Paou, To secret; to hide.

甯

Same as 寧 Ning, Tranquil; secure.

害

An abbreviated form of 害 Hae, To hurt; or in-

jure; injury.

窆

E. An erroneous form of E 窆 which is an

ancient form of E 宜 suitable; right; proper.



### SEVEN STROKES.

成

CHING. From a covering and to perfect.

To contain, as a house; that which is contained in a house, a library containing the national archives.

窆

CH'HA. Ya cha 窆窆 a wanton lascivi-

ous manner: an affected air of tenderness.

食

LANG. An empty house; empty; vacant.

窆

An erroneous form of 寂 Tseih, Still; quiet.

窆

KEUN. From an eminent man under a cover.

To dwell; many dwelling together.

宮

KUNG.

宮 宮 宮 宮

From a covering and the body abbreviated. The palace of a king or Emperor; chiefly the private apartments for his family, and the chambers for the women. A wall; a temple; a title of office; a note in music; to surround. Show kung 守 | the name of a tree; a lizard that creeps on the wall. Hing kung 行 | a travelling palace; i. e. one for the reception of the Emperor when travelling. Kung shih | 室 a house; a dwelling; imperial apartments: the phrase first became confined to Imperial use in the time of Tsin. Kung chung | 中 within the palace. Kung hing | 刑 the punishment of castration. Kung kin | 禁 the inner imperial dwelling; the sacred apartments. Kung go mei neu | 娥美女 the handsome women in the palace of the moon. Kung tang che shang | 堂之上 sitting in public court. Kung teen | 殿 a palace.

Kung jin tsaou | 人草 the name of a plant. Kung occurs in the sense of To surround. Ta shan kung seaou shan 大山 | 小山 the great hills surround the small hills. Urh kung woo kwan che too | 二 五官之圖 a representation of the two Kung and five Kwan—an expression used in physiognomy. (See 官 Kwan.)

Numerous quotations including the word Kung | are contained in the 131 vol. 60 page of Pei-wan 佩文 and in the 29th vol. of 駢字類編 Ping tsze luy pëen.

The law concerning Kung nuy fun tsäng | 內忿爭 wrangling inside the Imperial harem, is contained in the 16th vol. of Ta-tsing-leüh-le; the punishment threatened is 50 blows:



if the parties proceed to fight and the noise reach the emperor, one hundred blows are to be inflicted. Any eunuch who shall wound himself by a weapon inside the harem, must be instantly decapitated.

The laws concerning Kung tēn mun shen jūh 殿門擅入 entering without leave the palace gate; and Kung tēn tsaou tsō pa pūh chūh 殿造作罷不出 on persons doing work in the palace, not going out after the work is over; are contained in the 10th vol. of Ta-tsing-leūh-le.

Chow yung wei kung 周墉爲 1 a wall around (a house) makes a Kung. Kung shih hwa mei 室華美 a mansion gay and elegant. 黃帝作 室以避風雨 Hwang-te tsō kung shih e pe fung yu. The emperor Hwang-te (B. C. 2622) made houses to retire to from the wind and rain. 古者貴賤所居皆得稱 1 至秦乃定爲至尊所居之稱 In ancient times the dwelling places of both noble and ignoble, were all called Kung; this was the case till the time of Tsin, (B. C. 300), when it became the name of his dwelling who was supreme in honor,—viz. the emperor. Tsung meaou yih yuē kung 宗廟亦曰 1 the temple of ancestors is also called Kung. Kung heō 學 a particular school at court during the time of the Sung dynasty. Kung tsin 寢 a bed-chamber for women. Kung fang 房 a private apartment in the harem. Laou kung 老 1 an eunuch. Kung mun 門 the gate of the imperial palace. Shih kung 釋 1 the palace of Buddha. Che kung shang 徵 1 商 correspond to A B C in the natural gamut. Kung 1 is said to denote 'in the middle of,' and Kung shing 聲 is called 中音 Chung yin, The middle sound or note.

害

WOO.

商

Synonymous with 寤 Woo, To awaken from sleep.

宰

HEAOU.

Vapour, steam or smoke ascending.

言

UNG, or Yung. Harmony; concord.

宰

TSAE.

宰

宰

宰

宰

From a cover and bitter toil. To rule; to govern; a ruler; a governor; to fashion to one's purpose; to kill animals and dress them, and to preside over the table. Che tsae 制 1 to form; to make. Yih tsae 邑 1 the ruler of a city. Choo tsae 主 1 a sovereign ruler, applied to Nature, to an Emperor, and to the Heart of man. Ta or Tae tsae 大 1 one who has the supreme command of many other officers. Seaou tsae 小 1 an inferior ruler. Pāng tsae 烹 1 to boil and dress food. Tēn te chay wan wūh che choo tsae 天地者萬物之主 1 heaven and earth are the sovereign rulers of all things. Choo tsae 諸 1 or Kea tsae 家 1 an officer placed over the household of princes and men of rank. Shen tsae 膳 1 or Paou tsae 庖 1 officers who provide for the table. Too tsae 屠 1 to butcher; to kill. Tsae seang 1 相 ministers of state—commonly called in Europe Colao, from 閣老 Kō-laou. Tsae new 牛 1 to kill a cow. Tsae seang che yung 1 相之榮 the high honors of a minister of state.

Ke kew yu tsih, kin che too tsae 祈求雨澤禁止屠 1 praying for softening showers; and prohibiting the butchering and killing of animals—these always go together in China. Tsae new shā yang 牛殺羊 to slay kine, and kill sheep. Sēn hēn tsae tsze 先賢 1 子 Tsae tsze a worthy person of former times; a disciple of Confucius, and a native of Keuh-fow-hēn 曲阜縣 the birth place of Confucius himself.

Ta seaou yih tsae 大小邑 1 governors of great and small cities. Chung tsae chang pang che; tung pih kwan, keun sze hae 冢 1 掌邦治統百官均四海 the Chung-tsae or great statesmen, manage the government of the country; exercise a general controul over all officers, and adjust all affairs within the four seas. Tae-tsae che chih chang kēen pang che lew tēn 太 1 之職掌建邦之六典 the duty of the Tae tsae consists in managing the six great state ceremonies, which build up, or edify the country. Nuy tsae chang shoo pan too che fū 內 1 掌書版圖之法 the Nuy-tsae attend to the rules for drawing maps, or surveys of the country for the use of government.



Other quotations containing the word Tsae 𠂔 may be seen in § 40, page 13 of the 56 vol. of 佩文 Pei-wăn.

Tsae shā ma new 𠂔 殺馬牛 to kill horses and cows which have been used in husbandry or as beasts of burden, is by the 21 §, of Ta-tsing-leü-h-le declared illegal. 凡私 𠂔 自己馬牛者杖一百 all who privately kill their own horses and cows shall be beaten with one hundred blows; for, since those animals 既盡其力又殺其身非仁也 have exerted their strength to the utmost, to kill them is cruel. Tsae foo 𠂔 夫 a cook.

𠂔

KEW. From to seek and under a cover. To search for; to seek to attain.

𠂔

CHA. Broad; wide; full; solid.

𠂔

HEA. An interslice, an aperture; and to fill an interslice or opening.

𠂔

An ancient form of 實 Shih. To fill; full; substantial; solid.

𠂔

HAE.

𠂔

𠂔

From a covering denoting a house, confusion, and a mouth; because calamities often arise from domestic broils. To injure; to hurt; to be injurious or hurtful; calamitous; detrimental; the effect produced on the mind by injuries or calamities. Read 𠂔, or H𠂔, as an interrogative particle. Who? what? why? Le hae 𠂔 利 𠂔 advantageous and hurtful, are used as opposites; when taken together they denote sharp and injurious; formidable; severe. Shang hae 𠂔 傷 𠂔 to wound and hurt; to injure. Fang hae 𠂔 妨 𠂔 to cause some detriment. Hae ke 𠂔 己 𠂔 to injure one's self. Hae chung 𠂔 眾 𠂔 to injure many persons; to injure people generally.

Hae sze jin 𠂔 死人 to injure a person so as to cause death. Hae jin 𠂔 人 to injure another person.

Hae pa 𠂔 怕 to feel afraid. Hae sew 𠂔 羞 to feel ashamed. Hae ping 𠂔 病 to become sick. Hae jin chung hae ke 𠂔 人終 𠂔 己 he who injures another man, will finally injure himself. E sze hae kung, fei chung yay 𠂔 以私 𠂔 公非忠也 for private ends to injure public ones; is a want of fidelity—in government officers.

Hae 𠂔 is used to express natural calamities, and also moral evils. Tēn hae 天 𠂔 a calamity sent by heaven. Shwüy hae 水 𠂔 a flood or inundation. Pāh fung tēn tsae; pūh yu jin hae, wei che shing jin 不逢天災不遇人 𠂔 謂之聖人 he who neither meets with any natural calamity, nor any injury from man is a Shing-jin—a saint or a sage. Yuen hae hing le 遠 𠂔 興利 to put far off what is injurious, and to raise up what is advantageous. Choo-hae 除 𠂔 exclude or put away what is injurious. Woo-hae 五 𠂔 the five evils—refer to five forms of natural, and five kinds of political evil.

See a collection of quotations including the word Hae 𠂔 in Pei-wăn 佩文 89th vol. § 68, page 74. Na hae tsze moo yang urh; show urh, too haou, tsaw she tsuy tow le hae seay 那孩子模樣兒手兒都好就是嘴頭利 𠂔 些 that child's figure and hands are all good; only her lips are a little severe. Pūh pa joo le hae 不怕汝利 𠂔 I am not afraid of your severity. Wei hae pūh tsēn 爲 𠂔 不淺 not a slight evil or injury.

𠂔

YEN.

𠂔

𠂔

From an overspreading shelter and repose. Repose; leisure; a feast; an entertainment; a banquet; merriment. Ta pae yen yen 大排筵 𠂔 to make a great entertainment. Yen lō 𠂔 樂 to be merry and joyful.

Kin jīh woo kīh yuen chung ta pae yen yen; jě naou fei chang 今日午刻園中大排筵 𠂔 熱鬧非常 to day at noon in the garden, a great entertainment is to be spread out, and there will be extraordinary bustle and festivity. Shaug yen 賞 𠂔 and Tsze yen 賜 𠂔 express the emperor's



conferring an entertainment on statesmen, or ambassadors. Hēen ko tsew yen 絃歌酒 | music, singing, wine and feasting. Jūh heǎ yin yen 入學飲 | those who enter learning; i. e. become graduates partake of a feast. Chung keu yin lūh ming yen 中舉飲鹿鳴 | on obtaining the *Keu-jin* degree, the graduates partake of the Deer-cry Feast. Chung tsin sze yin keung lin yen 中進士飲瓊林 | those who attain the *Tsin-sze* degree, partake of the immortal gem forest feast. Yeu | and Yen 燕 are used as synonymous, in the 佩文 Pei-wǎn, 96 vol. § 76, page 12.

高 KEUE. Not daring to stretch out straight.

宵 SEAOU. 宵 宵

From a covering and obscurity below. Obscure; night; fully set in; small. Yuen seaou 元 | the night of the 15th of the 1st moon. Seaou hing | 行 the name of an insect which emits a light. Yuen seaou ta fang hwa tǎng 元 | 大放花燈 on the Yuen seaou night, widely exhibit flower painted lanterns. Ching yuǎ shǐh woo hwa tǎng tung seaou 正月十五花燈通 | on the 15th of the first moon, the flower painted lanterns shine through the whole night. Tsing seaou 清 | a clear night. Leang seaou 良 | a fine night. Chung seaou 終 | the whole night. Tung seaou 冬 | a winter's night. Sūh seaou 夙 | morning and night. Shoo seaou 暑 | a hot night. Han seaou 寒 | a cold night.

Pei wǎn 佩文 23 vol. § 17, page 47, contains classical quotations including the word | Seaou. Seaou ming tsaou | 明草 the night shining plant.

家 KEA. 家 家 家 家

From three persons under a shelter; in course of time corrupted to the present form. A pig under a shelter. Inside a door. A house; a family; to dwell; a wife calls her husband *Kea*. A scholar of celebrity; a publisher of books; a sect, as

Joo-kea 儒 | the sect of the learned. A part or particular region of the human body; as, Pe wei leang kea 脾胃兩 | the two regions—the Pe and Wei; domestic, or domesticated animals. Hwuy kea 回 | to return home. Tēen kea 天 | the Emperor. Jīn kea 人 | a mau; a person. Chūh kea 出 | to go from home; to be devoted to the priesthood. Kea ching | 臣 great officers of the court; domestic officers of the Emperor, kings, and princes. Kea chang | 長 the head of a family. Kea ching | 政 the rules or government of a family. Kea jin | 人 a domestic; also name of one of the diagrams. Kea shing | 乘 the genealogy of a family, on account of its rise. Kea she | 世 the life of a person; a written biography of the affairs of a family. Kea she pūh haou | 世不好 the worldly concerns of the family, unprosperous. She kea 世 | a family of ages—an ancient family. Kea taou | 道 the ways or circumstances of a family. Kea kung tsze | 公子 our young master. Kea chan tsin tseuǎ | 產盡絕 to give up the whole of one's property to creditors, or to government; furniture, slaves, and every thing is included.

Foo foo ho urh how kea taou ching 夫婦和而後 | 道成 husband and wife must agree, and then domestic principles will be perfected.

Kea | is often used for *My*, when speaking of one's own relations; as Kea foo, kea moo | 父 | 母 My father and my mother. Kea heung | 兄 my elder brother. Ta kea 大 | the whole body or number of persons concerned; 看着他上車去了大 | 都走進來 Kan chǎ ta shang chay keu leaou, ta kea too tsow tsin lae, Having seen him ascend the carriage and set off, the whole of them, then all walked in. Tsae kea pin yih haou 在 | 貧亦好 for him can remain at home, even if poor it is still well,—it is better than leaving one's home. Tsze kea 自 | one's self. Kea chay kwo che tsīh yay | 者國之則也 a family is the pattern of a nation. Shin sew, urh how kea tse; kea tse, urh how kwǎ che 身脩而后 | 齊 | 齊而后國治 when individuals possess virtuous accomplishments; families will be correct and orderly; and when families are correct and orderly, the nation will be properly regulated. (Ta-heǎ).



Tse kea shwǎ 齊 1 說 a discourse on regulating a family well,—to prevent lewdness. (Tseuen jin keu hwǎ 全人矩獲 2 vol. § 2nd, page 27.) The great rule is 嫌疑二字 expressed in two words, 'Shun suspicion; 'i. e. what-ever excites suspicion; 'hate every appearance of evil.' Let every person in the family be occupied in their proper duties, and aim at personal correctness; 齊 1 之道不外是矣 the way to regulate well a family includes nothing more than these few rules.

Yuen kea 冤 1 families at enmity with each other. Jin kea 人 1 a man; a human being; an individual; a class or particular school of writers is called a 1 Kea; thus Pih kea choo tsze 百 1 諸子 denotes all the writers of eminence, in every period of Chinese history. Kea 1 means also a particular profession, as E kea 醫 1 the medical profession. Fǎ kea 法 1 the legal profession—or writers on law; for the Chinese do not admit of the profession of law in the same sense as in Europe. Nung kea 農 1 an agriculturist. Kwō kea 國 1 Tēen kea 天 1 Tsih kea 宅 1 and Kwan kea 官 1 are epithets, denoting an imperial or royal family—the last expression now only denotes a family, the head of which is in the government. Tsih kea tsze 宅 1 子 a princess of the imperial family.

Taou kea 道 1 the Taou sect—or that founded by老子 Laou-tsze. Shih kea 釋 1 the Buddha sect. Sēen kea 仙 1 the genii or superhuman hermits spoken of by the Chinese.

Kea-hēen-ung 1 鉉翁 a statesman of the Sung 宋 dynasty, devotedly attached to the fortunes of that family, and who refused to accept an high office under the Tartar conquerors of the Yuen 元 dynasty. When he 聞宋亡旦夕哭泣 heard of the fall of the Sung family, he shed tears from morning to night, and 不食飲者數月 would neither eat nor drink (an ordinary meal) for several months; 又數年以壽終 after a few years more in a good old age his life was ended.

Kea paou tseuen tseih 1 寶全集 a complete collection of domestic jewels—consisting of miscellaneous moralities; general instructions and advices proper for families. Under the head 笑得好 good jests—are some indecent stories. In 32

vol. published in the reign of 康熙 Kang-he, by 天基石先生 Tēen-ke-shih Sēen sang.

Pih-san-ming-kea 百三名 1 one hundred and three famous writers—during the period called 六朝 Lü-chau, 'The six dynasties;' from the third to the seventh century inclusive, 64 vols. consists of short pieces of poetry; official papers, letters, or short extracts from them; and so on.

Classical quotations including the word Kea 1 are given in the 29th vol. of Pei-wǎn 佩文 § 21.

# 案

An ancient form of 審 Shin, To judge; to examine

into. From a covering, denoting To brood over; a claw and wood. Read Pēen, To separate; to distinguish.

# 宸

SHIN.

# 園

# 宸

From a covering and the north polar star. A retired apartment; the Imperial apartments, in allusion to the Emperor being like the polar star.

Ching te keu yuē shin 稱帝居曰宸 to compliment the imperial residence, the word Shin is employed. Te keu pih shin kung 帝居北 1 宮 the emperor resides in the northern retired palace; which place is also called 楓 1 Fung shin. Other combinations of the character occur in the 13th vol. of 佩文 Pei-wǎn, 103rd page.

# 容

YUNG.

# 容

# 容

# 容

From a covering and a valley, both of large containing capacity. To contain; to bear with; to endure; the external expression of the feeling with which one receives any thing; external carriage; manner; countenance; officers who preside over ceremonies. A district; a surname. E yung 儀容 the various attitudes, bows, &c. which court ceremony requires. Tsung yung 從 1 easy, graceful carriage. King yung 輕 1 thin light silk. Yung che 1 止 a person's carriage; demeanour; address. Yung chow 1 臭 little perfume bags, worn by ladies. Yung jin che kwo 1 人之過 to bear with people's faults. Yung maou 1 貌 the



external appearance or countenance of a person. Yung nǎ 納 to receive and contain, physically or morally. Yung te 體 the whole of a person's figure and manner. Yung yung 1 1 spread out and flying about.

Yung e 易 easy to effect; requiring no effort. Hing yung 形 1 the external figure; the appearance or fashion of. Han yung 函 1 to contain copiously; to forbear much; in which last sense some write 含 1 Han yung. Paou yung 包 1 to enclose around and contain; to bear with. Yew yung tih uae ta 有 1 德乃大 to possess the virtue of a protecting forbearance is great in a prince. Keun tsze e yung min chüh chung 君子以 1 民畜眾 a prince by a protecting forbearance towards the people, nourishes the multitude. Leang too nǎng yung 量度能 1 'a measure that can contain;' is an expression denoting a liberal indulgent mind. Yung se'ou chih pae ho sin ching 小姪拜賀新正 allow me, your little nephew, to pay my respects to your bride. Püh yung yu sze 不 1 於死 not excused in death—death is not a sufficient punishment. Woo tetsze yung 無地自 1 no place to contain one's self—unable to bear one's self.

Keun tsze che yung shoo che 君子之 1 舒遲 the manner or demeanour of an eminent man is easy and slow; but, Kēn so tsun chay chae süh 見所尊者齋 邀 when he sees a person he honors, he shews a respectful alertness; Tsüh yung chung 足 1 重 the gait of the feet is steady; Show yung kung 手 1 恭 the motion of the hands respectful; Müh yung twan 目 1 端 the motion of the eyes is regular, he looks straight before him; Kow yung che 口 1 止 his mouth stops talking; Shing yung tsing 聲 1 靜 his voice when emitted is soft; Tow yung chih 頭 1 直 his head is carried straight; Ke yung süh 氣 1 肅 his general air or carriage is reverentially courteous; Leih yew tih 立 1 德 he stands erect with virtuous firmness; Sih yung chwang 色 1 莊 his countenance looks bold.

Haou yen yung 好顏 1 a good countenance. Tsow yung 愁 1 a sorrowful countenance. Seaou yung 笑 1 a laughing countenance. Wei yung 威 1 a majestic commanding countenance. Foo yung 婦 1 a feminine deportment—the manner becoming a woman. Keu gaou yung 倨

傲 1 a haughty proud carriage. Tsö neu urh yung 作女 兒 1 to act girlishly.

Shih yung 失 1 to lose countenance—to appear discontented. Yuen maou tseu she 貌絕世 a countenance that exceeds (in beauty) all the world. He yung 喜 1 pleased countenance. Chin yung 真 1 a true countenance—are terms by which a painted likeness is expressed. Wei foo neu yn kēn e kwö che jin yu yen ki g pö yung, hwö yew che 惟婦女偶見異國之人語言輕薄 1 或有之 'but that women and little girls, who happen accidentally to see men of strange countries, should express themselves in a light contemptuous manner—perhaps such a thing occurs.' (The viceroy of Canton, speaking of the opprobrious epithets applied by the Chinese to foreigners.)

Yung 1 occurs in the sense of 防 Fang, To guard against; to ward off. Yung hēn 縣 a district in Kwang-se province. Yung ching 城 a hēn district in Chih-le.

Yung chae suy peih 齋隨筆 or Yung chae woo peih 齋五筆 is a collection of criticisms, reflections, anecdotes, remarks on history, &c. written at the spur of the moment, by 洪景廬 Hung-king-loo, a statesman of the Sung 宋 dynasty. To a Chinese reader, the fourteen volumes of this work form a rather instructive miscellany.

Classical quotations including the word Yung 1 are found in the 2nd vol. of 佩文 Pei wän, 29th page.

𡗗 An ancient form of E 宜 right, fit.

𡗘 An ancient form of Heang 響 sound, noise.

宣 SEUEN.

Original form of Seuén 宣 to circulate to every part.

𡗙 HAOU.

An ancient form of Haou 毫 the down of plants.



寔 YIN.

An ancient form of 寅 Yin, a horary character.

虔 The same as 虔 Kēen, Veneration; respect; devotion.

# EIGHT STROKES.

寔 KEU. To store or lay up; to house. One says, To sell.

寔 GOW, or Yu. To affect to sleep.

宿 SŪH, and Sew. 宿 宿 宿

From a shelter for a hundred men. A halting place at the distance of every thirty le. A stage to rest at during the night when travelling, and where is situated an inn at which people collect together to pass the night in any place. What is past; heretofore; to rest or remain in; to keep watch, or stand guard at night. The stars of night; a constellation; the name of a city, and of an ancient state. A surname. Occurs in the sense of Sŭh 夙 early in the morning. Urh shīh pā shīh 二十八 | the twenty-eight constellations of the Chinese. See Morrison's View of China, page 102.

Hēē sŭh 歇 | to stop and rest. Lew sŭh 留 | to detain 'to pass the night. Sŭh chang | 娼 to spend the night with prostitutes. Sŭh sing | 星 the stars.

Tseay sŭh yīh seaou 借 | 一宵 to borrow a lodging for a night, that is to request a lodging for the night. Pŭh e tsae wae mēen hwa, sŭn lew 不宜在外眠花 | 柳 it is improper to remain outside to sleep amongst flowers, and pass the night amongst willows; i. e. amongst the panders of licentious pleasures.

Neaou yew tse sŭh 鳥有棲 | birds have roosts to

pass the night. San shīh le yew sŭh; sŭh yew loo shīh 三十里有 | 有路室 at the distance of thirty le there is a resting place, and the resting place has a road-house—an inn.

Laou sze sŭh joo 老師 | 儒 an aged teacher and a scholar of long standing: The Latin Dictionaries translate Sŭh-joo by 'Sapient ssimus.' Sŭh jīh | 日 in past days. Sŭh seih | 昔 formerly; in olden times. Pe tsze yew sŭh yuen 彼此有 | 怨 an old resentment existed between the two.

In case of Sŭh wei show wei jin, sze tsze tae te | 衛 守衛人私自代替 those who pass the night on guard, and those who keep guard (at the palace gate) of their own accord putting other people to stand for them—they shall be punished with forty blows. In those who Sŭh show | 守 keep guard at night, 私替之罪反重於不直 the crime of clandestinely putting a person to stand for one is greater than not standing one's turn. Chīh sŭh 直 | to pass the night (as on guard) when it comes to one's turn. Fan sŭh wei jin ping chang pŭh le shin; wei chay che sze shīh 凡 | 衛人兵仗不離身違者笞四十 whoever pass the night on guard must never lay down their weapons—those who act contrary to this order shall be punished with forty blows. (Ta-tsing-leŭh-le, 10th vol.)

Tsze loo woo sŭh nŭ 子路無 | 諾 Tsze-loo did not delay fulfilment of a promise. Sŭh nŭ | 諾 to delay fulfilling, or to break one's promise. Kweisŭh 歸 | to turn to the constellation—denotes keeping the object in view, it is applied to composition.

Classical quotations including the word Sŭh | occur in Pei wān 佩文 10th vol. § 91, page 35.

宿 An ancient form of the preceding.

宵 SEIH. Evening; night.

寔 TSAN, or Tsă. With haste; celerity; speedily.



案 TSAE. 案 案

A sort of local fellow officer. A local magistrate. Leau tsae 寮 | an officer of government. Classical quotations including the word Tsae | are contained in the 56th vol. of Pei wän 佩文 40 §, 108th page.

寂 TS'HEIH. 寂 寂

From a covering over leguminous plants. A place where there is no human voice. Silent; still; quiet; poor; lonely; stillness; repose; unmoved; inactive, applied to mind and to body. Tseih tseih woo jin 寂 | 無人 silent and solitary. Tseih jen püh tung | 然不動 in a state of inactivity. Tseih mō woo leau | 寞無聊 lonely and without the support of friends.

Yuen chung yay shin, tseih tsing woo shing 院中夜深 | 靜無聲 in the yard at the dead of night, there was perfect stillness and no voice heard.

窳 An erroneous form of 窳 Tō, Issuing forth from a cover.

冤 YUEN. 冤 冤 From a rabbit or hare beneath a cover.

A vulgar form of 冤 Yuen. To oppress; to injure; to accuse falsely. Yuen wang ta jin | 枉他人 to accuse falsely another person. Yuen kea ko keac, püh ko kēē | 家可解不可結 enmities should be unloosed (removed) not knotted, formed. Yuen keōh woo shiu | 屈無伸 a grievance or wrong unredressed. Yuen hwān püh san | 魂不散 the ghost of one who has died unjustly is never dissipated—it remains to annoy and distress the injurious cause of the person's death. Tsēē foo che yuen 切膚之 | an injury, or cause of resentment that is intimately connected with one's self. Han yuen 銜 | to cherish ill-will to. Shih yuen 釋 | to remove ill-will or enmity. Mae yuen 埋 | to harbour a covert resentment or ill-will.

Classical quotations including the word Yuen | occur in the 15th vol. of Pei-wän, 80th page.

寄 KE. 寄 寄

From strange and under a cover. A stranger in a house. To throw one's self into a temporary habitation; to depend on and be under the protection of others; to give in charge to another person; to send by a person,—under his care or charge. The east side. Tsing ke 請 | to request to take charge of. Ke e | 意 to give one's wishes in charge to a person. Ke sāng | 生 a parasitic plant;—also one who attaches himself by mean flattery to the rich or powerful. Ke shoo sin | 書信 and Ke sin | 信 to send a letter by a person. Ke yu | 寓 an inn, or temporary abode for travellers. Ke ke ting, tsae tsing keang poo 寄寄亭在清江浦 the pavilion called Ke-ke ting is situated at Tsing keang-poo, in the province of Keang-se. (San-tsae-too-hwuy, 14th vol. 6th page.)

Ke lae | 來 to send hither; Ke keu | 去 to send thither. Tung fang yuē ke 東方曰 | the eastern region is called | Ke. (Le-ke.) Tsing ke woo so ting 請 | 無所聽 when requested to exert his influence, he would listen to nothing, said of Chih-too 鄧都 a statesman of great reputed devotedness during the reign of 景帝 King-te (B. C. 111.)

Ke tsing yu shan shwüy | 情于山水 to addict one's self entirely to the admiration of rural scenery. Ke tsing yu tsew | 情於酒 to take great delight in the vagaries of intoxication. Ke tsing denotes an acquired relish for any pursuit; rather than a natural propensity; or an indulging in any propensity—said of poets and lovers of fiction.

Ke noo tsaou | 奴草 or Lew ke noo tsaou 劉 | 奴草 name of a medicinal plant, described as Koo wän 苦溫 bitter and warm, applied externally to wounds. Ke keu chung | 居蟲 Cancer Bernhardus, Japonicè, Kamina, (Klaproth's supplement.) Ke sēē | 屑 name of a plant. Sang ke sāng 桑 | 生 a parasitic plant growing on the mulberry tree, supposed to tranquillize the pregnant womb.



Ke koo 庫 'to send a treasury' to the invisible state; i. e. to burn a paper house filled with gold and silver leaf. Ke hēen chae tsā che 閒齋雜誌 miscellaneous tales to amuse a leisure hour. 4 vols. colloquial.

Classical quotations including the word Ke occur in the 79th vol. of 佩文 Pei-wăn, § 63, page 17.

# 寅 YIN. 寅 寅 寅 寅

An ancient punishment which consisted in taking off the kneecap; a horary character denoting from three to five P. M. Bold; strong; practiced; respectful. 同寅協恭 Tung yin hēē kung, The same reverence for each other, and united respect; expresses that Keun chin tang tung ke yin wei; hēē ke kung king 君臣當同其 畏 協其恭敬 prince and minister ought to cherish the same reverence and awe; and unite their veneration and respect so as to be one in all the acts of government. (Shoo-king.) Yin pin chūh jīh 賓出日 respectfully meet as a guest, the rising sun. (Shoo-king.) Sūh yay wei yin 夙夜惟 morning and night only respectful, expresses Tsze tsaou che moo, woo she urh pūh yin 自蚤至暮 無時而不 from morning to evening, never at any time without a feeling of respect. (Shoo-king.)

A few quotations under 寅 occur in the 5th vol. of 佩文 Pei wăn, page 210, and in the 13th vol. 104th page. Yiu chuen she 傳氏 name of a commentator on the ancient classics.

# 密 MEIH. 密 密 密

Hills forming a kind of amphitheatre, or large hall; to stop; to rest; profound; still; silent; secret. Name of a state, and of a district; a surname. Pe meih 祕 secret; hidden. Se meih 緹 small; delicate. Tsing meih 靜 still; silent; close; secret. Ke meih 機 a secret spring or moving cause. Chow meih 稠 close; thick. Kin meih 近 intimate; familiar. Meih how 厚 close; inti-

mate friendship or acquaintance. Meih shīh 室 a secret apartment. Meih yew 友 an intimate friend.

Ke meih sze tsing 機 事情 a secret affair or transaction. Pūh che she shē mo ke meih sze 不知是什麼 機 事 I don't know what secret affair it is. Sze pūh meih, tsīh hae ching 事不 則害成 unless an affair be kept secret it's success will be injured. Tso sze ke meih 做事機 to act secretly. Mow sze yaou pe meih 謀 事要閉 plans are required to be kept close and secret. Kin meih 近 and Tsin meih 親 denote familiarly acquainted; intimate with each other.

Wang yīh shaou meih yen 罔亦少 焉 the net also is rather close—said metaphorically of the laws. (史記 She-ke, 4th vol. 18 §, page 1.) Che leu nae meih 止旅迺 the resident strangers are thick; i. e. numerous. (She-king.) San 散 open, diffuse, and Meih close, hidden, are applied to sounds in the 禮記 Le-ke.

Pūh kwei meih; pūh pang heā, pūh taou kew koo, pūh he sīh 不窺 不旁狎. 不道舊故. 不戲色 do not pry into secrets; do not meddle with others familiarly; do not speak of people's past errors or faults; do not play and laugh—and thereby incur the contempt of others.

Meih jin pūh kung 人不恭 the men of Meih were insolent, 敢距大邦 and presumed to oppose a great nation, therefore 文王 Wăn-wang subjugated them. (She-king.)

Meih urh wang shīh 邇王室 near the royal domain. (Shoo-king.)

Meih yew 祐 a military officer under the Sung 宋 dynasty who perished by the hands of the 元 Yuen Tartars. (姓譜 Sing-poo, 107th vol.) the same life is given in the 25th vol. of 名臣 Ming chin; and the name is written 佑 Meih yew.

君不 則失臣. 臣不 則失身. 幾事不 則害成 Keun pūh meih, tsīh shīh chin; chin pūh meih, tsīh shīh shin; ke sze pūh meih, tsīh hae ching. If the prince do not keep secrets, he will lose his ministers; if a minister do not keep secrets he will lose his life; if plans are not kept secret, the success of the enterprize will be ruined. (Yīh-king.) Shing jiu e tsze se sin; tuy tsang yu meih 聖 人以此洗心退藏於 the sages by this wash



the heart, and retire to the secret recesses of the mind. (Yih-king.)

Meih-héen 縣 a district in Ho-nan province. Meih yun 雲 a district in Chih-le, N. L. 40.

Meih kwō 國 a state anciently situated on the modern 靜寧 Tsing-ning, in 陝西 Shen-se province. Meih le kea lo 利迦羅 Cervus, in lingua Fan 梵 vel Sanscrit. (Klaproth's supplement.)

Classical quotations including the word 佩文 Pei-wăn, 112th vol. page 14.

寐 LIN. From a forest and a covering. A deep retired house.

壺 YA. Ya cha 壺茶 irregular; incorrect. Affected deportment; a lascivious behaviour.

寇 K'HOW. A common form of the following.

寇 K'HOW. 寇 寇 From to attack and to complete. To plunder of every thing; to pillage. A plundering attack made by a band of villains, by pirates, and by foreign marauders. Internal commotions are expressed by 亂 Lwan. Large numbers of destructive birds or other animals are called Kow. Sze kow 司 a criminal judge. Hae kow 海 pirates. Kow tsih 賊 plundering banditti. Kow shā jin 殺人 to plunder and murder.

The king should Shih gö kow neö, tsan püh wei ming 式遏 虐憚不畏明 stop the violence and cruelty of those (wicked ministers) who shew no awe of the clearly apparent will of heaven. (She-king.) Kwei suy chay, jow gö che so wei; kow neö chay, kang gö che so fā 詭隨者柔惡之所爲 虐者剛惡之所發 to follow people in power whether right or wrong,

is what soft yielding bad men do; to exercise violence and cruelty by availing one's self of the power of superiors, is what stubborn unbending wicked men effect. (Commentary on the preceding quotation.)

Under the technical appellation Shang-kew 上九 of the Mung-kwa 蒙卦 it is said, Keih mung püh le wei kow; le yu kow 擊蒙不利爲 利禦 rulers who attack the stupid people, who in extreme cases are disposed to anarchy, if they do it ill (by excessive severity) they themselves become cruel plunderers; if well, by a reasonable strictness, they prevent cruelty and plunder. (Yih-king.) The ancient monarchs Shun 舜 and Chow-kung 周公 are adduced as examples of exercising just severity whilst Tsin-hwang 秦皇 and Han-woo 漢武 by their excessive severity. Wei kow 爲 became cruel plunderers. (Commentary on the preceding quotation.)

The principle of moderate severity, united with a cautious avoidance of pushing people to extremities by excessive harshness, is always inculcated by Chinese writers on government; they say 擊其蒙 in attacking the ignorant and turbulent, 治之雖甚不過禦之 者而已 去其悖道之心而已 ruling them, although it be with a high degree of strictness, is merely for the purpose of guarding against their becoming bandits; it is merely to remove their disposition to rebel against what is reasonable, and where these ends are effected the strictness must stop. But if 擊之於太甚而我反失乎道是 擊之者又爲 也 they are attacked with excessive severity, then this side ceases to be reasonable, and the attackers become bandits.

Ching tsih wei wang, pae tsih wei kow 成則爲王 敗則爲 在 the event of succeeding he will be a king, if defeated he will be a rebel.

Chin wän che ping tsö yu nuy wei lwan yu wae wei kow 臣聞之兵作於內爲亂於外爲 1 (your servant) have heard that military operations, originating within a country, constitutes confusion (or civil war) when from without they constitute Kow—the attack of an enemy. Kow kew 讐 an enemy. (左傳 Tsö-chuen.) Kow tsih këen kwei 賊姦宄 marauders, murderers,



rebels, and traitors. (Shoo-king.) Kow chay, chung tseu wei che; koo kenn hing kung keih yuě kow 一者眾聚爲之故羣行攻劫曰一 Kow consists of a multitude collected together; and hence a crowd making an attack and plundering, is called Kow. Shă jin yuě tsih, tsae wae yuě këen, tsae nuy yuě kwei 殺人曰賊在外曰姦, 在內曰兇 those who murder people are called Tsih; (enemies to the state) when absent from court are called Këen; in the court they are called Kwei. (Commentary on the Shoo-king)

寤

An ancient form of 婦 Tsin, A back apartment; a chamber; to sleep.

青

An ancient form of 青 Tsing, Azure colour.

宰

An ancient form of 宰 Tsae, To rule or govern.

叅

Same as 叅 Sow, An old person.

寤

HWÂN.

Hwân fang 寤方 name of an ancient state.

# NINE STROKES.

賓

CHING.

Name of a king's son, which occurs in ancient history.

室

Ancient form of 煙 Yen, see Radical 火 Ho.

宥

SIN.

From a cover and to examine. A sort of government office.

炎

YÜH.

Sparks of fire, or rather tinder which propagates fire.

冢

An erroneous form of 冢 Chuen.

蹇

KËEN.

To strike a sonorous stone in vain; or useless drums and sonorous stones. A woman's name.

富

FOO.

富 富 富

From a covering and an ancient form of the word *happiness*; being snug under a shelter. This is the etymology given by the Dictionaries; there is however a popular derivation from *together* and *field*. Many fields possessed by one person, makes *rich*, which is contrasted with 貧 Pin, from *to divide* and *wealth* which makes *poor*.

To be provided with abundantly; well supplied with; rich; affluent; to enrich; of the five sources of happiness one is to be rich. A bribe. A surname. Foo kwei 富貴 riches and honors commonly denotes merely, a wealthy person. Foo kwei pin tsëen chang pëen 一貴貧賤常變 riches with their honors, and poverty with its meanness, are continually fluctuating. Nën foo 年 一 rich in years, means to be young and have a great many years yet to come.

Fung yu tsae chay, wei che foo yay 豐於財者謂之 一也 having abundance of wealth is expressed by the word Foo, rich. Shen jin foo chay, wei che shang; yin jin foo chay, wei che yang 善人 一者謂之賞淫人 一者謂之殃 a virtuous man's being rich, is a reward (or a blessing); a licentious man's being rich, is a punishment (or a curse). Foo kea tsze te 一家子弟 the sons and younger brothers of a rich family. Foo yew sze hae 一有



四海 riches including all within the four seas—possessor of the world or the empire; is an expression confined to the emperor of China. Foo hoo 1 戶 a rich door or house; a rich man or family. Foo teih wang how 1 敵王侯 riches opposed to; i. e. equal to, kings or nobles; as rich as a king or a prince. Foo kwei keae yin kin kēen ke 1 貴皆因勤儉起 riches and honors all arise from diligence and economy.

Ta foo yew tēen; seaou foo yew kin 大 1 由天小 1 由勤 great wealth is from heaven; little wealth (or a competence) is from diligence.

Foo yew tsēen kin; pin woo leang tēē 1 有千金 貧無兩鐵 rich and possessing a thousand pieces of gold; poor and without a pound weight of iron: this is the language of commiseration when entirely destitute of all resources; and comparing one's present circumstances either with more prosperous times, or with other people in prosperity.

Foo pūh ko kew 1 不可求 riches cannot be obtained by seeking for them—means that fate or destiny determines who shall be rich and who shall be poor. This is the doctrine of Confucius in the Lun-yu; he said 1 而可求也雖執鞭之士吾亦爲之如不可求從吾所好 'if riches could be obtained by human effort, though I were a horse driver, I also should aim at them; but since they cannot be obtained by seeking for them, I'll follow what my inclination leads me to;—viz. the study of moral philosophy. One of the commentators says 1 有命焉非求之可得也 the being rich is determined by fate, and cannot be obtained by striving for them. Another scholiast is hurt at the paragraph being supposed to express the real sentiment of Confucius; viz. that he would aim at being rich, if he thought there was any use in it; and therefore he says, 聖人未嘗有意於求 1 也豈問其可不可哉 the sage never had any idea of striving for riches; and how would he ever ask whether it were or were not practicable to obtain them! 爲此語者特以明其決不可求爾 'but he expressed himself thus, merely to shew clearly that it was impossible to obtain wealth by striving for it;' and another glossographer adds, 君子非惡 1 貴而不求以其在天無可求

之道也 the good man does not hate riches and honors, and therefore forbear to strive for them; but he does so from maintaining the principle that they depend on the will of heaven, and are not to be had by man's striving.

She foo, ke jin 恃 1 欺人 to presume on riches and insult other people. Foo urh woo keaou 1 而無驕 rich without being proud.

The five conditions which constitute happiness are these, 一曰壽. 二曰 1. 三曰康寧. 四曰攸好德. 五曰考終命 the first is long-life; the second is riches (or perhaps a competence is meant); the third is health and repose; the fourth is the love of virtue; and the fifth is a natural death. (Shoo-king.)

In the Le-king it is said that 儒者 Joo chay, the philosopher 不祈多積多文以爲 1 Pūh ke to tseih; to wān e wei foo, does not aim at accumulating wealth; but considers a great accumulation of literature to be riches.

During the 殷 Yin dynasty, 人貴 1 而尚齒 Jin kwei foo urh shang che, 'Men valued riches and gave the precedence to age' which was a falling off from the good state of society which preceded, when men 貴德 Kwei tih 'valued virtue'—above every thing else. For when governments 務 1 其民 'make it their principal study to enrich the people'—the people will 各私其財而不知有親 every one appropriate selfishly their property, and disown their kindred.

The Shoo-king says of the 典獄 Tēen-yō, or officers of justice, that 非訖于威惟訖于 1 they not only executed the law with the utmost strictness upon powerful families who offended; but also executed it with the utmost strictness on rich families; thus they 不爲威屈不爲利誘也 were neither intimidated by power; nor seduced by gain.

Tēen hoo e tsze; ho shin pūh foo 天何以刺何神不 1 why does heaven chastise (the king)? why do the gods not enrich him? 凡以王信用婦人之故也 it is all in consequence of the king believing what women say; i. e. hearkening to their opinions about government. (She-king.)

Jin che tsze shing, yin tsew wān kīh; pe hwān pūh che,



yih tsuy jīh foo 人之齊聖飲酒溫克彼昏  
不知壹醉日 | regular and intelligent men who  
drink wine are mild and overcome it (or are not overcome  
by it); those who are stupid and ignorant, when once they  
get drunk, become every day worse. (She-king.)

案

TSIN. An ancient form of 親 Tsin.

A relation; near to; what is done in one's own person  
is expressed by Tsin.

寧

An ancient form of 寧 Ning.

Repose and comfort derived from the *heart* under a *shelter*  
and above a *dish*; implying the possession of a home and  
a competence. The monarch entitled Taou-kwang, who has  
now ascended the throne (December, 1820) of China, requires  
that the word *Ning*, be from henceforward written with a *line*  
drawn transversely, instead of a *heart*; because Ning, in its proper  
form, is his name, which would be profaned by common use.

病

PING. A disease that excites alarm in sleep.

Some say, To sleep much. The third moon is called 病月  
Ping-yuě.

寔

HWAN.

A wall that encircles or surrounds a set of houses.

寔

Name of a place in ancient geography, in the time  
of the *Chow* dynasty.

寐

MEI, and Mè.

寐 寐

From a *covering*, a *couch*, and *inactive*. To desist from  
effort; to rest; to shut the eyes and withdraw the soul; to  
sleep; sleepily; stupid. The name of a fish. Mung mei 夢  
| to dream in sleep. Tsin urh pūh mei 寢而不 |

PART I.

8 H.

to sleep without shutting the eyes; unsound sleep. Woo mei  
寢 | to be awake, and to sleep.

Mǎng tsze 孟子 when he heard that the state 魯 Loo,  
欲使樂正子爲政 desired to employ (his pupil)  
Yō-ching-tsze in the government, said Woo wān che he urh pūh  
mei 吾聞之喜而不 | when I heard it, I could not  
sleep for joy. Kung-sun-chow 公孫丑 asked if Yō-ching-  
tsze were 強乎 bold and daring or not, and was answered  
in the negative; he next enquired if he 有知慮乎  
possessed the talent of devising plans of acting, or if he  
多聞識乎 possessed extensive knowledge or not;  
to which Mǎng-tsze replied, no. Kung-sun-chow then  
added, Jen tsīh, he wei he urh pūh mei 然則奚爲喜  
而不 | the case being thus, why should you then be unable  
to sleep for joy? The philosopher replied, 其爲人也好  
善 he is a man who loves virtue! (Mǎng-tsze.)

Mei yu | 魚 a certain fish, otherwise called 鮓魚  
Mei-yu. Ming fā pūh mei 明發不 | to be unable to  
sleep even till day. light breaks in the morning, 有懷  
二人 on account of anxious thoughts about one's parents—  
in times of anarchy. (She-king.) Süh hing yay mei 夙興  
夜 | to rise early in the morning and sleep at night. Kea  
mei 假 | a fallacious sleep—a short nap which does not  
refresh the body.

寔

E. Stillness; rest; quiet; repose.

寢

An ancient form of 寢 Tsin, To sleep.

寒

HAN.

寒

寒

Originally derived from a *man* under a *thatch* cover, with *ice*  
below; subsequently abbreviated to the present form. Yen  
han 嚴 | severe cold. Han tung | 凍 cold, frigid.  
Tsūh han shang sin 足 | 傷心 cold feet injure the heart.  
Han sin | 心 a cold heart, denotes fear. Han ke tsin jin  
| 氣侵人 the cold air pierces man. Ke han 饑 |  
hunger and cold. Han joo | 儒 a cold; (i.e. a poor)



scholar. Han chēn | 戰 cold fight, means *trembling* with cold. Han shoo ke king | 暑幾經 cold and heat, a few times passing,—means a few years. Shang han 傷 | wounded by cold; means *fever* occasioned by checked perspiration. Wei han 胃 | stomach cold—is a disease in which the stomach rejects food.

Confucius said in allusion to difficulties and trials being necessary to prove a man's character 歲 | 然後知松栢之後彫也 Suy han jen how che sung pih che how teaou yay, The cold season of the year (the winter) must pass, ere you can know that the pine does not cast its leaves, when other trees of the forest do so. Thus 小人之在治世或與君子無異 a bad man in times of social order may not appear different from a good man; 惟臨利害遇事變然後君子之所守可見也 but in times of severe trials, and when revolutions occur, then the adherence of the good man to his principles will be manifest. (Lun-yu.)

Jih yuē yun hing; yih han yih shoo 日月運行一 | 一暑 the sun and moon revolve, and a season of cold is followed by a season of heat—successively. (Yih king.)

Shoo ching yuē yu, yuē yang, yuē yūh, yuē han, yuē fang 庶徵曰雨曰暘曰燠曰 | 曰風 the signs of the season are rain, a clear sky, heat, cold, and wind. (Shoo-king.)

Yih pūh shīh han 一暴十 | 'one scorch and ten colds'—is a proverbial expression, denoting an inconstant application to any pursuit; doing it by fits and starts—working one day and playing ten days. The expression is taken from *Mūng-tsze* 孟子 who said to 齊王 the king of Tse, 雖有天下易生之物也一日暴之十日 | 之未有能生者也 even the easiest growing plants in the world, if you scorch them one day, and freeze them ten days, will never grow,—so if the king in a fit of warm zeal associate with the wise and good *one* day, and leave them for the blasting company of the vicious *ten* days, how can he ever make progress in virtue.

寢

HĀNG.

Māng hāng 寢 寢 foolish, silly.

窵

WAN.

To draw; to lead. This character is said to be erroneous.

寓

The same as Yu 宇 all under the canopy of

heaven; the world.

寓

YU.

寓

寓

From a covert and a monkey. To attach to, as a monkey does to a branch; a temporary lodging; to lodge; to cast upon the care of; to pertain or belong to. Len yu 旅寓 a stranger, one who lodges in a strange place. Ke yu 寄 | to be attached to, as a sycophant plant. Yu so | 所 the place where one lodges.

Kih yu 客 | a visitor's abode; the temporary residence of a stranger; a lodging. Tsun yu 尊寓 honorable; (i. e. *your*) lodgings.

寔

SHĪH.

Merely; only; it is so; indeed; really; truly; used as a strong affirmation, and synonymous with 實 Shih. Shih joo tsze; che joo tsze yay | 如此止如此也 Shih, this is; is *merely* thus: now, in common usage, this phrase would mean, really or indeed thus: as Ke shih joo tsze 確 | 如此 indeed and in truth thus. It is proverbial to say, Heu to shih shaou 虛多 | 少 unreal (vague, vain, not true) much; real (true substantial); little:—said of persons, opinions, narratives, and so on.

Heu shih kēen taou 虛 | 兼到 the unessential and the essential, both present:—This is said of composition in its praise; meaning that the air and manner of the theme expatiated on is preserved, as well as the sentiment or idea of the theme.

窳

An ancient form of Kea 家 a house or family.



𧰨

TO. A bag or sash; to carry on the back;

or according to some, Lëen nang 連囊 connected bags, laid across a horse's back; panniers.

寔

KEAOU.

Keaou leaou 寔寥 empty; unsubstantial.

𧰨

MEAOU. An ancient form of 苗 Meaou,

The first budding forth of plants or grain.

𧰨

HEANG.

An ancient form of Heang 嚮 over against; opposite to; towards.

# TEN STROKES.

寅

YIN. The original form of 寅 Yin.

Experienced; respectful; a horary character.

寢

TSIN.

𧰨

寢

To apply water to, as when watering plants; to steep; to drench; to saturate with water; gradually. Name of a river in Honan province, on the east side of Woo-gan-hëen 武安縣 N. L. 36° 40'. Tsin seih 𧰨 to cease gradually; discontinued. Tsin shwae 𧰨 to fade or decay gradually. Tsin kea 𧰨 by degrees; in a slow gradual manner. Considered synonymous with 寢 Tsin.

寢

TSIN. Another form of 寢 Tsin.

To sleep, or the place where one sleeps.

寧

NING. The same as 寧 Ning.

What the heart desires; rest; repose; the name of a city. A surname. This character is more correctly written Ning 甯 from the heart, under a shelter, and competence to use.

Ning-woo-tsze 𧰨 武子 was Wei ta foo, ming Yu 衛大夫名俞 a governor in the state Wei; his praenomen was Yu. In times of tranquility and order he was not remarkable, but when disorder in the state arose, which drove his prince from the throne, he braved danger, and adhered to him; and as some considered, like a fool. On this account Confucius said of him, 𧰨 武子邦有道則知邦無道則愚其知可及也其愚不可及也 'Ning woo-tsze when the country was in a state of order and good government, behaved wisely (in pursuing the usual course of acting,) when the country was in a state of disorder and misrule, he behaved foolishly, (in exposing himself to danger and destruction.) His wisdom may be equalled by others, but none can equal him in his folly,' as it is called; none behave so faithfully and bravely now. (Lun-yu.) Of this person it is said Ning she kew king 𧰨 氏九卿 in the family of Ning were nine statesmen—by which it is meant, that during nine generations some of the family held high offices in the state.

索

SĪH, and SŌ. From a cord pulled tight;

under a house. To enter a house and search it; to seek for; to be embarrassed. A surname. Kea taon sŏ e 家道 𧰨 矣 the domestic concerns are embarrassed and in bad condition, when 牝雞司晨 Pin ke sze shin, hens rule (crow in) the morning; i. e. when the wife is master instead of the husband. (She-king.) Sŏ 索 is now used.

寘

CHÉ.

寘

寘

From true or truly under a cover. To put or receive into; to place; to put down in a place of rest; to put near



one; to place in one's bosom. To lay aside. In the She-king, a friend thus reproaches another,

將恐將懼 Tsëang kung tsëang keu,

予于懷 Che yu yu hwae;

將安將樂 Tsëang gan tsëang lö,

棄予如遺 Ke yu joo wae.

When afraid and alarmed,

You placed me in your bosom;

Now enjoying ease and pleasure,

You reject me as a thing lost.

It implies when you required my aid, you remembered me; but now in prosperous circumstances you forget me; a very common complaint in every age and country.

Gan che 安 | to place in a steady safe position. Che che too wae | 之度外 to place or put outside the mark, or out of one's thoughts; to treat as unworthy of consideration. Che nrh püh lun | 而不論 to lay aside and not speak about—a person or subject. Che pan | 辦 or Che mae | 買 to make purchases; to procure by purchase. Yew tsih che, woo; tsih ke 有則 | 無則棄 possessing the means I procure (the thing wanted) when destitute of the means I reject it—is a common saying to denote purchasing a thing when one has money; and selling it when there is a want of money. Vulgarely written 賞 Che.

徠 TEAOU. An erroneous form of 徠 Teaou.

From a den and a long line. Deep and distant; remote from view.

窳 K'HEË. From a covering and to raise up.

To be higher than, and overshadow; to cover over.

窳 YU. From a covering and two melons. Lazy;

idle; lounging; lying about; like melons that grow on the ground, or are left lying under a shed. Considered an erroneous form of 窳 Yu, Lazy, depraved, a filthy kennel.

窳 UNG. From a covering and the downy feathers of a bird's neck. Gloom or darkness inside a house.

窳 KOW. From a covering and rafters intermixed. Night; darkness; a secret place. Kow che yen 窳之言 nightly conversation.

窳 The same as 窳 Seih, denoting Night.

寐 ME. To sleep much; to sleep soundly.

窳 PAOU. From a covering, and a gem, the lowest part is intended to give sound to the character. An ancient form of 寶 Paou, Valuable, precious.

宣 An ancient form of 宣 Seuen, To promulge.

窳 The same as 寶 Paou, Precious.

窳 The same as 審 Shin, To judge.

窳 Same as 窳 Tseun, To accumulate.

窳 Same as 穩 Wăn, Safe, steady.

窳 MANG. Talk uttered in sleep.



# 窠

An ancient form of 寅 Yin, Respectable.

## ELEVEN STROKES.

# 康

K'HANG. Kang-lang 康寔 an unoccupied

house; empty; vacant. Sometimes written with 穴 Heuě, A den or cavern at the top of the character.

# 窳

TĒEN, or Těě.

A house tumbling down; to press upon; to oppress.

# 寞

MO. From a covering and not. Silent as a

deserted mansion. Silence; stillness; quiet. Tseih mǎ woo shing 寂寞無聲 still and without noise; or Tseih-mǎ, denotes An absence of noise.

Lǎ mǎ 落 | fallen into silence—said of fallen families who have sunk from a state of prosperity into neglect and obscurity.

# 察

CH'HA.





From to overshadow, as looking down upon from above, and to sacrifice. To examine. Reiterated enquiry; examination; to investigate; to examine; to scrutinize; to judge; to manifest; to make conspicuous; to take an extensive or general survey. Chǎ-chǎ, Clean, clear, pure, uncorrupted enquiry. Read Tse, To sacrifice, denoting that when all human enquiry has failed, recourse is had to superior powers by sacrifice. Sing chǎ 省 | to enquire into; to examine. Chǎ tǎ 奪 examine and decide; are words of form which close the prayer of persons petitioning their superiors. Used also by equals and superiors when making a statement of matters purporting to be facts. Chǎ chǎ wei-ming | 爲明 a reiterated scrutiny is considered a mark of intelligence: this is said

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of those who affect an extreme degree of minute enquiry into every trifle. Kwan tēen chǎ te 觀天 | 地 to survey the heavens and examine the earth. Chǎ chǎ shīh tsing | 出實情 by a scrutiny to discover the facts—or real truth of any affair. Ming chǎ che tsae 明 | 之才 the talent of judging—or finding out the truth. Shīh chǎ 失 | to fail in finding out what is passing—said of magistrates who do not enquire and discover illegalities. Chǎ chǎ pǔh chow | 查不周 to leave the circle of investigation incomplete—denotes the same sort of failure as is expressed in the preceding phrase.

Gan-chǎ-sze 按 | 司 the superintendant of legal enquiries—a criminal judge in each province.

Chǎ yen urh kwan sīh | 言而觀色 to observe what people say, and mark their countenance. (Lun-yn.) The Chinese are very observant of people's countenances; and not for the purpose recommended by Confucius, which was, that a man might understand his own defects.

Mǎng-hēen-tsze 孟獻子 of the ancient state Loo, commonly said 畜馬乘不 | 於鷄豚 Chǎh ma shing, pǔh chǎ yu-ke tun, those who breed horses for carriages, do not scrutinize those who hatch fowls and keep pigs. (Ta-heě.) The idea is that the rich should not meddle with the gains of the poor.

Yen ke shang hea chǎ yay 言其上下 | 也 expresses that above and below (in the visible heavens and on earth) the same principle is conspicuous or manifest.

According to the books of the 唐 Taag dynasty, the Kēen chǎ yn she 監 | 御史 imperial supervisors or censors, 掌司六 | directed six subjects of enquiry.

1, Chǎ kwau jin shen gǎ | 官人善惡 to inquire into the virtues and vices of public officers.

2, Chǎ foo yīh pǔh keun | 賦役不均 to enquire whether there be any want of equity in levying the taxes, and exacting the services of the people.

3, Chǎ nung sang pǔh kin; tsang lin haou kēen | 農桑不勤倉廩耗減 to enquire whether there be any want of diligence in agriculture, and the culture of the mulberry (for breeding silkworms), and whether there be waste or deficiency in the public granaries.



4, Chă yáou hwă taou tsih 1 妖猾盜賊 to enquire after any persons who may exercise demoniacal arts; be crafty knaves, or robbers, or thieves.

5, Chă mow tsae e tǎng 1 茂才異等 to enquire and find out cases of superior talent and extraordinary endowments.

6, Chă hě le, haou tsung, kēen ping tsung paou 1 黠吏毫宗兼并縱暴 to enquire into cases of crafty government, officers connecting themselves with powerful families, and conniving at tyranny and violence.

Chă chă 1 1 occurs in the sense of Kěe tsing māou 潔清貌 clean; pure. Gan nǎng e shin che chă, chă show wūh che mun mun 安能以身之 1 1 受物之汨汨 how permit (my or his) pure person to be defiled by external things!

Ho chă 苛 1 to scrutinize in an excessively severe, minute, and tyrannical manner; inquisitorial. Ke chiung chă chă; ke min keüē keüē 其政 1 1 其民皸皸 when the government is tyrannically inquisitorial, the people are spoiled and injured. (Laou-tsze.) Hung e ta kang, pūh tsun seaou chă 弘以大綱不存小 1 he who stretches a large net-rope, does not attend to a petty scrutiny—applied to government, as in the preceding sentence.

滲

TSIN. Same as 浸 Tsin.

To instil gradually; to penetrate; to steep; to soak.

婁

KEU, Leu, Lòo, and Low.

From a cover and a cow tied or bound. A poor mean habitation; poor and destitute of the means of procuring the presents which etiquette requires. Gow low 甌婁 is applied to high grounds under particular circumstances. This character is also written with Heüē 穴 a den, at the top of it.

寡

KWA.

寡

寡

From a covering and to divide. Few; little; seldom; rarely; single; alone. A widow; a woman without her husband at

the age of fifty; a term used by kings and princes for I and me. Kwa, is used also in a good sense, implying Few desires, and little to say. To rhyme, read Koo and Ko. Pūh woo kwan kwa 不侮鰥寡 do not insult a widower nor a widow. Koo kwa 孤 1 fatherless and widows. To kwa 多 1 how many? Pow to yih kwa 哀多益 1 to lessen the superabundant and add to the deficient—thus equalizing. Kwa foo 1 婦 a widow woman. Kwa hō 1 合 to unite in society rarely. Kwa jin 1 人 or Kwa keun 1 君 I, the king, used with affected humility, implying that his virtues are small. Kwa tse 1 妻 the wife, properly so called, she being but one. Kwa tib 1 德 possessed of but little virtue. Kwa wǎn 1 聞 to have heard but little; to be unacquainted with the world. Kwa yō 1 慾 few desires.

Kwan kwa koo tūh 鰥 1 孤獨 a widower; a widow; fatherless, and childless—four forms of distress commonly spoken of together. Show kwa 守 1 to maintain a state of widowhood; to refuse to marry a second husband. Kwa yen 1 言 to speak little. Kwa keu 1 居 to live in widowhood; to live alone. Kwa urh woo gow 1 而無偶 alone or single; without a companion. Keun tsze e pow to yih kwa, ching wūh ping she 君子以哀多益 1 稱物平施 the eminently good man withdraws from his own abundant virtue, and gives to those who are deficient; and thus weighing himself and others brings all to an equality. This passage occurs in the Yih-king under the 謙卦 Kēen kwa diagram, on the subject of humility, where 地中有山 the hills on the earth are introduced as an emblem of humility, from their lowly site. The words Pow to yih kwa, in the above quotation, are now used proverbially for withdrawing from the superabundant and adding to the deficient in any case.

Keih jia che tsze kwa; tsaou jin che tsze to 吉人之辭 1 躁人之辭多 a happy virtuous man says little; a fluttering unsteady man talks much. (Yih-king.) These words are part of a paragraph where it is affirmed the different characters of men will be apparent from their mode of talking. Che yn king kwa; che yu shūh foo 至于敬 1 至于屬婦 shew a kind care for the single and friendless; and provide connexions for unprotected women:—



(Shoo-king.) This quotation is part of the instructions given by 武王 Woo-wang, to the governors of states. Of the virtues of Wän-wang, it is said in the She-king, that their influence descended to posterity, and amongst other effects, afforded Hing yu kwatse 刑于 妻 a rule of propriety to the king's wife—in the midst of the royal palace.

窠

An erroneous form of 寡 Kwa, see the preceding.

寢

MANG. To sleep.

寢

TS'HIN.

園

寢

From a covering, a bench, and a hand grasping a broom. To sleep; a back apartment; a bed chamber: the back apartment in temples, and in ancient palaces, in which were six Tsin, called by different names; the Tsin, in temples, were recesses for the idols; any dwelling house is sometimes called Tsin. To desist; to rest, as in sleep; the place were the dead sleep; the grave. Ling tsin 陵寢 graves of Emperors, where sacrifices are offered; began in the 2nd century. Yuen tsin 園 1 grounds around the graves of monarchs. Kew tsin 丘 1 name of a district. Fei tsin wang tsan 廢 1 忘餐 to lose one's sleep and forget one's food—through anxiety or ardent study. Tsin shen chin kwae 1 苦枕塊 to sleep on straw, a sod for the pillow—as Chinese are taught to do when mourning for their parents. Tsin shih 1 室 an inner chamber. Nuy tsin 內 1 a bed-chamber for females. Ping chung nuy tsin 病終內 1 died in the inner chamber. Ching tsin 正 1 a dormitory for men. Tsin seih 1 息 to go to sleep and rest. Tsing gan tsin 請安 1 I wish you tranquil sleep, said by persons to each other when retiring for the night. Chung yay püh tsin 終夜不 1 not to sleep the whole night: this was said by Confucius of himself, in a passage where he affirms also, that often 終日不食 he did not eat for a whole day 以思 on account of thinking; which practice he adds 無益不

如學也 was of no advantage; and it was better to read and learn. (Lun-yu.)

Shih püh gan; tsin püh ning 食不安 1 不寧 no comfort in eating; no rest in sleep—expresses great distress and disquietude. Neih tsin choo che gan 溺 1 處之安 sunk in the repose of the bed-chamber; addicted to slumber and to sloth. Of dutiful children it is said that in reference to their parents they 問 1 視膳 Wän tsin she shen, enquire about their sleep, and examine their food.

Tsae-yu 宰予 a pupil of Confucius 晝 1 Chow tsin, slept in the day-time; on which account his master made the following remark, 朽木不可雕也糞土之牆不可朽也於予與何誅 rotten wood cannot be carved; a mud wall containing ordure cannot be white-washed. O Yu, how shall I correct you! The scholiasts add, 言不足責乃所以深責之 thus saying that Yu was unworthy of reproof; was the means by which he gave him the strongest reproof.

Tsin meaou 1 廟 Tsin, expresses the interior and retired parts of temples where the idols are placed; and Meaou, the exterior parts of the temples.

寤

HWÜH. To be alarmed in sleep; to awake.

Hwüh-hwüh 寤 1 the crying and sobbing of a child. On the north side of the Yellow river, Hwüh-hwüh, denotes Persons calling to each other.

寤

WOO. To awake from sleep, speaking or

talking; an abbreviated form of 寢 Mung, To dream. One says, It means To dream at night of what one has seen through the day. It is said of 莊公 Chwang-kung, a person who lived in the period called Chen-kwō, that he was 寤生 Woo sāng, to which expression three meanings are given; (1,) that he was born in an unnatural position; (2,) that he was born suddenly on his mother awakening; (3,) that as soon as born he opened his eyes and looked about.

This character occurs read Too, meaning To reject; to



lay aside. Tūh, mei, woo yen; yung shě fūh heuen 獨寐  
言永矢弗諼 alone, asleep, or awake and talking,  
I swear I will never forget—the pleasure I enjoyed with that  
good man. (She-king.)

寥

LEAOU, and Leih.

Empty; vacant; wide; silent; solitary. Tseih leaou 寂  
寥 silent and solitary. Leau lō che che 落之至  
solitary and deserted in an extreme degree. Leau kwō  
廓 vast and vacant—like the apparent vacuum between earth  
and heaven. Leau leau woo pwan 無伴 silent  
and solitary without a companion.

區

GOW. Gan gow 閭區 a sort of cottage or

dwelling place: or the same as the modern 甌 Gow, An  
earthen vessel.

實

SHIH.

圓

玄

From a covering over a string of pearls. Affluent; full;  
stuffed; solid; real; sincere; to cram or fill; fruit; the effects;  
things; that which really is. A surname. Sze shih 事實 the  
reality of affairs; the facts. Yew ming woo shih 有名無  
實 1 has the name, not the reality; merely nominal. Hwa shih  
華 1 flowers and fruit; specious show and reality. Chung  
shih 充 1 filled with wealth or learning. Mwan shih 滿  
1 a vessel filled full. Kē shih 結 1 the forming of fruit  
after the blossom. Chā shih 着 1 to set about a thing in  
earnest; strenuous effort. Laou shih 老 1 old and honest;  
simple and sincere. Shih shih lō lō 落落 truly;  
really; safely; securely. Shih shuh 屬 really pertains or  
belongs to; really is. Shih shih 1 1 or Chin shih 真 1  
true; sincere. Shih tsae 在 true; real; very; really.

Ching shih 誠 1 sincere and honest. Yin shih 殷 1  
affluent and substantial—said of merchants. Shang we tih shih  
尚未得 1 not yet ascertained the facts. Yen kwo ke

shih 言過其 1 the words exceed the reality; to profess  
more than one can do. Chih shih woo wān 質 1 無文  
plain and sincere without any show.

Ne shih shwō yu wo ting 你 1 說與我聽 tell the  
truth and let me hear you. Tsze nae chin shih taou le 此  
乃真 1 道理 this is true and sound doctrine. Shih  
heu seang tuy 1 虛相對 substantial and vain; or solid  
and hollow, are opposites.

Māng-tsze 孟子 was asked by 浩生 Haou sāng,  
何謂善何謂信 what persons could be called Shen,  
good; and Sin, true. In his reply he divided men's characters  
into six distinctions.

1, Ko yō che wei shen 可欲之謂善 persons who  
are desired or beloved (by men generally) are called shen, good.

2, Yew choo ke che wei sin 有諸己之謂信  
those who have inherent virtue are called sin, true.

3, Chung shih che wei mei 充 1 之謂美 to be  
full of real active virtue, is called Mei, beautiful.

4, Chung shih urh yew kwang hwy che wei ta 充 1  
而有光輝之謂大 to be inwardly full of virtuous  
principles, and to shine in virtuous deeds, is called Ta, great.

5, Ta urh hwa che che wei shing 大而化之之謂  
聖 to be great, and entirely transformed to spontaneous vir-  
tuous principles and habits, is called Shing, perfect; a holy  
man; a sage.

6, Shing urh pūh ko che che wei shin 聖而不可知  
之之謂神 to be Shing perfectly holy, and inscrutable  
to other men is called Shing, divine, a god. The commenta-  
tors say, that these Shin jin 神人 divine men, do not make  
a class of men superior to the Shing jin 聖人 the perfect-  
ly holy and wise men; in which interpretation they  
evidently contradict the text.

Nae wei mih, ke shih 乃爲麥祈 1 is for the  
purpose of supplicating that the wheat may fill. (Le-ke.) Said  
of certain rites at the temples in ancient times. Shih 1  
occurs in the She-king, for putting into a good and efficient  
state, the walls, ditches, &c. of a city.

Keun shih wei ping keā ke heae yay 軍 1 謂兵甲  
器械也 Keun-shih denotes, swords, armour, utensils, and  
other military stores. Shih che 1 之 to fill or stuff any vessel.



Shih soo 數 denotes not only a true number; but the full complement; or, an active verb, to fill up the complement. Occurs read Che, in the sense of Che 至 to a particular degree or place.

塞

SIH. From a covering or house, and things piled up

under, or in it; filled full; stopped or closed up: the same as 塞 Sih. Read Sae, A district on the borders of a country.

寧

NING.

寧

寧

From heart below a shelter, and placed on necessary utensils, below all is an aspiration. Rest; repose; tranquillity; desiring one thing rather than another. That which had better or rather be done; generally followed by that which had better not be, in a succeeding member of the sentence. Name of a district. A surname. Kwei ning 歸 1 a bride's visiting her parents for the first time after leaving home. Ting ning 丁 1 to charge over and over again. Ning yuen 願 I would rather; I wish; I desire. Tsae san ting ning 再三丁 1 charged over and over again. Kang ning 康 1 a state of repose and tranquillity; freedom from disease; health. Yu ning 予 1 retiring from office for three years after the death of a parent. Ning sze pūh ken 1 死不去 better die than go. Ning tsō tae piug keuen mō tsō le lwan jin 1 作太平犬莫作離亂人 better be a dog in times of general peace, than a man in the midst of civil wars. Ning koo tā 1 古塔 a region near the river Amour.

Gan ning 安 1 repose and rest, health and comfort; said of individuals or of families. Pūh ning wei she 不 1 唯是 not only this, or thus much; but, &c. Ning ko 1 可 it is better; better to; as Ning ko sin ke yew; pūh ko sin ke woo 1 可信其有. 不可信其無 it is better to believe that it exists, than that it does not exist,—no harm can arise from believing it, but disbelieving it may be attended with serious consequences. Woo ning 毋 1 not so good as,—the first proposition is Woo ning, or not so good as this second one. Ning jin seih sze 1 人息事

to tranquillize the people; and set to rest litigations and disturbances.

Kwei ning che king 歸 1 之敬 denotes presents brought by a married daughter to her parents, three days after the nuptials. Kwei ning foo woo 歸 1 父母 to return and visit one's parents, said of a daughter. Sze fang ning tsing 四方 1 靜 a general tranquillity all around.

Of sages it is said, Show chūh shoo wūh, wan kwō han ning 首出庶物萬國咸 1 when they rise above the mass of mankind, then all nations enjoy tranquillity. (Yih-king.) Yu nae e min ning 裕乃以民 1 be liberal in government, and let the people have repose; which idea is expressed in other words, Hing kwan ching nae e gan min 行寬政乃以安民 exercise a liberal rule, and thereby tranquillize the people. (Shoo-king.)

Yu ke shā pūh koo; ning shīh pūh king 與其殺不辜 1 失不經 rather than put to death an innocent person, better fail in the execution of standard laws. (Shoo-king.)

On December 19th, 1820, an Imperial order arrived at Canton, directing that hereafter this character must be written 寧 thus in ordinary use, that it may be different from His Majesty's name, which is 1 Ning. (See 丘 page 21.)

#### Names of places.

Ning chow 1 州 there are two places of this name, one in Kan-sūh province, and the other in Yun-nan province.

Ning-hae-hēen 1 海縣 a district in Chē-keang, there is a place of the same name in Man-chow Tartary.

Ning-hae-chow 1 海州 in Shan-tung province.

Ning-hea-foo 1 夏府 in Kan-sūh.

Ning-hēang-hēen 1 鄉縣 in Hoo-nan; and one of the same name in Shan-se.

Ning-ho-hēen 1 河縣 a district in Chih-le.

Ning-hwa-hēen 1 化縣 in Fūh-kēen.

Ning-keang-chow 1 羌州 in Se-gan.

Ning-kwō-foo 1 國府 in Keang-nan province, there is also a hēen district in the same province called Ning-kwō.



- Ning-ling-hëen | 陵縣 in Ho-nan.  
 Ning-ming-chow | 明州 in Kwang-se.  
 Ning-yuen-chow | 遠州 in Man-chow Tartary.  
 Ning-po-foo | 波府 in Chě-keang.  
 Ning-shen-ting | 陝廳 in Shen-se.  
 Ning-sō-hëen | 朔縣 in Kan-sūh.  
 Ning-tīh-hëen | 德縣 in Füh-kéen.  
 Ning-too-chow | 都州 in Keang-se.  
 Ning-tsin-hëen | 晉縣 in Chīh-le.  
 Ning-tsin-hëen | 津縣 in Chīh-le.  
 Ning-urh-hëen | 洱縣 in Yun-nan.  
 Ning-woo-foo | 武府 in Shan-se.  
 Ning-woo-hëen | 武縣 is included in Ning-woo-foo.  
 Ning-yang-hëen | 陽縣 in Shan-tung.  
 Ning-yang-hëen | 洋縣 in Füh-kéen.  
 Ning-yuen-foo | 遠府 in Sze-chuen.  
 Ning-yuen-hëen | 遠縣 in Hoo-nan: and there is a place of the same name in Kan-sūh.

**筵** Ancient form of 宜 E, Suitable; proper.

**寨** CH'HAE. **寨**

A dwelling amongst the hills within palisades. An enclosure for sheep. An encampment; a station or barracks for troops; which is also expressed by 營寨 Ying chae. 前山 | Tsëen shan chae, The military station at Casa Branca, near Macao, is so called. Read Sīh, Repose, quiet. Shan chae 山 | an encampment amongst hills; commonly refers to banditti who betake themselves to the hills. Tsīh chae 賊 | an encampment of robbers. Chae choo | 主 the head of the bandits. Yǎ chae foo jin 押 | 夫人 her ladyship (the wife of the principal bandit) who keeps possession of the encampment, when the party leaves on plundering excursions. Keu chae ching wang 據 | 稱王

to keep possession of the encampment, and style himself king; said of the leader of the bandits. Leauo keu chae 老舉 | a bawdy-house on shore; in contradistinction from such places built on the river side which are called 蔡 Leauo.

**寤** GAN.

Speaking in one's sleep; noise made in sleeping.

**寤** Same as Le 釐 to subject; the small coin called cash.

**寤** Same as Gaou 奧 Recondite.

**諸** CHOO.

To accumulate; to lay up in store; to forestal grain.

**鄆** LOW. The name of a place.

**響** An ancient form of Hëang 響 sound; noise.

**隆** LUNG. The figure of the heavens.

TWELVE STROKES.

**寤** Same as 惺 Sing, Fear, apprehension.

**寤** SING. To awake from sleep.

**寤** TSANG. Tǎng hung 寤宏 a large house.



審 SHIN.

審 審

From a covering and to separate. To protect and discriminate; to investigate clearly; to form an opinion of. To judge righteously; to restrain; to state clearly; to distinguish. A surname. Shin pwan 判 to judge; judgement. Shin sin 訊 or Shin wän 問 to try; to investigate; to examine into; a judicial inquiry.

Shin sze 事 Shin gan 案 to judge or try any affair. Shin chă 察 to judge and examine. Shin chüh chin tsing 出真情 to investigate and discover the real facts. Woo yung fuh shin 毋庸覆 有 there is no occasion to retry it.

In the Shoo-king it is said of the ancient monarch Kaou tsung 高宗 he dreamt that 帝與之賢輔 god gave him a virtuous assistant—meaning a minister of state. In consequence, he 乃 厥象俾以形旁求于天下 stated clearly the appearance (of the man he had seen in his dream) and caused it to be drawn, and the likeness sent to every part of the (then known) world to seek for him. He found the man represented in the person of Foo-yü 傳說 one of the most renowned statesmen of antiquity.

Of the principles of moral goodness, it is said in the Chung-yung, a man should 博學之 問之 慎思之 明辨之 篤行之 draw the materials from general reading; should investigate closely; should think carefully; should distinguish clearly; and should practice sincerely—the principles he discovers. 五者廢其一非學也 of these five, if any one be wanting, the student deserves not the name of a moral philosopher.

In the Le-king, 聲 Shin shing and 音 Shin yin, are used in reference to the distinguishing of musical sounds. Shin kwa keih heung 卦吉凶 to distinguish the felicitous and infelicitous Kwa diagrams. Shin occurs in the sense of 束 Shüh, a bundle of feathers; and in the sense of Pwan seuen 盤旋 a sort of eddy.

寂 TSUNG. To stop or close up.

寄 K'HEAOU.

To throw one's self into a temporary abode as a visitor; a lodging.

寫 WEI. The appearance of a house.

Nëe wei 隍寫 unsettled; unsteady; disquieted. A surname.

寫 SEAY. 寫 寫

From a covering and wooden shoes, perhaps meaning the impression of a footstep. To place or lay a thing down; to put aside or exclude; to subvert; to put an end to; to put away from one entirely, as resentful thoughts; to bring one's self to a placid tranquil state of mind; to let the water run off. To write; to draw; to paint; to cast a likeness in a mould. Moo seay chuen shi 摹 傳神 to draw the figure and exhibit the spirit or animation of the original. Seay chin 真 to paint a likeness of a person. Seay hwa 畫 to draw a picture. Seay shoo 書 to write a letter. King seay 傾 to cast an image. Seay tsze 字 to write characters; a writer in a mercantile house.

Seay sin 心 to relieve or disburden the heart: to put off one's mind. Meaou seay 描 to sketch or copy. Seay chüh woo kên kan kae 出無限感慨 to infuse into composition boundless feeling—chiefly a feeling of indignation. Taou tsze seay säng woo tsze meaou show 道子 生無此妙手 Taou-sze the painter does not possess such wonderful skill of hand, as this displays. Chaou seay 抄 or Täng seay 謄 to transcribe. E seay wo yew 以 我憂 to remove my sorrow. (She-king.) Wo sin seay he 我心 今 my heart is now relieved; from the uneasiness it before felt. (She-king.)

Keun tsze yu ke che kae chay püh seay; ke yu kae seay 君賜餘器之漑者不 其餘皆 1 when the prince confers his leavings in vessels that can be washed,



do not pass the food into another vessel; but in all other cases pass the food into another vessel. (Le-ke.)

款

Same as Kwan 窳 empty; vacant; hollow.

寬

K'HWAN.

寬

寬

From a covering, and a wild sheep. A large house; broad, wide, large, easy, liberal, generous, kind, forgiving; to enlarge; to widen. Kwan yīh chīh 寬一尺 a cubit broad. Kwan gān 1 恩 kind, extensive benevolence. Kwan kwō 1 濶 large and wide. Kwan yung 1 容 indulgent; forbearing. Kwan shoo 1 舒 to expand; to relax; to open out; to take relaxation. Kwan ta 1 大 large; wide; liberal; indulgent. Kwan shoo 1 恕 to excuse, in a liberal manner. Kwan tsung 1 縱 to connive at.

Tsze chang 子張 asked Confucius the import of Jin 仁 benevolence. The philosopher adapted his definition to what he thought the defects of the enquirer, and gave him this answer, 能行五者於天下爲仁矣 he who can perform the five virtues universally, he is Jin, Benevolent. On being asked what the five were, he answered the exercise of Kung, kwan, sin, min, hwuy 恭 1 信敏惠 respect, liberality, truth, diligence and kindness. 1, 恭則不侮 respect, and then no man is insulted. 2, 1 則得衆 liberality, and then the multitude are gained over. 3, 信則人任焉 truth, and then men depend on you. 4, 敏則有功 diligence, and then there is merit shewn. 5, 惠則足以使人 kindness, and then you will be able to employ men—men will willingly serve you. Kwan, yu, wān, jow 1 裕溫柔 liberal, forbearing, kind, and mild.

In government it is said, Kwan māng seang tse 1 猛相濟 lenity, and severity assist each other. Kwan he chō he 1 兮綽兮 O how liberal, and how mild! (She-king.) Kwan e keu che 1 以居之 with liberality dwells in his attainments—said of the Keun-tsze 君子

or eminently good man. Kwan urh yew che 1 而有制 liberal (indulgent) but yet having a fixed rule of proceeding. Yu chung e kwan 御衆以 1 he ruled the multitude with lenity. (Shoo-king.)

憲

HWUY. To search or examine into.

寮

LEAOU.

寮

寮

From a fire lit up under a cover. A small window; to study at the same window; a fellow officer. Tung-leaou che yew 同寮之友 a friend, a fellow officer. Leaou fang 1 房 a public office, or a room in which the officers assemble. Leaou tsae 1 案 a place where officers of the government meet; the officers of government. Tung sūh pīh leaou 統率百 1 to lead all the officers of government,—said of the emperor or first minister. This character is used in common with 僚 Leaou.

窳

An erroneous form of 窳 Chuy, To burrow into the ground.

宰

An ancient form of 宰 Tsae, To rule.

寬

An ancient form of 嚮 Hēang, Towards.

### THIRTEEN STROKES.

憲

YU. To lodge for a time; a corrupted form of 寓.

窳

GAOU. A vulgar form of 奧 Gaou, Recondite.



窩

TSEUN. Gathered together; extraordinary talent.

寰

HWAN.

寰

寰

From *to gaze up under a covering*. The district anciently included in the Imperial domain; a wall that surrounds the palace. Name of a district. Hwan yu 寰宇 all the world. Hwan ken 𡩺 or Chin hwan 塵 𡩺 all the world; the space walled in by the horizon.

𡩺

KEÏH. To excite; the appearance of being spread out. Thought to be an erroneous character intended for 𡩺 Keaou, An aperture.

親

TSEIH. A doubtful character, supposed to be the same as 親 Tsin, Near or related to.

綯

KEUEN. A net.

寔

NING. The resplendant heavens are called Ning.

𡩺

An ancient form of 究 Kew, To investigate.

賓

An ancient form of 賓 Pin, A guest.

## FOURTEEN STROKES.

寢

E, and Ne.

Obscure language; talking in dreams.

PART I.

S L

疑

E.

From *to cover over and a doubt*. To examine; to investigate.

塾

Same as 塾 Tēu. See under eleven strokes.

寢

An ancient form of Tsin 寢 a dormitory.

## FIFTEEN to TWENTY-FOUR STROKES.

踰

YU. In the books of the Budh sect, occurs for Yu 踰 to step or stride over.

寡

MĒEN. Mēen mēen 寡寡 a house destitute of an inhabitant; not to see or preceive any person.

塞

The same as Sih 塞 to stop or close up.

𡩺

KEÛH.

To exhaust; to scrutinize to the utmost.

鞠

Same as 鞠 KeÛh, To scrutinize an offender, as with the lash or torture.

寶

Vulgar form of 寶 Paou, see below.



親

An ancient form of 親 Tsin.

Near or related to. According to some, A vacant empty house.

寵

CH'HÜNG.

關

寵

From a covering and a dragon, which is the badge of the Imperial dignity. Dwelling in an honorable place. Affection; tender regard to; love; kindness. A surname. Chung-gae 寵愛 ardent affection; love. Chung tsë | 妾 or Nuy chung 內 | a favorite concubine. Chung e | 異 unusual kindness. Chung gän | 恩 the most gracious and kind treatment. Chung seih | 錫 a favor or benefit bestowed in the most gracious manner. Chun yew | 祐 gracious help; the assistance of grace.

Shing chung 聖 | sacred favor, is used by the Catholic Missionaries for 'gratia divina,' but a Chinese would understand by the phrase, Imperial favor. Tih chung 得 | to obtain the favor, or strong partiality of a person. Chung-chin | 臣 a favorite minister. Chung fe | 妃 a favorite royal concubine. Chung chen chuen fang | 擅專房 being a favorite (concubine) to usurp entirely a husband's attentions; a phrase used where polygamy prevails. She chung urh keaon 恃 | 而驕 to presume on being a favorite and behave proudly.

In the Shoo-king, Woo-wang when going to subjugate Chow, says 天佑下民作之君作之師 heaven, in order to protect mankind, has appointed princes and teachers; 惟其克相上帝 | 綏四方 the sole duty required of them is to assist the most High Ruler, in diffusing grace and peace to every region; 有罪無罪予曷敢有越厥志 I dare not presume to use my own will in determining whether men have crimes or not. Keu chung sze wei 居 | 思危 when enjoying favor think of danger—intended to inspire caution. In the She-king, 龍 Lung occurs in sense of | Chung.

寒

An ancient form of Han 寒 cold.

廕

LEIH. A deep recess or retired place. Tseih

leih 寂廕 solitude; no human being.

鵲

Same as Taou 鵲 suspended stones.

廖

LEAOU. Same as 廖 Leaou. Leaou taou

| 鵲 stones hanging suspended.

寶

PAOU.

園

寶

From a covering or house filled with gems, porcelain and pearls. Paou wü 寶物 a precious commodity. Nan tih che paou 難得之 | a precious thing difficult to be procured. Chin paou 珍 | valuable pearls. Money changers write up 國 | 源流 the national and precious circulating medium—to be had here. On tradesmen's shops these four words are written up for good luck, Chaou tsae tsin paou 招財進 | to draw-in wealth, and introduce gems.

我楚國不以白珩為 | 惟以善人為 | We of the Tsoo state, do not deem the white gems precious; but we deem good men precious; 不 | 金玉而 | 善人也 do not value gold and gems, but value good men. (Ta-heö.) Tëen püh gae ke taou, te püh gae ke paou 天不愛其道地不愛其 | heaven does not regret the blessings of the seasons; earth does not regret yielding to man her treasures. (Le-ke.)

儒有不 | 金玉而忠信以為 | the philosopher does not value gold and gems, but values fidelity and truth. (Le-ke.)

不 | 遠物則遠人格所 | 惟賢則邇人安 do not deem precious (and so covet) far fetched commodities, and persons from remote parts will come and submit; deem good men precious, and the people who are near



will enjoy tranquility. (Shoo-king.) This was the advice given to Woo-wang, when he obtained the throne. His adviser was 召公奭 Chaou-kung-shih.

**豐** FUNG. A spacious house. Originally written 豐 Fung, and vulgarly 豐 Fung.

**塞** Original form of 塞 Sih, To stop; to close.

**寢** YU. A local ancient term denoting To sleep.

**夢** MUNG. Same as 夢 Mung, To dream.

**寒** An ancient form of 寒 Han, Cold.

**寢** KE. To sleep soundly.

**寢** TĒEN. Lofty and remote.

**寢** MUNG. Dull; stupid; grieved; vexed.

**寢** P'HOW.

To make a noise in one's sleep; to snore.

**寢** MǎNG. Mǎng-hǎng 寢寢 foolish, silly, doltish. Mǎng sǎng 寢 just awake; arising from sleep.

**寢** ME, or Mei. In a deep sleep.

**寢** WOO. To arouse; to awake.

**寢** E, or Ne. Obscure, dark sayings; the language of dreams.

**寢** TSIN. Sick and sleeping; bed-ridden.

**寢** HAN. Lying down to sleep with one's cap and belt on.

**寢** SǎNG, or Tsǎng. Mǎng-tsǎng 寢寢 newly awake; just roused from sleep.

END OF THE FIRST VOLUME.



讀五戒惺齋銘記

莫看閒書

俚野詞曲  
一時貪看

小說淫書  
正業荒疎

莫說閒話

油談無根  
日日易過

嘲笑逞才  
青年不來

莫做閒事

揮毫拈韻  
通人游藝

棋局丹青  
初學心分

莫走閒路

不關講習  
應酬滋擾

徵逐朋友  
顛倒昏蒙

莫費閒思

雜念妄緣  
專心朗誦

靜中或起  
諸魔退矣





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 Idol, to dedicate it, 179.  
 Idol of wood, of earth, 140.  
 Idols, children dedicated to them, 592.  
 Idol of a god, or demon, to make it, 529.  
 Idols, declined by Kea-king, 427.  
 Idols, four placed at the avenue of a temple, 242.  
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 Improper, what is there in it? 351.  
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 Indifference and contempt, viewing the contests of other people, 504.  
 Indifferent, zealous, 205.  
 Indignation, breathing it out, 393.  
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 Indisposed, discomposed, out of sorts, 480.  
 Indisposition, disquietude, 792.  
 Indistinct, half concealed manner of speaking, 367.  
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 Injure, hurt, 843.  
 Injure, 201.  
 Injure men's minds, 557.  
 Injuries patient endurance of, when spit at, to wipe it off and take no notice, 397.

Injury, to put up with it, 356.  
 Injury, to use another person to inflict it, 129.  
 Injurious or wanting, neither to one's self nor to others, 185.  
 Injuriously and avariciously, to behave to, 234.  
 Ink, to brand the face with, 244.  
 Ink-fish, scuttle fish, 540.  
 Ink composition, 546.  
 Ink-like substance, said to be found in the belly of old horses, 545.  
 Ink stone, the same, 358.  
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 Innocent, rather than slay them, better fail in the strict execution of the laws, 422.  
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 Inscrutable, spirit is, 613.  
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 Inspire, or draw in the breath, 369.  
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 Instigate to what is bad, 392.  
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 Instructed, well, he who may be called so, 137.  
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- Instruct me, phrase for, is open my  
jungle-choked mind, 534.
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- Insult the poor, 208.
- Insult, from one much an inferior im-  
possible; a sheep insult a tiger!  
706.
- Insulting manner of giving even what is  
essential to life, will make it rejected,  
428.
- Insufferable, 354.
- Insufficient to dissipate grief, 272.
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- Intelligent man, 126.
- Intelligent person, should not give way  
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- Intellect or a capacity to know, four  
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- Intention bad, none in advising people  
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- Intense undivided application, 270.
- Inter, to bury, 503.
- Inter, different terms for, 517.
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- Intercourse, social and commercial, 53.
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- Interfere, don't you with me, 228.
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- Interjection, denoting regret, surprise,  
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- Interment, the place of, to contend about  
it, 542.
- Intermeddle with the affairs of others,  
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- Internal excitation, moving, influencing,  
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- Internal, what exists there will appear  
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- Interrogative pronoun, who? which?  
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- Intimate friendship, called a cut throat  
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- Intimidate or press people by threatening,  
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- Intimate terms of friendship, 228.
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Hae-nan, 452.
- Intoxicated, not returning home till,  
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- Intrigue or plot to obtain money, 474.
- Introduce a subject, inferiors not allow-  
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- Investigate the subject of tastes, 375.
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- Invitation acceptance of, expressed in  
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- Invoke, but receive no answer, 350.
- Involve those not concerned, a proverb,  
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- Joking and laughing, jested with or  
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- Joy, high degrees of, sets the hands and  
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- Joy, pleasure, 213.
- Joy and gladness; unexpected; extraor-  
dinary; having joy, means being in  
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- Joyful tidings, to announce them,  
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- Joys and sorrows mutually shared,  
80.
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- Irregular conduct of sons, a breach of  
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- Irregular conduct, 609.
- Irregular, vicious conduct, 129.
- Irremediable, as the recovery of rotten  
fish, 551.
- Irreparable, 43.
- Irresistible bravery, 265.
- Irrespective, without distinguishing night  
from day, 137.
- Irresolute, undetermined, 460.
- Irritable, easily made angry, 686.
- Irritable and impatient person called a  
little utensil, 439.
- Irresolute, hovering about, 96.
- Is, is not, 18.
- Is, go and ask where he? 479.
- Is it true or false? 134.
- It, how certain, 192.
- It, in the midst of it, 191.
- It, 127.
- It hardly, 152.
- It is said truly, 319.
- Itinerant teaching, satisfaction felt whe-  
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- Itinerant or wanderer to teach mankind,  
413.
- Judge and decide as in law cases, 227.
- Judge, try, judgement, 863.
- Judge's court; went to and cried out,  
863.
- Judge, 227, 268.
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- Just now; but just now; only now  
for the first time, 34.
- Just gain, 229.
- Just now, recently, 242.
- Just this, only this, 319.
- Justly or publicly, to take, 342.
- Jutting out, 215.



*Xang-he*, a late emperor of China; Dictionary published by his order. *Introd*, ix.

*Kaou-ming-sze* pagoda, visited by the British Embassy, 530.

*Keang-yuen*, the female ancestor of the famous Chow dynasty, 494.

*Keang-she's* wife, extraordinary instance of filial piety, 630.

*Keang-tae-kung*, principal agent in overthrowing the wicked prince Chow, 630.

*Keang-yü-kwang*, a statesman under the Ming dynasty, 630.

*Keang-tsae*, a Chinese general, who fought against the Tartars, 631.

*Kea-king*, emperor of China, who died December 2nd, 1820, 426.

*Ke-chow*, the modern Chih-le province, or Peking, 519.

*Ke-poo*, a man remarkable for adherence to his promise, 737.

*Keckling* of a fowl, 417.

*Kee-ow* point, 549.

*Keep away* a person by artifice, 105.

*Keep down* any rising evil, 554.

*Keep or guard*, 790.

*Keep off* rapacious soldiers, 498.

*Keeping of*, to have the, 192.

*Kernel*, 63, 64.

*Keü*h yuen-jing, who drowned himself, and occasioned the holiday of the 5th day of the 5th moon, 686.

*Keun-tsze*, a term much used in Chinese moral philosophy, 704, 705.

*Kew-keang*, or the nine rivers on the banks of the Yang-tsze-keang, 709.

*Key*, 289.

*Keys* or raidcal parts (214) of the Chinese language. *Key*, table of, 1,—9. *How to find the key*, 9. *Table of on one page*, 10.

*Kidnap* men's wives and daughters, 605.

*Kill*, 80.

*Kill in confused assault*, 330.

*Kill with another man's sword*, make another the instrument of one's malice, 218.

*Kill or slay the innocent*, 422.

*Kindness*, to do it without expecting recompence, 522.

*Kindred or relations*, called bones and flesh, 532.

*Kindred blended and united*, stable, 48.

*Kindred form a walled city*, 804.

*Kindness of parents equal to Heaven's*, 104.

*King ploughed a turn*, 527.

*King*, 360.

*King's orders*, 137.

*Kings*, not two in one nation, 17.

*King's land*, the wole empire is, 483.

*King may exist without a park*, but not without a people, 467.

*King of kings*, phrase resembling, 393.

*Kingdom*, 470.

*Kings*, former, of ancient times, 232.

*Kings or princes*, their throne established by righteousness, 327.

*Kings eight*, started up in China on the decline of the Tsin dynasty, 735.

*Kiss*, 432.

*Kiss or join the lips*, 432.

*Kitchen or vegetable garden*, 473.

*Kwa or lines of Fo-hi* (Füh-he); to cast lots or divine by them; names of the first eight Kwa, and the points of the compass, they refer to, 310.

*Kwan-yin*, Chinese goddess with a thousand hands and eyes, 374.

*Kwän-te*, the region of Chih-le, 520.

*Kwei*, an ancient statesman of eminence, 567.

*Knocked or threw him down in wrestling*, 126.

*Knock-head*, bow the head to the ground and strike it against the earth, 349.

*Knot cords*, 86.

*Know only two or three tenths*; but a small part, 220.

*Knowledge and wisdom superior to many*, 112.

*Knowledge*, general and elegant, 307.

*Knowledge or science*, moral, consists in a clear understanding of virtue to renovate a people, and to persevere in the highest goodness, 480.

*Knowledge which extends to every thing*, 314.

*Knife*, 218.

*Knife*, cutting instrument, sword, 218.

*Kulpa* of the Buddhists received in China, 579.

*Kung-keih*, grandson of Confucius; compiler of the *Chung-yung*, 78.

*Kung-sun-hung*, statesman called to court from feeding swine, 555.

*Kung-ming*, a hero of the San-kwò period 714, 715.

*Labour*, 271.

*Labour or child birth*, difficult, 494.

*Labour undertaken at the wish of others*, 146.

*Labour a little for your father and mother*, 272.

*Labour mental*, usually governs bodily labour, 257.

*Lacerate a corpse*, 238.

*Lacerated his throat with a spear*, 406.

*Lacker*, to apply a certain kind of, 501.

*Lad*, 161.

*Ladies*, different titles, 608.

*Ladies*, 125.

*Ladies of the court*, terms by which they call themselves, 704.

*Lady's*, old, influences are blissful and keep down all evils, 554.

*Lady army leaders*, 649.

*Ladle or large spoon*, 278.

*Ladle*, 285.

*Lakes and ditches easily filled*, not so man's heart, 535.

*Lama priests*, crushed to death by an earthquake, 554.

*Lament*, 384, 381, 425.

*Lament and moan*, 316.

*Lament and weep*, 384.

*Lamented and sighed*, 411.

*Lamentable*, most, is it not! 387.

*Lamentable*, 351.

*Lamentation*, the noise of, 423.

*Lamentable*, 385.

*Lamp*, dedicated to sacred uses, devils play with it in times of anarchy, 604.

*Land*, ancient divisions of, 22.

*Land*, poor and stony, 533.

*Land-tax*, is considered a rent paid to the lord of the soil, the emperor, 483.



Land stiff and hard, 556.  
 Landed possession, Confucius had an immortal name as his possession, 478.  
 Landscape, fine, 589. 97.  
 Lanes, or short cuts; funeral processions do not pass by, 413.  
 Language, subject to constant change, 314.  
 Language confused and indistinct, 370.  
 Language soft and insinuating, 657.  
 Longevity, unlimited, 308.  
 Languishing low state of any concern, 205.  
 Language to be suited to the person addressed, 97.  
 Language, all flowers and no fruit, 587.  
 Lan-tao, or Ty-ho, 549.  
 Lanterns, feast of, 844.  
*Laou-yac*, a creature of *Leu-püh-wei*, a trader whose son became the builder of the great wall, 682, 683.  
 Laou-tsze, the founder of the Taou sect, an ascetic, an ignorant good man, 582.  
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 Large, liberal, vast, 803.  
 Large, high as heaven and large as the earth, 324.  
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 Lascivious lewd gambols, 678.  
 Lash a horse with feeling, 318.  
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 Last generation of a dynasty, 341.  
 Late, to come too, 81.  
 Late, in attending an appointment, 315.  
 Late, as applied to persons deceased, 179.  
 Late at night, 570.  
 Lateral, by the side of, 143.  
 Laugh, to raise it by wit, 307.  
 Laughed at, and vilified the three preceding dynasties, 624.  
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 Laughter, immoderate, 126.  
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 Lay aside the friend of our adversity, 856.  
 Lay an egg, 18.  
 Lay on colours, 142.  
 Lay up wealth, lay up for the purpose of selling, 540.  
*Le-ke*, an artful royal concubine, 700.  
 Le-kwang, an eminent general who committed suicide in the presence of his army, 681.  
 Le-yuen, a famous beauty, wore an amber girdle, 650.  
 Lead or head other people, 129.  
 Leader of an insurrection, 129.  
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 Leap over a pit of fire, daring resolution, 490.  
 Leap or skip about, 370.  
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 Learning or instruction, true, consists in practical morality, 46.  
 Learning, the means of, progress in, fully provided, 145.  
 Leave must be requested, a servant must not act of himself; I now take my leave, 371.  
 Leave, to take, 298.  
 Leave one's seat or place, 88.  
 Leave behind one, either in respect of place or time, 17.  
 Leave the public service, 333.  
 Leaves or flowers falling, 207.

Leaving a person to do as he likes, 76.  
 Leaf, taste it, 383.  
 Le-foo-jin, appeared to the emperor Woo-te, after her death, 623.  
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 Left handed doctrine, plan and so on, denotes their being bad, 353.  
 Left hand, 32, 353.  
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*Leih-shan*, the hills in Shen-se, where the ancient monarch Shun tilled the ground, 687.  
 Leisure, not a moment's, 304.  
 Leisurely, 20.  
 Leisure, not at, 127.  
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Eibellula, 574.  
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 Liberal present, liberal emolument, 324.  
 Liberal, economy will enable a man to be so, 265.  
 Liberality, the virtue of; many rich do not possess it, 365.  
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 Lictor, or petty police runners, 304.  
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 Life, its affairs, business of the world, 259.  
 Life, longer, prayed for by Kung-ming, 715.  
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 Life, division of into periods, 67.  
 Life, the present, past and to come; in reference to the metempsychosis, 20.  
 Life, to preserve it, 117.  
 Life, lost all pleasure in it, 455.  
 Life, its ills known only by experience, 493.  
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 Life, to hate it, said of Keüh-yuen-ping, 686.  
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 Light, light of the sun, 179.  
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 Literature has the precedence given it by good emperors, 353.  
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 Lock, species of, on a river where duties are collected, 508.  
 Locked jaw, from disease or mouth shut by authority, 438.  
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Lodge an accusation against, 371.  
 Lodging, temporary residence, 854.  
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Low, immorality, 94.  
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 Man, legend concerning the origin of, 59.  
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 Man, one who behaves suitably to the dignity of man, 61.  
 Man the first, must have been supernaturally formed, 495.  
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